MEMORIALS

OF

The Most Reverend Father in God,

Thomas Cranmer,

SOMETIME

Lord Archbishop of CANTERBURY.

WHEREIN

The HISTORY of the CHURCH, and the REFORMATION of it, during the Primacy of the said ARCHBISHOP, are greatly Illustrated; and many singular Matters relating thereunto, now First Published.

In Three Books.

Collected chiefly from RECORDS, REGISTERS, Authentick LETTERS, and other ORIGINAL MANUSCRIPTS.

By *JOHN STRYPE*, M.A.

LONDON;

Printed for RICHARD CHISWELL, at the *Rose* and *Crown* in St. *Paul's* Church-Yard. MDCXCIV.

pag 179. Printed for Ric: Chiswell, at the Rose and Crowne in St Pauls Church yard

MEMORIALS

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TO THE

Moſt Reverend Father in God,

JOHN,

By the DIVINE PROVIDENCE,

Lord Archbiſhop of *CANTERBURY*,

Primate of all *England*, and Metropolitan;

AND

One of Their Majeſties moſt Honourable Privy Council.

May it pleaſe Your Grace,

TO pardon the Preſumption of the Obſcure Perſon that dedicates this Book to Your GRACE, for the ſake of the Renowned Man it treats of, *Viz.* One of your Illuſtrious Predeceſſors, an Archbiſhop of *Canterbury*, that hath deſerved ſo eminently of that See, nay,

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and of the whole *Britiſh* Church; I may ſay, that deſerved *Beſt* of any Archbiſhop before him, that wore that Mitre. To whoſe ſolid Learning, Deliberation, and indefatigable Pains, both the Kings and People of this Realm owe their Deliverance from the long and cruel Bondage of *Rome*. For it is true what the *Romaniſts* ſay in Obloquy of this Archbiſhop, and we Proteſtants ſay it to his Eternal Fame, That he was the firſt of all the Archbiſhops of *Canterbury* that made a Defection from the Papal Chair; Thereby vindicating this Crown from a baſe Dependance upon a Foreign Juriſdiction. But whereas *Parſons* ſaith, That *this was the firſt Change of Religion in any Archbiſhop of* Canterbury *from the beginning unto his days*; this is not ſo true; For ſundry of Archbiſhop *Cranmer*'s Predeceſſors, (to look no further than Two or Three hundred Years backward) were of different Judgments from the Church of *Rome* in ſome Points. His immediate Predeceſſor, *Warham*, approved of the King's Title of *Supreme Head* of the Church under Chriſt, in his own Kingdom, againſt the Doctrine of the Pope's Univerſal Authority. And a Century of Years before him, Archbiſhop *Chichely*, tho he were made the Pope's Legate, refuſed to exerciſe his Power Legantine, further than he ſhould be authorized thereunto

In his Three Converſions.

thereunto by the King. And Archbiſhop *Iſlip*, as long before him, diſliked of Diſſolving thoſe Marriages that were contracted by ſuch as had before vowed the ſingle Life. For tho he laid a Puniſhment upon a Counteſs of *Kent*, who being a Widow, and then Profeſſed, afterwards ſecretly married to a certain Knight, named *Abrincourt*; yet he divorced them not, but permitted them to live together. And the Judgment of Archbiſhop *Arundel*, who lived in K. *Richard* the Second's Reign, was for the Tranſlation of the Scriptures into the Vulgar Tongue, and for the Laities uſe thereof. For He, preaching the Funeral Sermon of Queen *Anne*, the beloved Wife of that King, after ſhe deceaſed at *Sheen*, in the Year 1392. commended her, as for her other Vertuous Accompliſhments, ſo particularly for her Study of the Holy Scriptures, and of the Senſe of them; and for having them in the Vulgar Tongue; as I find by an Ancient MS. Fragment, writ near Three hundred Years ago, formerly belonging to the Church of *Worceſter*, in theſe Words following; *E Foxij MSS.*

Alſo the Bushop of Caunterbury, Thomas of Arundel, that now is, ſey a Sermon at Weſtminſter, thereas was many an hundred of people, at the buryeng of quene Anne, (of whoſe Sowle God have mercy.) And in his com-

mendation of her he ſeyd, That it was moze joy of her, than of any woman, that ever he knew. For notwithſtanding that ſhe was Alien born, [being the Daughter of the Emperor Charles IV.] ſhe had on Engliſh al the iiij goſpels, with the Doctors upon hem. And he ſeyd, that ſhe ſent them unto him. And he ſeyd, that they were good and true, and commended her, in that ſhe was ſo great a Lady, and alſo an Alyan, and wolde ſtudy ſo holy, ſo vertuouſe bokes. And he blamed in his Sermon ſharply the negligence of the Prelates, and other men, &c.

So that it is not true what *Parſons* ſaith, if he mean, That no Archbiſhops of *Canterbury* before *Cranmer*, varied from the Church of *Rome* in any of her Doctrines. But true it is, tho not ſo much to their Credits, that none of them, however ſenſible they were of the *Roman* Errors and Superſtitions, did in good earneſt beſtir themſelves to ſet this Church free of them, before our abovenamed Archbiſhop (being the ſixty eighth from *Auguſtine* the Monk) reſolutely and bravely undertook and effected it. Indeed they ſpent not their Zeal, their Treaſure, and their Intereſt this way ſo much, as in contending about Superiority and their Prerogatives, in exempting their Clergy from the Cognizance of the Temporal Magiſtrate, in Applications to, and Courting of the Biſhops of *Rome*,

in

in Perſecuting thoſe they called Hereticks, in Eternizing their own Names, by founding Religious Houſes, and building Stately Palaces, and Shrines, and in exhibiting themſelves in great Worldly Pomp and Appearance.

But bleſſed be God for Archbiſhop *Cranmer*; by means of whoſe Reformation ſucceeded a Series of better, tho not ſo ſplendid, Archbiſhops. Who made conſcience of minding things more ſuitable to their high Vocation, and the Spiritual Truſt committed to them: Men that regarded little or nothing the vain ſhews of exterior Grandeur and Glory, nor ſought Great Things for themſelves, but with their great Predeceſſor St. *Paul*, (on whom lay the Care of all the Churches) ſpent and wore out themſelves in the Reſtoration of the Kingdom of Chriſt, ſo happily begun by the ſaid Archbiſhop *Cranmer* in this Iſland. Such were *Parker*, *Grindal*, *Whitgift*, the Three firſt Proteſtant Archbiſhops next after him; what he planted they watered, and God gave a Bleſſed Increaſe to. Whoſe moſt excellent Lives and Conducts in the Government of this Church, as well as in their own more private and Domeſtick Converſation; their rare Piety, Prudence, Patience, Courage, and Activity, I can ſcarcely temper my Pen from

from making excurſions into. Of which I could fill even Volumes (had I Leiſure, Favour, and Countenance) from thoſe Large Collections which I have for divers Years been ſtoring up with great delight, partly out of their own Original Letters, and partly from other MSS. in their times.

But beſides theſe firſt Archbiſhops during the Long Reign of Q. *Elizabeth*, who by their Care and Diligence eſtabliſhed and ſettled that Reformation, of which Archbiſhop *Cranmer* laid the firſt Stones, we are beholden unto the ſame Archbiſhop for all the reſt of the Worthy and Painful Prelates of that Metropolitical See, who have taken Care of this Excellently Reformed Church, even unto Your GRACE. Whoſe Deſerts towards this Church and the Reformation, have raiſed you to ſit in Archbiſhop *Cranmer*'s Chair; tho with as much Reluctancy in You, as was in Him. Of Your GRACE's Endowments to qualify You for this moſt Eminent Station, I will be wholly ſilent; knowing how abhorrent Your Generous Nature is from Reading or Hearing Your Own Commendations.

Nor, MY LORD, is this my End in this my Dedication: But this it is, That You would

ſo

ſo far Encourage theſe my Weak and Imperfect Labours (done out of a Good Intent) as to caſt a Favourable Eye upon them, for the ſake of Your Glorious Predeceſſor, the Subject of this Book; and to repute me among the Number,

May it pleaſe Your GRACE,

Of Your moſt Humble, and moſt Obedient Servants,

JOHN STRYPE.

THE

PREFACE.

I Think it fit, by way of Preface to these Memorials, to admonish the Reader of a few things preparatory to the Perusal thereof: As, What it was put me at first upon making these Collections concerning Archbishop *Cranmer*, and the State of the Church in his time: What induced me to make them Publick: And, What Credit may be given to them; with some other occasional matters.

I. As to the first, I have been for a long time not a little addicted to read whatsoever I could of the Reformation of this famous Church; that I might truly understand, for what Reasons it was at first attempted; in what Methods it proceeded; by what Men it was chiefly managed and carried on; and how it stood in truth as to its Doctrine, Discipline and Government, Reputation, Learning, Piety, and such like, in its first Establishment, and the Earlier Times of it. For which purpose I did not only read over what we have in Print of these Matters, but for more satisfaction I was carried on to look into MSS. whether Registers, Records, Letters, Instruments, and such like: A great sort of which by Providence fell into my hands. And besides them, I have turned over many more in Libraries and elsewhere; from whence I made Transcriptions, Extracts, and Collections, for my own use and satisfaction; which swelled to no little bulk. And while I was doing this, I took always a more curious View into the Lives, Manners, and Doings, Learning, Virtues, and Abilities of the chief leading men, whether Archbishops and Bishops, or other Church-men; of whom we have but little Account extant, tho many of them very Great and Good men; little more remaining of some of them, than their Names.

The Reverence I bore in my mind to Archbishop *Cranmer*, the Father of the Reformation here in *England*, and the

first of that Ancient Metropolitan See, that so bravely shook off the Pope and his Appendages, inclined me especially to gather up what Notices I could of him. Afterwards, as my leisure served me, out of my indigested Mass of Notes, I compiled into some order, Memorials of him, and of the Affairs of the Church during his Primacy; in which he for the most part was concerned, and bore a great share with K. *Henry*, and the Lord *Cromwel*, his Vicegerent in Spirituals. After some Years, these Memorials lying by me, I enlarged considerably, and digested them into Annals, and had thoughts of making them Publick, being excited and encouraged thereunto by my Friends, who were privy to these my Doings.

II. And indeed many Considerations induced me hereunto: As, in general, the great Benefit of reading Histories of former Times; which what that is, take in the Words of *John Fox*; 'For the things which be first, are to be preferred before those which be later: And then is the reading 'of Histories much necessary in the Church, to know what 'went before, and what followed after. And therefore not 'without cause, History in old Authors is called, The Witness of Times, the Light of Verity, the Life of Memory, the Teacher of Life, and Shewer of Antiquity. Without the knowledge whereof, man's Life is blind, and soon 'may fall into any kind of Error, as by manifest experience 'we have to see in these desolate later Times of the Church, 'whenas the Bishops of *Rome*, under colour of Antiquity, 'have turned Truth into Heresy, and brought in such new-'found Devices of strange Doctrine and Religion, as in the 'former Ages of the Church were never heard of: And all 'through Ignorance of Times, and for lack of True History. And therefore the Use of History being so considerable, Historians in some Kingdoms have been maintained by Publick Encouragement. And so the Writer of the Epistle to K. *Edward*, before *Erasmus*'s Paraphrase Englished, propounded once to that King, 'That there should be a 'Publick Salary allotted to some able Persons, to Translate 'good Books, and to Write Chronicles, for bestowing so 'great a Benefit on the Commonwealth.

In his Protestation to the whole Church of England.

But

But particularly the Hiſtory of the Church, and matters relating to Religion, have a more ſpecial benefit, as being converſant about Spiritual things, which are weightier by far, and concern us more a great deal than Temporal. But, the more is the pity, in this ſort of Hiſtory there is a greater Defect than in the other; I ſpeak of our own Nation; for tho the Hiſtory of the State in the laſt Age, was excellently done by the Pens of the Lord *Herbert* and Mr. *Cambden*; yet the Matters of the Church they profeſſedly declined, or did but touch at; the former ſaying expreſly, 'His intention 'was not in an Hiſtory to diſcuſs Theological Matters, as 'holding it ſufficient to have pointed at the places where 'they are controverted. And the latter in his Hiſtory, as often as he came to matters of the Church, tells us, That he left his Readers to the *Eccleſiaſtical Hiſtorian*. Which hath made me wonder at, and apt to accuſe the Slothfulneſs of that Age, that during all the time of K. *Henry*, K. *Edward*, and Q. *Mary*, wherein Religion was ſo toſſed about, and took up ſo much of thoſe Reigns, there is no one Eccleſiaſtical Hiſtory thereof written, except that of the diligent and learned Mr. *Fox*; and during the long Reign of Q. *Elizabeth* and K. *James*, I think none at all. Till of late years, when by length of time, and deſtruction of many Original MSS. by the Civil Wars, divers remarkable Tranſactions were buried and loſt, ſome few Learned Men employed themſelves in Collecting and Publiſhing what Memorials of Religion and the Church they could retrieve; as namely, Dr. *Fuller*, Dr. *Heylin*, and eſpecially Dr. *Burnet*, now the Right Reverend Biſhop of *Sarum*; to whom the *Engliſh* Church muſt be ever beholden for his great and happy Pains contributed hereunto. But yet there be good Gleanings after theſe Writers; and many things of remark there are, relating to the Church in thoſe Three buſie Reigns of *Henry*, *Edward*, and *Mary*, whereof theſe Hiſtorians are either wholly ſilent, or ſpeak imperfectly, or erroneouſly: Some whereof in my Searches I have met with; which I have diſpoſed in theſe Memorials.

Pag. 418. *Edit.* 1672.

But beſides the General Benefit of Hiſtory, eſpecially Eccleſiaſtical, this Particular Hiſtory now recommended unto the *Engliſh* Nation, may produce this good effect, To make us value and eſteem, as we ought, our Reformed Religion, when we ſee by what juſt and fair ways it went on,

and how it prevailed like Christianity at first, notwithstanding the great Opposition it met with, and what sort of men they were, such as *Gardiner* and *Boner*, who especially set themselves to stop it.

Moreover, Reading the Lives of Exemplary Men, and such as were Famous in their Generation, hath a great Vertue in it, to influence the Manners of men. Their wise Sayings, their discreet Behaviour, their just Management of Matters committed to their trust; their Zeal, their Charity, their Awe of God, their Contempt of the World, and such like, are not only delightful to read or hear, but do insensibly instil into mens minds a secret Approbation thereof, and draw them on to an Imitation. This Land hath produced many admirable men; the Knowledg of whom, and the Benefit of whose Examples, is utterly lost, for want of some Writers to leave their Memory unto the World. It was a thing complained of in the last Age, 'That as that Age abounded 'more in Writers, than any Age before it, so there were ve- 'ry few that set themselves to Pen the Lives of Excellent 'men; as *Samuel*, the Learned and Worthy Son of *John* 'Fox spake: But he ever thought it, as he said, most unjust, 'notwithstanding, to deprive the world of the memory of 'matters done by them, by whose Labours and worthy 'Deeds, the common state of the Countrey was so much 'bettered. And if the Use of History, as the same Author saith, is to form the Lives and Manners of men, that being the chief end of History; then I add, No part of History doth more promote this, than the History of the Deeds of Famous men.

Life of *John Fox.*

It was another great Inducement to me to let this Work see the light, to be grateful to the Memory of this Holy Prelate, that hath so well deserved of this Church; and to whom, under God, she oweth that Excellent Constitution, and Reformed State in which she is; which cost him so dear, so many Pensive Thoughts, so many long hours Study, so many Consultations and Debates with Learned men, so much Correspondence abroad, so many Speeches, Arguments, and Strugglings, in the Parliament, in the Convocation, before the King, the Clergy, the People; so much Danger, and Trouble, and Envy, and Reproach, and at last his deareſt Blood. Posterity would be highly injurious to such a Person as this, if he should not be recorded with all

all due Reſpect and Honour. It was a commendable Practice of the Ancient *Perſians*, to write in Records the Names and good Deeds of ſuch as had deſerved well of the King and Kingdom, to remain for ever. And theſe Records Kings themſelves did ſometimes uſe to read. The King *Ahaſuerus* called one Night for them to be read to him, to entertain his waking hours, *Eſther* VI. And *Xerxes* in an Epiſtle of his to *Pauſanias*, extant in *Thucidides*, told him, That *his Good Deed was upon Record in his Palace for ever.* For theſe Records were eſteemed ſo precious, that they were kept within the Walls of the Palace. And this Cuſtom of Writing up the Remembrance of Men of Merit, ſeemed alſo to be among the *Jews*. Thus it is ſaid of *Judas Macchabeus*, That *the Remembrance of him was for a bleſſing for ever.* To which does, I ſuppoſe, ספר זכרון that *Book of Remembrance*, or Record, allude, (in *Mal.* III. 16.) *that was written for thoſe that feared God, and thought on his name.* And ſurely it is agreeable to God's Will, that this Piece of Gratitude ſhould be ſhewn to men of ſingular Vertue deceaſed, to keep their Names and Good Deeds upon Record, for Poſterity to know, and to thank God for.

Κείσεταί σου ἐν τῷ ἡμετέρῳ οἴκῳ εἰς ἀεὶ ἀναγεγραμμένη.

Εἰς τὸν αἰῶνα τὸ μνημόσυνον αὐτῆς εἰς δόλον, 1 Mac. III. 7.

And this Office of Love and Duty ſeems highly convenient to be done towards Archbiſhop *Cranmer*, that ſomething might appear in the world for his Vindication, under thoſe many baſe Aſperſions, and lying Inſinuations, that are and have been Printed by Papiſts, to defame and blacken him to Poſterity. One of them hath theſe words, (which ſhew that he cared not what he ſaid, ſo he might but throw his dirt upon the chief Lights of the Reformation), 'The very 'Pillars of this Rank, [which he names to be] *Luther*, 'Bucer, P. *Martyr*, *Cranmer*, *Ridley*, *Latimer*, *Hooper*, *Ro-* 'gers, *Farrar*, *Taylor*, *Tyndal*, all Married Prieſts and Friars, [but ſome of them were never Friars, and others never 'Married] were men given to their Senſualities, both of 'Women, and other like their Commodities, after the fa- 'ſhion of other ordinary men. Neither is there recounted 'any one eminent Action in all their Lives, that I have read, 'either of chaſtening their Bodies, mortifying their Appe- 'tites, contemning the World and the Pleaſures thereof, 'while they might have and uſe the ſame; or finally, any 'more excellent Spirit in them above the reſt, or of any ſu- 'pernatural

Parſons *Three Converſions*, Part 3. p. 84.

'pernatural Concurrence of God with their Actions in any 'one thing. But did he converſe ſo much in *Fox*, as to undertake in one or two Books to anſwer and confute him and his Martyrs; and yet doth he meet with nothing there of none of theſe men in that Martyrology, but what was *Ordinary to other men*, and that ſhewed not ſome *more excellent Spirit* to be in them? It is a ſign he read but little there, or read with a cankered mind. This enſuing Book ſhall effectually confute theſe Miſreports and Slanders of *Cranmer*, one of theſe *Pillars*, as he calls them; and ſhall abundantly make it appear, That he was no Senſualiſt, nor addicted (notwithſtanding his High Place) to the Pleaſures and Commodities of this world; and that his Life ſhone bright by his many eminent Actions of Piety, Mortification, Contempt of the world; and that he was of a *more excellent Spirit* than that of the ordinary rank of men; and that for ſome Ages there ſcarce aroſe his Fellow; and finally, that he muſt needs have ſome *ſupernatural Concurrence* and mighty Aid of God's Grace with him, in many of the Affairs that paſſed through his hands.

III. The Third thing remains, (which is indeed the main matter that makes an Hiſtory of any account), and that is, What Credit may be given to what I have writ: For if it ſtand not upon the Foot of Truth, it is not Hiſtory, but a Romance, a Legend, a mere Tale. And here I remember what *John Fox* ſaid to *Alan Cope*, concerning an Hiſtory-Controuler, which is as true of an Hiſtory-Writer: *Acts and Mon.* Vol. I. p. 532. *Edit.* 1610. 'If you will be a Controuler in Story-matters, Diligence 'is required, and great ſearching out of Books and Au- 'thors, not only of our time, but of all Ages, and eſpe- 'cially where matters of Religion are touched, pertaining to 'the Church; it is not ſufficient to ſay what *Fabian*, or what 'Hall ſaith, but Records muſt be ſought, and Regiſters 'muſt be turned over: Letters alſo and ancient Inſtruments 'ought to be peruſed, and Authors with the ſame compa- 'red; finally, the Writers among themſelves one to be 'compared with another; and ſo with Judgment to be 'weighed, with Diligence to be laboured, and with Sim- 'plicity, pure from all Addiction and Partiality, to be ut- 'tered.

Now

Now to meaſure my ſelf with this: Diligence and Faithfulneſs, I truſt, hath not been wanting in me: I have been governed by a hearty Deſire and Love of Truth: I have read over ſuch Printed Books as are of the beſt Credit and Vogue; and I have often compared them with good MSS. eſpecially when I have had occaſion to make uſe of them; which I have done but ſparingly and briefly, that I might not cumber the Book with what hath been known and written afore. But the Collections I have here made, and do publiſh to the world, are chiefly from Manuſcript Records, Regiſters, Letters, Orders of Council, Original and Authentick. For beſides Archbiſhop *Cranmer's* Regiſter, in a great *Folio*, in which I have beſtowed ſome conſiderable time, I have had the Peruſal of ſeveral Rare Papers (Volumes I may ſay) of Sir *John Cotton*, preſerved in his Invaluable Library; and of Archbiſhop *Parker*, that great Antiquarian, collected by him, and now remaining in the private Library of *Bennet*-College in *Cambridge*; among which there is a Writing, entituled, 'A Declaration concerning 'the Progeny, with the Manners and Trade of Life, and 'bringing up, of the moſt Reverend Father in God, *Thomas* '*Cranmer*, late Archbiſhop of *Canterbury*; and by what 'Order and Means he came to his Preferments and Dignities. Which I perceive was drawn up by *Cranmer's* Secretary, at the deſire of Archbiſhop *Parker*, and for his uſe. I have been converſant in what remaineth of the Papers of *John Fox*, communicated to me by the Favour of my good Friend *William Willys*, of *Hackney*, Eſquire. Among which there is a MS. Life of *Cranmer*; *Annals* writ by an *Auguſtine* Monk of *Canterbury*, from the year 1532. to 1538. Many Letters of *Fox*, and other Learned Men to him, relating to the Affairs or Afflictions of the Church in thoſe Times; and abundance more, too long here to be inſerted. I have conſulted alſo many MSS. of great Worth, originally belonging to the Lord Treaſurer *Burleigh's* Secretaty, imparted to me by Sir *Will. Hickes*, of *Low-Leyton* in *Eſſex*, Knight and Baronet: Wherein are divers of Archbiſhop *Cranmer's* Letters, written by his own Pen. By the Kindneſs of the Reverend Mr. *Nicolas Battely* of *Kent*, and his great readineſs and zeal to forward my Deſign, I have received a great many material *Excerpta* out of the Regiſters and Records of the Cathe-

Cathedral Church of *Canterbury*, and out of other Books and MSS. *William Petyt* of the *Inner-Temple*, Esquire, and Keeper of the *Tower-Records*, did with great humanity communicate unto me his Collection of excellent Papers, contained in two large Volumes: Which tho in these Memorials I have made but little use of, yet may be admirably subservient to me, or whosoever's Lot else it may happen to fall to, to give the world some account of Qu. *Elizabeth*'s Archbishops, and the Church-Affairs in their times. In this Catalogue of Friends and Assistants, I must mention also the Reverend Dr. *Thomas Smith*, and Mr. *Henry Wharton*; Mr. *Laughton*, Keeper of the Publick Library in *Cambridge*, and Mr. *Harrison*, Fellow of *Sidney*-College in that University. Unto all these Gentlemen now named, I do here (as I ought in Gratitude) publickly acknowledge my self beholden.

I did also consult the MS. Library at *Lambeth*, by the favourable Permission of the last, and the present Archbishop of *Canterbury*. But tho there be divers Shelves of very choice MSS. yet I found little or nothing there, serviceable to my purpose; unless it should please God to lengthen my Life and Health, to write in this Method concerning Archbishop *Whitgift*. Neither was I successful in Enquiries which I procured Friends to make, from such as were Relations of the Archbishop, in any Matters or Notices concerning him. There is one Mr. *Cartwright* of *Nottinghamshire*, that is an Heir of that Ancient Family of the *Cranmers*, a Worthy Gentleman, and now, or late, Justice of the Peace for that County; who being made acquainted with my Design, and moved to impart any Letters or Writings that might be of use thereunto, answered a Friend, that he was plundered in the late Civil Wars of abundance of Papers, and not a few to that effect; but that now he had not any thing left to contribute, but his own good wishes to the Undertaker.

But still further, for the better satisfying the Readers in the Truth of what I write, I have, according to a good practice first begun by Mr. *Sumner* of *Canterbury*, cast the most material Records and Original Letters together by themselves in an *Appendix*, that those that please may read them there, rather than in the Body of the Story, where it might too much interrupt the Thread of the Discourse, and make the reading more tedious. Which *Appendix* will serve both

In his Antiq. of Canterb.

as

as a Proof of the Hiſtory, and moreover as a Repoſitory for many choice Monuments of Antiquity; which otherwiſe being in looſe Papers, and private Studies, might in time be utterly extinguiſhed, and irrecoverably loſt.

And I do here proteſt once for all, that I have not inſerted into this Book any one ſingle Hiſtorical Paſſage out of mine own head, but ſuch as I have either found in ſome credible publiſhed Hiſtory, or in ſome old Book printed in thoſe times, or the Prefaces and Epiſtles to them; or, laſtly, in ſome good MS. or other.

I have digeſted theſe Memorials into Annals, and have laid matters under their reſpective Years, and Months, and Days, as near as I could: Sometimes indeed I have been left to conjecture at the true time; which I have done with as much Care and Exactneſs, as by conſidering all Circumſtances I could. Yet herein I am not ſo confident, but that I may ſometimes perhaps make a miſtake. And if I do ſo, it will, I hope, be excuſed to me, conſidering that I was fain oftentimes to go by gueſs (grounded however upon the beſt probability I could make), the Papers I uſed being not ſeldom without Date, ſometimes of the Year, ſometimes of the Month, and ſometimes of both.

I thought it not amiſs, (tho I have not obſerved it done in any other Hiſtory) to ſet down under every Year, what Biſhops, Dioceſan and Suffragan, were Conſecrated in the Province of *Canterbury*, and by whom. And I am jealous ſome of the Suffragans may be omitted by me; which Defect muſt be attributed to the Regiſters rather than to me. I have taken particular heed to the Convocations, and to what was done in them. And becauſe the Affairs of the *Engliſh* Church have ſuch a near relation unto the Archbiſhops of the Church, ſo as their Hiſtories are but maimed and imperfect, without ſome reſpect had to thoſe Affairs, I have diligently interwoven many Eccleſiaſtical Emergencies into this Hiſtory; and a great many more I have been forced to omit, tho well worthy the Publick, leſt the Volume might ſwell too much.

If any might perhaps deem this a needleſs Work, the Life of this Archbiſhop having been writ already in the Book of Martyrs, and the *Britiſh* Antiquities; I anſwer ſuch, that I have therefore been ſhort, and it may be ſilent in ſome things more

fully and largely treated of elſewhere: But here are numberleſs Notices given concerning the Archbiſhop, ſome which are no where elſe, others very imperfectly, obſerved; beſides the Narrations of the State, and Hiſtory of the Church, (which are every where interpoſed), in moſt of which the Archbiſhop bore a part.

The Cathedral Church of *Canterbury*, now called *Chriſt-Church*, I have in ſome places ſtiled *Trinity* Church, becauſe I ſo find it named in thoſe particular Records I make uſe of in thoſe places; and it ſeems in ſome of the firſt years of our Archbiſhop, it ordinarily went by that old Name.

My Stile may ſeem rough and unpoliſhed, and the Phraſes here and there uncouth; the reaſon of which is, becauſe I confeſs I have often taken the very Expreſſions and Words of the Papers I have uſed; and ſo may fall ſometimes into obſolete Terms, and a Style not ſo acceptable to the preſent Age, whoſe Language is refined from what it was an Hundred and fifty or forty years ago. But I have choſen to do this, that I might keep the nearer Truth, and leſt that by varying of the Language, I might perhaps ſometimes vary from the true meaning of my Writer. And in truth, he that is a Lover of Antiquity, loves the very Language and Phraſes of Antiquity.

The Reader will find ſome few things here, which are already publiſhed in the late *Specimen*, put forth by *Anthony Harmer*; he and I, it ſeems, lighting unwittingly upon the ſame Records, to wit, K. *Edward*'s Council-Book, and the Regiſter of *Chriſt-Church*, *Cant.* Nor could I ſtrike out of my Book what I found publiſhed in the ſaid *Specimen*, having fully finiſhed it, and the Copy being under the Preſs ſome Weeks before that Book came forth, and the matters there related interwoven into the Contexture of my Hiſtory.

And now after all this Pains that I have taken in fulfilling this Task, (which I aſſure the Readers have not been ſmall, nor of a few Years) let me not for every little ſlip fall under their Cenſure and Reproach, but rather let them uſe me with Gentleneſs and Charity; conſidering how few, tho much abler, will trouble themſelves to Labour and Drudge, and take Journeys, and be at Expences, in making ſuch Collections

lections for the Publick Good. It calls to mind what happened upon the Death of the Laborious Antiquary, *John Stow*, who had been a Collector of Matters for the *Engliſh* Hiſtory Seven and forty years, and dyed 1605. and had all the Collections of *Reiner Wolf*, (another Hiſtorian, and a Printer in K. *Edward* the Sixth's days), and if he had lived but one year longer, intended to have publiſhed his long Labours: But after his death, there was not a man to be found, to take the ſmall Pains to review his Papers, and fit them for the Preſs: Many indeed were talked of to do it, both Perſons of Quality among the Laity and Clergy, (For the World had great and earneſt expectation to ſee *Stow* in Print) But when they were ſpoke to to, take the good Work in hand, ſome of them ſaid, That they thought the giving out of their Names was rather done by ſecret Enemies, on purpoſe to draw them into Capital Diſpleaſure, and to bring their Names and Lives into a general queſtion. Others ſaid, That they who did ſuch a Work, muſt flatter, which they could not, neither wilfully would they leave a Scandal unto their Poſterity. Another ſaid, he could not ſee, how in any Civil action a man ſhould ſpend his Travel, Time, and Money worſe, than in that which acquires no Regard or Reward, except Backbiting and Detraction. And one among the reſt ſwore an Oath, and ſaid, He thanked God that he was not yet mad, to waſte his Time, ſpend Two hundred Pounds a Year, (which it ſeems *Stow* had done) trouble himſelf and all his Friends, only to gain aſſurance of endleſs Reproach, loſs of Liberty, and bring all his days in queſtion. Yet at laſt, one *Edward Howes* undertook it, and effected it: But it happened juſt ſo to him, having been intolerably abuſed and ſcandalized for his Labour. So ſlothful and backward are moſt to take Pains in Works of this nature, and ſo apt to cenſure thoſe that do. I hope I ſhall meet (if not with Thanks, at leaſt) with more candid men, and better uſage.

But whatever happens, I ſhall arm my ſelf with Patience to undergo it, ſince I intend nothing hereby, but to be ſerviceable unto my Countrey, and God's Church, and to Juſtify the excellent Reformation of it in theſe Kingdoms; and finally to do Right unto the Memory of that truly Great

Great and Good Archbiſhop of *Canterbury*. And thus recommending the Succeſs of this Work unto God's Bleſſing, I here make an End.

Sept. 29. 1693.
Low-Leyton.

J. STRYPE.

I deſire the Reader to take Notice, That when I quote Fox's Acts and Monuments, *it is the Edition in the Year* 1610. *And when the Life of K.* Henry VIII. *by the L.* Herbert, *it is the Edition of* 1672. *And when the Hiſtory of the Reformation by Biſhop* Burnet, *it is that of the Year* 1681. Farewel.

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A

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Errata *and* Emendations *belonging to the* Memorials.

*Where the Reader finds this mark * after the Figure denoting the Line, he is to tell from the bottom.*

PAge 5. *Line* 21. *for* At *read* All. P. 29. *l.* 11. *r.* Impriſoned. P. 30, 31. *in the Margent, in three places, r.* 1534.

P. 36. *l.* 8. *after* Appendix, Note, That the Diſſolution of S. *Swithins* in *Wincheſter* (tho laid here under the year 1535.) happened not that year, but about five years after, *viz.* 1540. But the occaſion of the Diſcourſe there, which was of the vaſt Wealth obtained to the King by the Fall of Religious Houſes, made the Author produce it in this place, as an Inſtante thercof. *Ibid. l.* 20. * *r.* Dioceſan.

P. 37. Among the Dioceſan Biſhops Conſecrated under the year 1535. place *Hugh Latymer* Conſecrated Biſhop of *Worceſter*, and *John Hildeſly*, or *Hilſey*, a Friar, of the Order of Preachers, firſt of *Briſtow*, and afterwards of *Oxford*, Conſecrated Biſhop of *Rocheſter*, next after *John Fiſher*, Executed for Treaſon. Theſe two I had omitted in their Places, not meeting with them in *Cranmer*'s Regiſter. The former I ſuppoſe was conſecrated with *Shaxton* in *April*, as the latter might be with *Fox* and *Barlow* in *September*, his Temporalties having been reſtored to him in the beginning of *October*. This *Hilſey* was a great Aſſiſtant to Archbiſhop *Cranmer*, and a learned man. He wrote a Book of Prayers, with Epiſtles and Goſpels (in *Engliſh*, I ſuppoſe) which he dedicated to the Lord *Crumwel*; by whoſe command it was publiſhed.

P. 57. *l.* 17. *After* Him *add*, But he could not ſee his Deſire effected by theſe men, till it was happily done by other hands. P. 75. *l.* 7. *r.* Superſtitions. P. 58. *l.* 6. * *f.* Three or four, *r.* Four or five. P. 59. *l.* 14. *del.* Some years after came forth, *&c to the end of the Paragraph.*

Hiſt. Reform. Vol. I. p. 274.

P. 77. *l.* 4. * *After* Winton, Whereas I had ſaid, That the Biſhop of *Wincheſter* was not in a Commiſſion there ſpecified, it appears by *Crumwel*'s Speech, ſet down by the Biſhop of *Sarum*, that that Biſhop was then indeed a Commiſſioner. Here my *MS.* deceived me. But be it noted what the L. *Paget* teſtified before the Commiſſioners at that Biſhop's Trial in 1549; namely, That † becauſe he was ſo wilful in his opinion, and addicted to the Popiſh part, the King left him out of the Commiſſion for Compiling the laſt Book of Religion. And what that Book was, I know not, unleſs the *Neceſſary Erudition.*

† *Acts and Mon. firſt Edit.* p. 815

P. 78. *l.* 13. * *after* Hands, *dele the Period.* P. 85. *l.* 21. * *Remove tht Cloſe of the* Parentheſis *after* That. P. 94. *l.* 8. * *r.* Tranſlation. P. 95. *l.* 13. *after* Bulkley *inſert* was Conſecrated. P. 97. *l.* 4. * *r.* Abuſed. P. 104. *l.* 17. * *r.* one. P. 109. *l.* 16. *r.* Archbiſhop's Endeavour. P. 126. *l.* 13. * After *Arms*, Whereas it was conjectured there, that the King changed Archbiſhop *Cranmer*'s Coat of Arms about 1544, it muſt have been ſeveral years before: For his New Coat of the *Pelicans* may be ſeen in the Frontiſpiece of the great *Engliſh* Bible, printed 1540. And how long before that time, I know not. P. 135. *l.* 16. * *r.* Church living. P. 146 *l.* 7. * *f.* Counties *r.* Epiſcopal Sees. P. 149. *l.* 25, 26. *Theſe words*, When the old Order was broken, and a New brought in by Homilies, *to be within a* Parentheſis. *Ibid. l.* 5. * *after* and, *add* ſaid. P. 151. *l.* 17. *dele* and. *Ibid. after* Charge, *add* was. P. 153. *l.* 4. *r.* Protectors. P. 154. *l.* 17. *after* them, *inſtead of a* Period *make a* Colon. P. 186. *l.* 16. *f.* them *r.* it. P. 196. *l.* 15. * *r.* Bucer. P. 197. *l.* 4. *in the Marg. r.* Vit. P. 219. *l.* 8, 9, 10, 11. *dele the* Comma's *on the ſides.* P. 220 *l.* 1. *r.* Augmentations. P. 226. *l.* 4. *r.* Wreaked. P. 234. *l.* 25. *r.* Strangers. P. 235. *l.* 7. *r.* Embark. P. 237. *l.* 12. *of the Marg. r.* Extent. P. 238. *l.* 14. * *dele the* Comma's *before* Leave. P. 239. *l.* 4. *r.* Straſburgh. P. 243. *l.* 14. *r.* Glaſtenbury. P. 266. *l.* 22. *r.* Superſtitious. P. 268. *l.* 5. *r.* Counſil. P. 270. *l.* 12. * *add in the Margent*, The Sweating Sickneſs. P. 271. *l.* 12. *r.* two. P. 286. *l.* 12. *f.* were *r.* was. P. 306. *l.* 23. *r.* other. *Ibid. l.* 25. *dele the* Comma. P. 307. *l.* 16. * *r.* Hand. P. 311. *l.* 14. *r.* one. P. 314. *l.* 14. * *r.* Joh. *Ibid. l. ult. after* Humfrey *make a* Comma. P. 315. *l.* 24. * *r.* convince. P. 349. *l.* 19. *after* all *add* and. P. 351. *l.* 11. * *r.* Converſation. P. 352. *l.* 5. * *after* it *add* in. P. 354. *l.* 25. *r.* Corpus. P. 378. *l. ult. r.* but. P. 395. *l.* 10. *f.* Contrived *r.* Compoſed. P. 396. *l.* 21. *del.* With a Preface. P. 394, 395, 396, 397, 398, 399, 400. *on the Top of each Margent, del.* An. 1555. P. 411. *l.* 10. *r.* was P. 421. *l.* 21. * *after* him *add* be. P. 422. *l.* 11. *f.* Fleſh *r.* Fiſh. P. 424. *l.* 4. * *r.* one. *Ibid. l.* 3. * *f.* John *r.* Thomas. P. 425. *l.* 2. *after* two *add* to. P. 427. *l.* 20. *after* appointed *add* a. P. 437. *l.* 9. * *f.* Hiſtoriæ *r.* Hiſtoria. P. 444. *l.* 18. * *f.* 1538, or 1539. *r.* 1537, or 1538. P. 448. *l.* 1. *f.* that *r.* the. *Ibid. l.* 9. * *r.* Sanctuary. P. 461. *l.* 5. *f.* infringing *r.* incurring. *Ibid. l.* 28. *after* about *add* with. P. 464. *l.* 22. *f.* is *r.* was.

Errata *in the* Appendix.

PAge 7. *in the Margent, for* Sir W. S. *read* Sir W H. P. 8. *l.* 10. * *r.* Popes. P. 45. *l.* 9. * *r.* Controverſiam. P. 46. *l.* 13. * *r.* Oecolampadio. *Ibid. l.* 3. * *r.* nec. P. 55. *l.* 9. *dele the* Colon. P. 56. *l.* 13. *r.* Concedant. *Ibid. r.* conceſſit. P. 116. *l.* 18. *after* Parcyalyte *add* as. P. 131. *l.* 18. *r.* Circumciſion. *And ſo* P. 132. *l.* 21. *and l.* 29. *and l.* 31. P. 143. *l.* 15. * *r.* præponenda. P. 180. *l.* 6. * *r.* Decanatu. P. 183. *l.* 18. *after* Verbo *add a* Comma; *and after* Conſentientibus *dele the* Comma. *l.* 19. *after* Authoritatibus *add a* Comma. P. 188. *l.* 18. *after* Liberantes *inſtead of the* Period *make a* Semicolon. *Ibid. l.* 20. *after* Legati *dele the* Period. P. 190. *l.* 22. *before* dam *add* quibus. *Ibid. l.* 6. * *Draw the* Comma *after* Eos, *before it.* P. 191. *l.* 12. *r.* Procedetur. P. 193. *l.* 10. * *r.* deterrimo carcere. P. 194. *l.* 13. * *f.* ita *r.* ira. P. 195. *l* 17. *r.* Bernher. P. 197. *l.* 6. * *f.* quin *r.* quum. P. 199. *l.* 5. Cognoſcentiæ *perhaps for* Ignoſcentiæ. *Ibid. l.* 11. * *r.* imbuerat. P. 212. *l.* 3. *r.* your. P. 222. *l.* 14. *Remove the* Comma *after* Abripere, *before it.* P. 224. *l.* 20. * *r.* punitus. P. 232. *l.* 20. *r.* habes. P. 237. *l.* 16. * *r.* anguſtijs. P. 238. *l.* 17. *f.* 1552. *r.* 1553. P. 251. *l.* 9. *r.* Appointment.

MEMORIALS
OF
Arch-Biſhop *CRANMER.*

BOOK I.

CHAPTER I.

Cranmer's *Birth, Education and Riſe.*

THE Name of this moſt Reverend Prelate, deſerves to ſtand upon Eternal Record; having been the firſt Proteſtant Arch-Biſhop of this Kingdom, and the greateſt Inſtrument, under God, of the happy Reformation of this Church of *England*: In whoſe Piety, Learning, Wiſdom, Conduct and Blood, the Foundation of it was laid. And therefore it will be no unworthy Work to revive his Memory now, though after an hundred and thirty Years and upwards. I pretend not to write a compleat Narrative of his Life and Death, that being ſcarce poſſible at ſuch a diſtance of Time, and in the want of full Intelligence and Information of the various Matters that paſſed through his Hands, and the Events that befel him. All that I attempt by this preſent Undertaking, is, to retrieve and bring to light as many Hiſtorical Paſſages as I can, concerning this Holy Prelate; by a careful and long ſearch, not only into printed Books of Hiſtory, but the beſt Archives, and many moſt precious and ineſtimable Manuſcripts that have fallen into my hands.

A worthy Work to revive his Memory.

I ſhall paſs over, in a few words, his earlier Days, becauſe I have ſo much to ſay of him in his riper Years. *Aſlacton*, a Town in the County of *Nottingham*, was the Place of his Birth; and the ſecond Day of *July*, in the Year 1489, was the Day of it. He was the Son of *Thomas Cranmer* Eſq; a Gentleman of a right ancient Family; whoſe Anceſtor came in with the Conqueror: And for a long Series of Time the Stock continued in good Wealth and Quality; as it did in *France*; for there were extant, of his Name and Family there, in the Reign of *Henry* the Eighth. One whereof came then into *England*, in company with the French Ambaſſador: To whom, for Relation-ſake, our Biſhop gave a noble Entertainment.

His Family.

Anno 1489.

Account of his younger Years.

Our Youth was put to learn his *Grammar* of a rude Pariſh-Clerk in that barbarous Age. Under whom he learn'd little, and endured much, from the harſh and curſt Diſpoſition of his School-maſter. Though his Father were minded to have his Son educated in Learning, yet he would not he ſhould be ignorant of Civil and Gentleman-like Exerciſes. Inſomuch that he uſed himſelf to Shoot. And many times his Father permitted him to Hunt and Hauk, and to ride rough Horſes: So that when he was Biſhop, he feared not to ride the rougheſt Horſes that came into his Stables; which he would do very comely. As otherwiſe at all times there was not any in his Houſe that would become an Horſe better. And after his Studies, when it was time for Recreation, he would both Hauk and Hunt, the Game being prepared for him. And ſometimes he would ſhoot in the Long-Bow, and many times kill the Deer with his Croſs-Bow, though his Sight was not perfect; for he was pore-blind.

Life of *Cranm.* in the MSS. C.C.C.C.

Sent to *Cambridg*, *An.* 1503.

But to return to his younger Days. He loſt his Father early; but his Mother, at the Age of fourteen Years, *Anno* 1503, ſent him to ſtudy at *Cambridg*. Where he was nurſled in the groſſeſt kind of Sophiſtry, Logick, Philoſophy Moral and Natural: Not in the Text of the old Philoſophers, but chiefly in the dark Riddles of *Duns*, and other ſubtile Queſtioniſts. And in theſe he loſt his Time, till he came to two and twenty Years of Age. After that, he gave himſelf to the reading of *Faber*, *Eraſmus*, good Latin Authors, four or five Years together, unto the Time that *Luther* began to write. And then conſidering what great Controverſy was in Matters of Religion, not only in Trifles, but in the chiefeſt Articles of our Salvation, he bent himſelf to try out the Truth herein.

Life of *Cranm.* inter *Foxii* MSS.

Anno 1511.

Anno 1516.

Sets himſelf to ſtudy the Scripture.

Anno 1519.

And foraſmuch as he perceived he could not judg indifferently in ſuch weighty Matters, without the Knowledg of the Holy Scriptures; therefore before he was infected with any Man's Opinions or Errors, he applied his whole Study three Years therein. After this, he gave his Mind to good Writers, both New and Old: not raſhly running over them; for he was a ſlow Reader, but a diligent Marker of whatſoever he read, ſeldom reading without Pen in Hand. And whatſoever made either for the one Part, or the other, of things in Controverſy, he wrote it out, if it were ſhort, or at leaſt noted the Author, and the Place, that he might find it, and write it out at leiſure: which was a great help to him in debating of Matters ever after.

Is made Doctor of Divinity, *An.* 1523.

This kind of Study he uſed, till he was made Doctor of Divinity: which was about the Thirty-fourth Year of his Age, and about the Year 1523.

Marries.

But before this, being Maſter of Arts, and Fellow of *Jeſus* College, he married a Gentleman's Daughter. And then leaving the College, he read the Common Lecture in *Buckingham* College; before that called *Monks College*, becauſe Monks ſtudied there; but now *Magdalen* College. But in a Year after, his Wife travailing with Child, both ſhe and the Child died. And being now ſingle again, immediately the Maſter and Fellows of his old College choſe him in Fellow again: where he remained.

During

During his Reſidence here, divers of the ripeſt and ſolideſt ſort of Scholars were ſought out of this Univerſity of *Cambridg*, to be tranſplanted into Cardinal *Wolſey*'s new College in *Oxon*, to be Fellows there. Our *Cranmer* was nominated for one by Dr. *Capon*, to whom that Matter was, as it ſeems, intruſted by the Cardinal. And tho the Salary was much more conſiderable there, and the way to Preferment more ready, by the Favour of the Cardinal, to ſuch as were his own Scholars; yet he refuſed to go, chuſing rather to abide among his old Fellow-Collegians, and more cloſely to follow his Studies and Contemplations here: though he were not without danger for his incompliance with this Invitation, giving them that were concerned great Offence hereat. But of thoſe that went from *Cambridg* at this time, who were all Men pick'd out for their Parts and Learning, theſe were the chief, *Clark*; *Friar*, afterwards Doctor of Phyſick. *Sumner*; *Harman*, afterwards Fellow of *Eaton*. *Betts*, afterwards Chaplain to Queen *Ann*. *Cox*, afterwards School-maſter to King *Edward*. *Frith*, afterwards a Martyr. *Baily*, *Godman*; *Drum*, afterwards one of the ſix Preachers at *Canterbury*. *Lawney*, afterwards Chaplain to the Duke of *Norfolk*. All theſe were caſt into Priſon for ſuſpicion of Hereſy; and divers through the hardſhip thereof died. So that well it was for *Cranmer* that he went not.

Refuſes to go to *Wolſey*'s College, *Oxon*.

Soon after he took his Degree of Doctor of Divinity, and became the Reader of the Divinity-Lecture in his own College. And out of the value the Univerſity had of his Learning, he was appointed one of the Examiners of ſuch as commenced Batchelors and Doctors in Divinity. According to whoſe Approbations, the Univerſity allowed them to proceed. In which Place he did much Good; for he uſed to examine theſe Candidates out of the Scriptures. And by no means would let them paſs, if he found they were unskilful in it, and unacquainted with the Hiſtory of the Bible. So were the Friars eſpecially, whoſe Study lay only in School-Authors. Whom therefore he ſometimes turned back as inſufficient, adviſing them to ſtudy the Scriptures for ſome Years longer, before they came for their Degrees, it being a ſhame for a Profeſſor in Divinity to be unskilled in the Book, wherein the Knowledg of God, and the Grounds of Divinity lay. Whereby he made himſelf from the beginning hated by the Friars. Yet ſome of the more ingenuous ſort of them afterward rendred him great and publick Thanks for refuſing them; whereby, being put upon the Study of God's Word, they attained to more ſound Knowledg in Religion. One of theſe was Dr. *Barat*, a White Friar, who lived afterwards in *Norwich*.

He is made one of the Univerſity Examiners.

Not long after this, King *Henry* being perſwaded that the Marriage between him and Q. *Katharine*, Daughter to K. *Ferdinand* of *Spain*, was unlawful and naught, by Dr. *Longland* Biſhop of *Lincoln*, his Confeſſor, and other of his Clergy; he ſent to ſix of the beſt learned Men of *Cambridg*, and as many of *Oxford*, to debate this Queſtion, *Whether it were lawful for one Brother to marry his Brother's Wife, being known of his Brother?* Of the which *Cambridg* Doctors, *Cranmer* was appointed for one, ſuch was his Fame then in that Univerſity for Learning. But becauſe he was not then at *Cambridg*, another was choſen in his ſtead. Theſe Learned Men agreed fully, with

The King's great Cauſe firſt propoſed to the Univerſities.

one Conſent, that it was lawful, with the Pope's Diſpenſation, ſo to do. But if *Cranmer* had been there, he would have been of another Mind, as we ſhall ſee in the Sequel.

The Occaſion of his Riſe.

This great Matrimonial Cauſe, gave the firſt ſtep to Dr. *Cranmer*'s Preferment: For when *Fox* and *Gardiner*, the one the King's Almoner, and the other his Secretary, lighting by chance in Dr. *Cranmer*'s Company, at one Mr. *Creſſies* Houſe, ſituate in *Waltham-Abbey* Pariſh in *Eſſex*, had on deſign fallen upon Diſcourſe of that Matter, purpoſely to learn his Judgment therein, knowing him an eminent noted Reader of Divinity in *Cambridg*: He gave his own Senſe of the Cauſe, in words to this effect: "I have nothing at all ſtudied, "ſaid he, for the Verity of this Cauſe; nor am beaten therein, as "you have been. Howbeit, I do think that you go not the next "way to work, to bring the Matter unto a perfect Concluſion and "End, eſpecially for the ſatisfaction of the troubled Conſcience of "the King's Highneſs. For in obſerving the common Proceſs, and "fruſtratory Delays of theſe your Courts, the Matter will linger "long enough; and peradventure in the end come to ſmall effect. "And this is moſt certain, ſaid he, there is but one Truth in it. "Which no Men ought, or better can diſcuſs than the Divines. "Whoſe Sentence may be ſoon known, and brought ſo to paſs with "little Induſtry and Charges, that the King's Conſcience may there-"by be quieted and pacified. Which we all ought to conſider, and "regard in this Queſtion or Doubt; and then his Highneſs in Con-"ſcience quieted, may determine himſelf that which ſhall ſeem "Good before God. And let theſe tumultuary Proceſſes give place "unto a certain Truth.

His Opinion of the King's Cauſe.

Life of *Cranmer*, in the MSS. C.C.C.C.

The King ſends for him.

His Opinion, thus unwillingly drawn from him, was ſo much liked of by them to whom he ſpake it, that they thought it worth their acquainting the King with it. Which they did within two days after at *Greenwich*. Whereupon the King commanded he ſhould be ſent for to the Court. Which was done, and he brought into the King's Preſence. Who, having heard him diſcourſe upon the Marriage, and well obſerving the Gravity and Modeſty, as well as Learning of the Man, reſolved to cheriſh and make much of him. This was about *Auguſt* 1529, the King having commanded him to digeſt in Writing, what he could ſay upon the foreſaid Argument; retained him, and committed him unto the Family and Care of the Earl of *Wiltſhire* and *Ormond*, named Sir *Thomas Bolen*, dwelling then at *Durham*-Houſe: Eſteeming him a fit Perſon for *Cranmer* to reſide with, who had himſelf been employed in Embaſſies to *Rome* and *Germany* about the ſame Matter; and ſo able to inſtruct our Divine in particular Paſſages relating thereunto: And likewiſe would be ſure to afford him all the Security, and Favour, and Aid poſſible, from the Proſpect, that if the King's former Marriage could be proved unlawful, and thereby null and void, his own Family would be in a fair probability to be highly advanced, by the King's matching with his Daughter the Lady *Ann Bolen*.

Anno 1529.

Suitably placed with the Earl of *Ormond*.

Nor was *Cranmer* unſuitably placed here, in regard of the Diſpoſition of his Noble Hoſt, being accounted one of the learnedeſt Noblemen in the Land, and endued with a Mind enclined to Philoſophy.

Eraſmus,

Eraſmus, who had good Intelligence in *England*, and knew this Earl himſelf, gives this Account of him to *Damianus à Goes*: *Eſt enim Vir, ut uno ore prædicant omnes, unus prope inter Nobiles eruditus, animóq; planè Philoſophico.* He was alſo much addicted to the Study and Love of the Holy Scriptures, as the ſame *Eraſmus* in an Epiſtle to him mentioneth, and commendeth him for. *I do the more congratulate your Happineſs, when I obſerve the Sacred Scriptures to be ſo dear to a Man, as you are, of Power, one of the Laity, and a Courtier; and that you have ſuch a deſire to that Pearl of Price.* He was alſo a Patron of Learning and Learned Men. And if there were nothing elſe to teſtify this, it would be enough to ſay, that he was well-affected to the Great *Eraſmus*, and a true valuer of his Studies. The World is beholden to this Noble Peer, for ſome of the Labours that proceeded from the Pen of that moſt Learned Man. For upon his deſire *Eraſmus* wrote three Tracts: One was, *Enarrations* upon the Twenty ſecond *Pſalm*, intituled, *Dominus regit me*; but more truly the Twenty third. Another was an *Explication* of the Apoſtles Creed. And the third, *Directions* how to prepare for Death. And from theſe Subjects, which this Noble-man choſe to deſire *Eraſmus* his Thoughts of, we may conclude alſo his Pious and Religious Mind. At which his vertuous Accompliſhments, as they rendred his Houſe a ſutable Harbour for the Learned and Pious *Cranmer*, ſo they were not a little encreaſed by his Converſe and Familiarity there.

Epiſt. 19. *li.* 27.

Impenſius gratulor tuæ fœlicitati, quod homini potenti, Laico, & Aulico, perſpiciam etiam ſacras Literas eſſe cordi, teq; nobilis illius Margaretæ deſiderio teneri. Epiſt. 34. lib. 29.

For while *Cranmer* abode here, a great Friendſhip was contracted between him and that Noble Family; eſpecially the chief Members of it, the Counteſs, and the Lady *Ann*, and the Earl himſelf; who often held ſerious Conferences with him about the great Matter. And in the Earl's abſence from Home, Letters paſſed between them; *Cranmer* writing to him of the Affairs of the Court, and of the Welfare of his Family, as well as of other more weighty Things. In one Letter, dated from *Hampton-Court*, in the Month of *June*, (which by Circumſtance muſt be in the Year 1530.) he writ to him; "That the King's Grace, my Lady his Wife, my Lady *Ann* his "Daughter, were in good Health: And that the King, and my La- "dy *Ann*, rode the Day before to *Windſor* from *Hampton-Court*, and "that Night they were look'd for again there; praying God to be "their Guide.

Friendſhipand Correſpondence between the Earl and *Cranmer*.

Anno 1530.

And I cannot look upon this Pious and Learned Man's placing here in this Family, but as guided by a peculiar Hand of Divine Providence. Whereby this Houſe became better acquainted with the Knowledg of the Goſpel; and had the Seeds of true Religion ſcattered in the Hearts of thoſe Noble Perſons that were related to it: Particularly of Her, who was afterwards to be advanced to that high and publick Station, to be Conſort to the King. And that ſhe became a Favourer, and as much as ſhe durſt, a Promoter of the purer Religion, muſt, I think, in a great meaſure be owing thereunto.

A Providence in his being placed here.

When *Cranmer* had accompliſhed the King's Requeſt, and finiſhed his Book, he himſelf, the Secretary, and the Almoner, and other Learned Men, had in Commiſſion to diſpute the Cauſe in Queſtion, in both the Univerſities. Which being firſt attempted at *Cambridg*, Dr.

Cranmer Diſputes at *Cambridg*.

MS. Life of *Cranmer.*

Dr. *Cranmer,* by his Authority, Learning and Perſwaſion, brought over divers Learned Men in one Day, of the contrary Part and Opinion, to be on his Part. For being now, after ſome abſence, returned to *Cambridg*, divers of the Univerſity, and ſome of thoſe Doctors that before had given in their Judgments to the King for the Validity of the Pope's Diſpenſation, repaired to him, to know his Opinion: And, after long Reaſoning, he changed the Minds of Five of the Six. Then almoſt in every Diſputation, both in Private Houſes, and in the Common Schools, this was one Queſtion, *Whether the Pope might diſpenſe with the Brother to marry the Brother's Wife, after Carnal Knowledg?* And it was of many openly defended, that he might not. The Secretary, when he came Home, acquainted the King with what they had done, and how Dr. *Cranmer* had changed the Minds of Five of the ſaid Learned Men of *Cambridg*, and of many others beſide. Afterward this Univerſity, as well as the other, determined the King's Cauſe againſt the Pope's Diſpenſation.

Grows dear to the King and his Court.

Life of *Henr.* 8. p. 375.

From an Academic, our Doctor being now become a Courtier, he ſo prudently demeaned himſelf, that he was not only dear to the Earl of *Wiltſhire*'s Family, but grew much favoured by the Nobility in general; as the Lord *Herbert* collects from the Hiſtorians of thoſe Times; and eſpecially by the King himſelf. He was very much about him, the King holding frequent Communication with him, and ſeemed unwilling to have him abſent. Which may appear from hence; that when *Cranmer* was minded for ſome reaſon to reſort to the Earl of *Wiltſhire*, who was then from *Hampton-Court*, and as it ſeems at *London*, upon ſome Occaſions of his own, he doubted, whether the King would let him go. And ſo he writ to him, that he would come the next Day to him, *If the King's Grace let him not.*

CHAP. II.

Pole's *Book about the King's Matrimony.*

An. 1530.

Pole's Book againſt the King's Diſſolving his Marriage.

ABout this time, a Book of *Reginald Pole*, afterwards Cardinal, earneſtly perſwading the King to continue his Marriage with his Queen, fell into Dr. *Cranmer*'s Hands. I do not find mention of this Book in any Hiſtorian, that hath come to my Hands. No, not in his Life publiſhed by *Bacatellus*, Biſhop of *Raguſa*, though he hath there given us a Catalogue of his Books. But in likelihood the Reaſon was, becauſe this was ſome private Diſcourſe, or Letter, chiefly intended for the King's own Uſe; as appears from ſome words of *Cranmer* concerning it, *Viz.* "That it was writ with that Elo-"quence, that if it were ſet forth, and known to the common Peo-"ple, [an evidence it was a more private Writing] it were not poſ-"ſible to perſwade them to the contrary. It was penned about the Year 1530, as may be collected from another Paſſage in the ſaid Writing, wherein he mentioneth the King's living in Wedlock with Queen *Katherine* twenty Years, the expiration of which fell in about that Time. What induced *Pole* to write on this Subject, is to me uncertain; for he avoided, as much as could be, to meddle in this Affair,

Affair, out of Fear of the King's Diſpleaſure, which was the Reaſon of his departing Abroad. Probably it was at the King's Command; like as ſome Years after he commanded him to write his Judgment of the Title of *Supream Head*, which he had lately aſſumed. Which occaſioned *Pole*'s four Books of *Eccleſiaſtical Unity*. For ſome about the King had told him, it would have a great Influence upon the People, eſpecially the Nobility, if he could bring *Pole* over to allow, and approve of his Marriage. Who was a Perſon, tho then but Young, yet highly valued in the Nation for his Piety, and Learning, and great Deſcent. *An.* 1530.

The Book was ſoon delivered, whether by the Earl of *Wiltſhire*, or the King himſelf, unto the Examination and Conſideration of *Cranmer*, now the great Court-Divine. Who, after he had greedily peruſed it, ſent the Contents of it, in a Letter to his Friend and Patron the Earl, being then abſent from Court. The Book, though the Argument of it chiefly depended upon Divinity, proceeded more on Political Principles than Divine. Take the following account of it, as *Cranmer* gave it in his ſaid Letter. *Cranmer* peruſes it.

Firſt, *Pole* treated of the Danger of Diverſity of Titles to the Crown. Which might follow, if the preſent Marriage with Queen *Katherine* were rejected, (in which there was an Heir) and another conſummated. As appeared by the Titles and Pretenſions of the two Houſes of *Lancaſter* and *York*. And that the King ought to provide againſt the Miſeries that might be brought upon his Realm by the People, if he ſhould reject his Daughter, whom they took for his Lawful Heir, and ſhould perſwade them to take another. Then he urged the Danger of incurring the Emperor's Diſpleaſure, the Queen being his Aunt, and the Princeſs his Couſin. Then he proceeded to conſider the Reaſons that moved the King to his preſent Reſolutions: Namely, That God's Law forbad marrying the Brother's Wife. And that the People, however averſe at firſt, (beſides that it belonged not to them to judg of ſuch Matters) would be content in the King's Doings, when they ſhould know, how the ancient Doctors of the Church, and ſo many great Univerſities were on the King's Side. And, that however the Emperor might fall out with the King for this Matter, yet God would never fail thoſe, that ſtood on his part, and refuſed to tranſgreſs his Commandments: and that *England* might depend on the *French* King's Aid, by virtue of the League, which he had entred into with the King, and the old Grudg, which he bore towards the Emperor. Afterwards *Pole* goes on to review theſe Reaſons. And firſt, his Judgment was, that Scripture might be brought to juſtify this Marriage, and that there was as good ground of Scripture for that, as for the part which the King then took, namely, the unlawfulneſs of it. That if indeed he thought the King's Part was juſt, and that his Marriage were undoubtedly againſt God's Pleaſure, then he could not deny, but that it ſhould be well done for the King to refuſe it, and take another Wife. Yet he confeſſed, that for his own part, he could not find in his Heart to have any Hand, or be any furtherer or abetter in it: Acknowledging however, that he had no good Reaſon for it, but only out of Affection and Duty to the King's Perſon. Becauſe he would His account of it.

An. 1530. would not disannul the Princess his Daughter's Title, nor accuse the most part of the King's Life, as the Books written on the King's part did: As though he had lived in a Matrimony, Shameful, Abominable, Bestial, and against Nature. This seemed an high Complement of *Pole*'s indeed, that he would rather chuse to let the King live and die in an habitual Breach of God's Law, than be guilty of something that might argue a want of civil Affection and Duty in him.

And as concerning the People, his Judgment was, That neither by Learning, nor Preaching, would they ever be brought into an ill Conceit of the King's former Marriage, and to think so dishonourably of their King, as to live so many Years in Matrimony so abominable. But as they had begun to hate Priests, this would make them much more to do so: nay, and the very Name of Learning too. As for the Authority of the Universities, they were many times led by Affection, which was well known. And he wished they had never erred in their Determinations. He shewed, that they were brought to the King's Part with great difficulty. Moreover, against the Universities Authority, he set the Authority of the King's Father, and his Council, the Queen's Father, and his Council, and the Pope and his.

Then he proceeded to Political Considerations, of the Pope, and Emperor, and the French King. That the Pope was a great Adversary of the King's purpose, he had shewed divers tokens already; and that not without cause. Because if he should consent, he should do against his Predecessors, and restrain his own Power, which he would rather gladly enlarge, and likewise raise Seditions in many Realms, as in *Portugal*. Of whose King the Emperor married one Sister, and the Duke of *Savoy* the other. Then he went on extolling the Emperor's Power, and lessening that of the *French* King, as to his aiding of us. Mentioning the Mischief the Emperor might do *England*, by forbidding only our trading into *Flanders* and *Spain*. That the *French* never used to keep their Leagues with us, but for their own Ends; and that we could never find in our Hearts to trust them. And that the two Nations never loved one another. And that if the *French* should but suspect, that this new Matrimony (of the King with the Lady *Ann Bolen* now purposed) should not continue, we must not expect Succor of them, but upon intolerable Conditions. And then lastly, he comes to deliberate for the saving the King's Honour. Which as it was impossible to do, if he proceeded one step further, for he had already, he said, gone to the very Brink; so he began to propound certain means for the rescue of it. Thus far is *Cranmer*'s Relation of the Book.

But here he breaks off, the Messenger that tarried for the Letter being in haste: promising the next Day to come to the Earl, to whom he wrote all this, and relate the rest to him by Word of Mouth. These *Means* in short were (as I collect from some other Passages of this Letter) to refer the Matter wholly to the Pope, and to reject the thoughts of matching with the Lady *Ann*. The which was now much talked of; For the King and She were very great, and about this very time they both rode together from *Hampton*-Court to *Windsor*: though she were yet no more then the Lady *Ann*, without any other Title.

The

The Cenſure which our Divine gave of this Book, and the Writer, was this, (wherein his Modeſty and Candor, as well as Judgment appeared) "That *Pole* had ſhewed himſelf both Witty and Eloquent; "And that for his Wiſdom, he might have been of Counſel to the "King: and ſuch his Rhetorick, that if his Book ſhould have been "ſet forth, and known to the common People, he believed it were "not poſſible to perſwade them to the contrary. Concerning that which he chiefly drove at, namely, That the King ſhould commit his great Matter to the Pope's Judgment, *Cranmer* gave his Opinion, "That he ſeemed therein to lack much Judgment: And that though "he preſſed it with ſuch goodly Eloquence, both of Words and "Sentence, that he were likely to perſwade many; yet him, he "ſaid, he perſwaded in that Point nothing at all. No, *Cranmer* had too well ſtudied the Point, to leave ſuch a Caſe of Conſcience to the Pope's Deciſion. But in many other things in this Diſcourſe of *Pole*, he profeſſed, he was much ſatisfied. I have placed this whole Letter in the *Appendix* at the end of theſe *Memorials*, as I ſhall do many other Letters and Papers of value, partly for the Satisfaction of more curious Readers, that love to ſee Originals, and partly for the preſervation of many choice Monuments, relating to this Man, and theſe Times, and for the transferring them to poſterity.

An. 1530. *Cranmer's* Cenſure thereof.

Num. I.

CHAP. III.

Cranmer's *Embaſſies.*

IN the Year 1530, Dr. *Cranmer* was ſent by the King into *France*, *Italy*, and *Germany*, with the Earl of *Wiltſhire*, Chief Ambaſſador, Dr. *Lee* Elect Arch-Biſhop of *York*, Dr. *Stokeſly* Elect of *London*, Divines; *Trigonel*, *Karn*, and *Benet*, Doctors of the Law, to diſpute theſe Matrimonial matters of his Majeſty at *Paris*, *Rome*, and other places: Carrying the Book he had made upon that Subject with him. From *France* they took their Journey to the Pope; where *Cranmer*'s Book was delivered to him, and he ready to juſtify it, and to offer a Diſpute againſt the Marriage openly, upon theſe two Points, which his Book chiefly conſiſted of, *viz.*

He is employed in Ambaſſies.

To the Pope.

Offers him a Diſpute in Favour of the King's Cauſe.

I. That no Man, *Jure Divino*, could, or ought to marry his Brother's Wife.

II. That the Biſhop of *Rome* by no means ought to diſpenſe to the contrary.

But after ſundry Promiſes and Appointments made, there was no Man found to oppoſe him, and publickly to diſpute theſe Matters with him. Yet in more private Argumentations with them that were about the Pope, he ſo forced them, that at laſt they openly granted, even in the Pope's chief Court of the *Rota*, that the ſaid Marriage was againſt God's Law. But as for the Pope's Power of Diſpenſing with the Laws of God, it was too advantagious a Tenet to be parted with. But Dr. *Cranmer* boldly and honeſtly denied it utterly before them all.

An. 1530. The King's Ambaſſadors from the Pope repaired to the Emperor *Charles* V. *Cranmer* only being left behind at *Rome*, to make good his Challenge, and withal, more privately to get the Judgments and Subſcriptions of the Learned Men there in the King's Caſe: which was one of his Buſineſſes alſo in *Germany* after. What he did in this latter Affair, he ſignified by a Letter to *Crook*, another of the King's Agents for that purpoſe in *Italy*: Namely, "That his Succeſs there at *Rome* was but little: and that they dared not to attempt to know any Man's Mind, becauſe of the Pope, who had ſaid, that Friars ſhould not diſcuſs his Power. *And added*, That he looked for little Favour in that Court, but to have the Pope and all his Cardinals declare againſt them.

Hiſt. Refor. *P.* 1. *p.* 89.

To the Emperor. Here at *Rome Cranmer* abode for ſome Months. But in all the Journey he behaved himſelf ſo learnedly, ſoberly and wittily, that the Earl of *Wilts* gave him ſuch Commendations to the King by his Letters, that the reſt coming home, he ſent him a Commiſſion with Inſtructions to be his ſole Ambaſſador to the Emperor in his ſaid great Cauſe. Which Commiſſional Letters of the King to him bare date *January* 24. 1531. wherein he was ſtiled *Conſiliarius Regius & ad Cæſarem Orator*. By this opportunity of travelling through *Germany*, following the Emperor's Court, by his Conferences he fully ſatisfied many Learned *Germans*, which afore were of a contrary Judgment; and divers in the Emperor's own Court and Council alſo. One of the chiefeſt of theſe, and who ſuffered ſeverely for it, was *Cornelius Agrippa*, Kt. Doctor of both Laws, Judg of the Prerogative Court, and Counſellor to the Emperor, and a Man of deep Learning. Who confeſſed to the ſaid Ambaſſador, that the Marriage was naught, but that he durſt not ſay ſo openly, for fear both of the Pope and Emperor. Yet he was afterwards caſt into Priſon, where he died, for expreſſing his Mind, as was thought, ſomewhat more plainly in this Affair.

Life of *Cran.* inter *Foxii, MSS.*

An. 1531.

Hiſt. *Luther.* Per *Seckendorf.*

Cornelius Agrippa gained by *Cranmer* to the King's Cauſe.

Becomes acquainted with *Oſiander.* While he was now abroad in *Germany*, he went to *Norimberg*, where *Oſiander* was Paſtor. And being a Man of Fame and Learning, our Ambaſſador became acquainted with him: ſending for him ſometimes to diſcourſe with him; and ſometimes he would go to *Oſiander*'s Houſe, to viſit him and his Study. This eminent Divine of the *German* Proteſtant Church he alſo gained to favour the King's Cauſe. For he wrote a Book of Inceſtuous Marriages, wherein he determined the King's preſent Matrimony to be unlawful. But this Book was called in by a Prohibition, printed at *Augsburgh*. And there was alſo a Form of a Direction, drawn up by the ſame *Oſiander*, how the King's Proceſs ſhould be managed: Which was ſent over hither. *Cranmer*'s Diſcourſe with *Oſiander*, at theſe their Meetings, concerning divers Matters relating eſpecially to Chriſtian Doctrine, and True Religion, were ſo wiſe and good, that that great Divine ſtood in admiration of him, as though he had been inſpired from Above. In one of their Conferences, *Oſiander* communicated to him certain Papers, wherein he had been attempting to harmonize the Goſpels: but by reaſon of the Difficulty that often aroſe, had thrown them aſide. A thing this was which *Cranmer* declared to him his great Approbation of; as he was always a Man

Multa graviter, multa ſapienter, ac plane divinitus de Chriſtiana doctrina, ac vera religione diſputares. In Ep. Dedicat. ante Harmon. Evangel.

Man greatly ſtudious of the Scripture, and earneſtly deſirous that the right knowledg thereof might be encreaſed. So he vehemently exhorted him to go forward in this Study, and to finiſh it with all convenient ſpeed: For that it would not only, (he ſaid) be of uſe to the Church of Chriſt, but adorn it. Theſe Admonitions gave new ſtrength to *Oſiander* to fall afreſh about this Work, and at laſt to bring it to a concluſion. In the Year 1537, he publiſhed it, and dedicated it to *Cranmer*, then Arch-Biſhop, the great Encourager of the Author. *An.* 1531.

In ſome of theſe Viſits, *Cranmer* ſaw *Oſiander*'s Niece, and obtained her for his Wife. Whom when he returned from his Embaſſy, he brought not over with him: But in the Year 1534. he privately ſent for her. And kept her with him till the Year 1539, in the ſevere time of the ſix Articles; when he ſent her back in Secret to her Friends in *Germany* for a time. By theſe Viſits, and this Affinity, there grew a very cordial Love between *Cranmer* and *Oſiander*: and a great Correſpondence was maintained by Letters between them long after. A parcel of theſe Letters in Manuſcript, the Right Reverend the Biſhop of *Sarum* mentioned in his *Hiſtory of the Reformation*. Which he met with in the exquiſite Library of Mr. *Richard Smith*, as he told a Friend of mine. But notwithſtanding my enquiry after them, I had not the good fortune to ſee them, nor to find into whoſe Hands they were come, after the ſelling of that Library by Auction. Which Letters, if I could have procured a ſight of, might have ſerved ſomewhat perhaps in this my Undertaking. And marries his Kinſwoman.

We are now ſlipp'd into the Year 1532. And among other Services which he did Abroad, (beſides his promoting the King's great Matrimonial Cauſe among the *German* Princes and States, as well as others) he was employed for the eſtabliſhing and ſecuring a Traffick, between the Merchants of *England*, and the Emperor's *Low Countries*. Concerning which the former Contract, it ſeems, began to ſhake, occaſioned by that Luke-warmneſs of Affection, that now grew between theſe two Monarchs. About this Affair our Ambaſſador had divers Conferences with Monſieur *Grandeville*, the Emperor's great Miniſter, at *Regensburgh*. The effect of his laſt Sollicitation was, that *Grandeville* had told him that the Diet concerning the ſaid Contract was held in *Flanders*, where the Queen of *Hungary* was Governeſs; and therefore that the Emperor would do nothing therein without her advice; and that he would make anſwer by her, rather than by him. And ſo *Cranmer* deſired the King, that it would pleaſe his Grace no further to look for Anſwer from him therein, but from the Queen, unto whom the whole Anſwer was committed. *An.* 1532. Treats with the Emperor about the Contract of Traffick.

Another Buſineſs our Ambaſſador was now agitating at this Court for the King, was, about ſending Supplies to the Emperor againſt the Turk: Who had now made a formidable Invaſion in *Hungary*, with an Army conſiſting of three hundred thouſand Men. The Emperor had lately, by virtue of a former League, and for the Common Cauſe of Chriſtianity, demanded certain Forces of the And about ſending Supplies againſt the Turk.

An. 1532. King for this purpoſe. Now what meaſures his Ambaſſador was to take with the Emperor in this Affair, *William Paget*, his Majeſty's Servant (the ſame that was afterward Secretary of State) was diſpatched to him with Inſtructions: Wherein were contained what Anſwer he ſhould make to the Emperor's Demands. Which he reported accordingly to *Grandeville*. The which Anſwer he delivered to him in writing, upon the deſire of *Grandeville*, for this Reaſon, as he urged, that he might relate the ſame the more truly to the Emperor. He was now, in the Month of *September*, drawing towards the Turk from *Abagh*, a Place not far from *Regensburgh*, where our Engliſh Ambaſſador now reſided; not having yet returned any Reply to him, prevented by that hurry of Buſineſs that then lay upon the Emperor. So that upon *Grandeville*'s intimation to repair unto the Emperor at *Lintz*, which was in his way to *Vienna*; and that there he ſhould have an Anſwer in Writing again, the Ambaſſador followed thither, in Company with the Ambaſſador of *France*. And ſo he, with the other Ambaſſador, in eight or ten days ſpace, furniſhed themſelves with Wagons, Horſes, Ships, Tents, and other things neceſſary to the Journey, for themſelves and their Train.

Sends the King the News in thoſe Parts;

But before his departure, he informed the King of the News in thoſe Parts. As, that the Turk reſided ſtill in *Hungary* in the ſame Place, invironed on all parts: Of which more at large he had written in his former Letters. That King *Ferdinando*, the Emperor's Brother, who was then at *Regensburgh*, was to meet the Emperor at *Paſſaw*, fourteen miles from thence: and ſo both were to paſs forth to *Lintz*, which was the mid-way from *Regensburgh* to *Vienna*. That the Emperor would tarry there to take Counſel what to do, and there all the Ambaſſadors ſhould know his Pleaſure.

And the Proclamation for a General Council.

He ſent the King alſo the Copy of the Emperor's Proclamation concerning a General Council, and a Reformation to be had in *Germany*, for the Controverſies of the Faith. Which he was conſtrained to do, his Affairs with the Turk preſſing him ſo much. The Sum thereof was; "That his Imperial Majeſty declared Peace throughout "all *Germany*: Enjoining, that none ſhould be moleſted for the Cauſe "of Religion, until the Council ſhould be called: or, in caſe there "were none, until ſome other Means ſhould be found out by the "States of the Empire, for healing the preſent Diviſions. And "that he would uſe his utmoſt diligence, that a Council ſhould be "denounced within ſix Months, and the Year after to be commenced. And that if this could not be obtained, then theſe Matters "ſhould be referred to the Imperial Diets, to be handled there. "That in the mean time all Judicial Proceedings, relating to Religion, ſhould be ſuſpended; and that no Law-Suits ſhould hereafter be commenced againſt the Proteſtants: and that in caſe any "were, he commanded that they ſhould be void and null. This Edict was publiſhed in the Month of *Auguſt* this Year.

Sleid. Comment.

And the Tax of the States of the Empire.

Together with the aforeſaid Proclamation, he transferred over to the King the Tax of all the States of the Empire; that is, How many Souldiers every Man was limited to find for Aid againſt the Turk. Whence our Ambaſſador made a particular Obſervation to his Maſter, for his better Direction, what number of Forces it were equal

equal for him to ſend; and to juſtify his Refuſal to comply with the Emperor, in caſe he ſhould have demanded more than was his Proportion: Taking his Meaſures from the ſaid Tax. And the Obſervation, which he made was this, That his Grace might perceive, that the greateſt Prince in *Germany* (only the Duke of *Burgundy*, and *Auſtria* excepted) was not appointed above 120 Horſemen, and 554 Footmen. A Tranſcript of this Letter of *Cranmer* to the King, I have put in the *Appendix*. Theſe Paſſages will ſerve to ſhew Dr. *Cranmer*'s Diligence, Wiſdom, and other Abilities in the Quality he now ſtood in of an Ambaſſador. *An.* 1532. N° II.

Being now reſident in the Emperor's Court, the King made uſe of him in another Embaſſy, but to be more ſecretly made, to the Elector *Frederick*, Duke of *Saxony*, that the Emperor might not be privy to it. For in the Month of *July*, Dr. *Cranmer* departed *incognito* from *Ratisbon*, (where the Emperor was, and had there appointed a Diet, in order to the coming to ſome Terms of Peace with the Proteſtants, until a Council ſhould be called) and came privately to the Duke, then abiding in a certain Hoſpital, as it was called, and delivered Letters to him, and to *Philip* Duke of *Lunenburgh*, and *Wolfgang* Prince of *Anhalt*. At this firſt Congreſs, he aſſured the Elector of his Maſter the King of *England*'s Friendſhip, as the Letters he delivered imported. The next day he returned to the Elector's Court, *Pontanus* and *Spalatinus*, two of the Elector's Counſellors, being preſent. Here at this Meeting he required divers things concerning Peace with the Emperor, the State of Religion, Aid againſt the Turk, and the Goods of the Church, which the Princes were ſaid to invade. He ſpake magnificent things of the King his Maſter: as what mighty Aids he had offered the Emperor againſt the Turk; and as he told them, the *French* King would do. And ſo taking Letters to the King from *Frederick*, dated *July* 15. he was diſmiſſed. But four days after, he came again privately with one Servant only; and had conference with *Spalatinus* all alone: telling him, that he had forgot, as he pretended, one part of his Meſſage: and that was, That not only his Maſter, but the *French* King, was ready to give Aſſiſtance to the Elector, and his Confederates, in the caſe of Religion. And he deſired to know in what ſtate the Buſineſs of the Election of *Ferdinand* ſtood; whom, being the Emperor's Brother, he had made King of the *Romans* by a pretended Election. Which Election gave offence, and *Frederick*, Duke of *Saxony*, had manifeſted Imperfect and Defective. What Anſwer was given to *Cranmer* was not known: Only it was thought that this was ſomewhat unſeaſonably acted, becauſe ſaith my Author, there was Peace at this time between the Emperor and the Engliſh, which the Kings Ambaſſador by thoſe Offers did deſire to diſturb. This it ſeems was the Judgment of the Proteſtants concerning this Overture to them by the King's Ambaſſador, as tho it were not ſincere. But I do not find, but, that whatſoever Peace was now between the Emperor and the Engliſh, the former League with him was ſhaking by reaſon of the Emperor's diſobliging the King, in ſiding ſo earneſtly with Queen *Katharine*, in the Controverſy between the King and her.

He goes in an Embaſſy to the Duke of *Saxony*, and other Proteſtant Princes.

Hiſt. Lutheraniſm. per *Seckendorf.*

Seckendorf, ubi ſupra.

CHAP.

An. 1532.

CHAP. IV.

Cranmer *made Arch-Biſhop of* Canterbury.

Made Arch-Biſhop of *Canterbury.*

AND this great Truſt the King, his gracious Maſter, committed to him, as a mark of the Honour he had for him, and a Sign of further Preferment he was minded to advance him to. And about this very time happened a fair Opportunity to the King to manifeſt his Favour to him; *Warham*, Arch-Biſhop of *Canterbury*, departing this mortal Life, whereby that See became Vacant. The Preferment indeed ſeemed too great for *Cranmer*, at one ſtride to ſtep into, without ſome other intervening Dignities, to have been firſt conferred on him. But the King, thinking him the fitteſt Man of all the *Engliſh* Clergy to be promoted to this high Office, reſolved to give it to him, though now abſent abroad upon his Buſineſs. Hereupon the King commanded him to haſten Home, though he concealed the Reaſon from him, which was to take the Archbiſhoprick he had deſigned for him. Which when he came Home, in Obedience to his Majeſty, though much againſt his Inclination, and after many Refuſals, proceeding from his great Modeſty and Humility, and certain Scruples, at length he did accept.

His Dignities before he was Arch-Biſhop.

It doth not appear to me what Eccleſiaſtical Places he had before: only that he was the King's Chaplain, and Arch-deacon of *Taunton*. The Pope alſo, in honour to his Maſter, had conſtituted him Pœnitentiary General of *England*. He had alſo a Benefice, while he lived in the Earl of *Wiltſhire*'s Family, which was beſtowed upon him by the King: A mention whereof I find in one of his Letters to the ſaid Earl.

Arch-Biſhop *Warham* foretells a *Thomas* to ſucceed him.

It was in the Month of *Auguſt* 1532, that *William Warham*, Arch-Biſhop of *Canterbury* died: a wiſe and Grave Man, a great Patron of the moſt Learned *Eraſmus*, and once Lord Chancellor of *England*. Who ſeemed to foreſee and foretell, or at leaſt to conjecture, that *Thomas Cranmer* ſhould ſucceed him, as judging him, in his own Mind, the fitteſt Perſon for the King's and Church's Service in that juncture, to enter upon that See. For this truth, methinks, we may pick out of thoſe malicious words of *Harpsfield* in his *Eccleſiaſtical Hiſtory*, *viz.* That Arch-Biſhop *Warham* ſhould ſay, "That "a *Thomas* ſhould ſucceed him; who by a looſe and remiſs indul- "gence of a licentious ſort of Life granted to the People, and by "unſound Doctrines, would more diſgrace the Church of *Canter-* "*bury*, and all the reſt of the Church of *England*, than *Thomas* the "Martyr did amplify it by his Martyrdom. *And* that he admoniſh- "ed his Nephew, and Name-ſake, *William Warham*, Arch-deacon "of *Canterbury*, that if any *Thomas* ſhould ſucceed in the See, "while he lived, he ſhould not by any means enter into his Service.

It is not unuſual, (nay it is ſeldom otherwiſe) for Popiſh Hiſtorians to ſtuff their Hiſtories with ſtrange Prophecies and Falſhoods, mixed with ſome Truth. And I ſuppoſe the Matter might be no more than this. This grave and ſober Arch-Biſhop was ſenſible of the groſs Encroachments of the Biſhops of *Rome* upon the Authority of the

the Kings of this Realm in their own Dominions: and his Judgment ſtood for the reſtoring of this Imperial Crown to its antient Right and Soveraignty, and for the abridging the Papal Power. And knowing how learned a Man Dr. *Thomas Cranmer* was, and perceiving what an able Inſtrument he was like to prove in vindicating the King's Right to the Supremacy in his own Kingdoms, the Arch-Biſhop upon theſe Accounts might think him the fitteſt to ſucceed in the Archiepiſcopal Chair, and might have ſome reaſon to believe that the King intended him thereunto. *An.* 1532.

And that Arch-Biſhop *Warham* was of this Judgment, it may appear, if we trace ſome Footſteps of him. In the Year 1530, when all the Clergy were under a *Præmunire*, and a Petition was drawing up in the Convocation for that Cauſe, the King in the ſaid Petition was addreſſed to by the Title of *Supream Head of the Church, and Clergy of* England. At this Title, when the Arch-Biſhop found ſome of the Clergy to boggle, who were yet afraid openly to declare their diſallowance of it, he took the opportunity of their Silence to paſs the Title, by ſaying, That *Silence was to be taken for their Conſent.* Arch-Biſhop *Warham* for the King's Supremacy.

In the laſt Synod, wherein this Arch-Biſhop was a Member, and the main Director, many things were debated about Aboliſhing the Papacy. This Synod was prorogued from *April* 26, to *October* 5. In the mean time he died. But had he lived, and been well, unto the next Seſſions, ſome further Steps had been made in evacuating the Biſhop of *Rome*'s Uſurpations; as may be gueſſed by what was done under his influence the laſt Seſſions, when the Supremacy of that foreign Prelate was rejected. Ant. Brit.

Something more of this Arch-Biſhop's Endeavours, of reſtoring the King to his Supremacy, appears by what Arch-Biſhop *Cranmer* ſaid to *Brooks*, Biſhop of *Gloceſter*, before a great Aſſembly, not long before his Burning. *Brooks* had charged him for firſt ſetting up the King's Supremacy. To which *Cranmer* replied, "That it was "*Warham* gave the Supremacy to *Henry* VIII, and that he had ſaid, "he ought to have it before the Biſhop of *Rome*, and that God's "Word would bear it. And that upon this the Univerſities of "*Cambridg* and *Oxford* were ſent to, to know what the Word of "God would allow touching the Supremacy. Where it was rea-"ſoned and argued upon at length: and at laſt both agreed, and "and ſet to their Seals, and ſent it to the King, That he ought to "be Supreme Head, and not the Pope. All which was in Arch-Biſhop *Warham*'s Time, and while he was alive, three quarters of a Year before ever *Cranmer* had the Arch-Biſhoprick of *Canterbury*, as he alſo added in that Audience. *Cranmer*'s Teſtimony of *Warham*.

So that theſe things conſidered, we may conclude, that *Warham* did think, that none would be ſo fit to come after him as *Cranmer*, a Learned and diligent Man, to carry on this Cauſe, which he, before him, had begun: and ſo might ſpeak of him as the propereſt Perſon to be advanced to this See.

To this I will add the Senſe of an Ingenious and Learned Friend of mine concerning this Paſſage in *Harpsfield*'s Hiſtory: Which the Author alſo of the *Athenæ Oxonienſes* hath made uſe of to the good Arch- A reflection upon a Paſſage relating to *Cranmer* in *Harpsfield*'s Hiſtory.

An. 1532. Antiq. of *Cant.*

Arch-Biſhop's Diſcredit: and which *Somner* alſo had unluckily ſelected, though without deſign to hurt his good Name, and is all he writes of him. But may it not be conſidered, ſaith he, that the pretended Martyr *Thomas Becket*, though he died in vindication of the Privileges of the Church, yet he was the firſt betrayer of the Rights of his See? He made the greateſt Breach upon the Authority of the Primacy of *Canterbury*, by reſigning the Arch-Biſhoprick into the Pope's Hands, and receiving it again from him, as the Pope's Donation. But it is the Honour of the bleſſed Martyr, *Thomas Cranmer*, that he was the firſt, who began to claim the Primacy, and retrieve the Rights of his See from being ſlaviſhly ſubjected to the *Roman* Power. Indeed, little credit is to be given to the Author, who firſt publiſhed this Story; conſidering what a Violent Man he was, and how much prejudiced againſt *Cranmer*, and intereſſed in the Popiſh Cauſe: and coming into the Arch-Deaconry of *Canterbury* by the deprivation of the Arch-Biſhop's Brother.

Cranmer tries to evade the Arch-Biſhoprick.

Cranmer *Noluit Epiſcopari*, had no mind to be Arch-Biſhop. He loved his Studies, and affected Retirement, and well knew the Dangers and Temptations of a publick Station. But eſpecially he could not induce his Mind to take his Office from the Pope, and to ſwear Fidelity to him as well as to the King: whereby he ſhould enſnare himſelf in two contrary Oaths. Wherefore when the King ſent for him home from his Embaſſy in *Germany*, with a deſign to lay that honourable Burden upon him, he, gueſſing the Reaſon, firſt endeavoured to delay his coming, by ſignifying to the King ſome Matters of Importance, that would require his tarrying there ſomewhat longer for the King's Service: Hoping in that while, the King might have beſtowed the Place upon ſome other. In fine, our Hiſtorians ſay, he ſtayed abroad one half Year longer. But I find him in *England* in the Month of *November*, which was not much more than a quarter of a Year after *Warham*'s Death. Then the King was married to the Marchioneſs of *Pembroke*, and *Cranmer* was preſent. So that the King muſt have ſent for him home in *June*, two or three Months before the Arch-Biſhop's Death: probably while he was in a declining dying Condition. But after, when that which *Cranmer* ſeemed to ſuſpect of certain Emergences in thoſe parts, wherein the Engliſh State might be concerned, fell not out; the King again commanded his return Home. Now more perfectly knowing, by ſome of his Friends, the King's Intentions to make him Arch-Biſhop, he made means by divers of his Friends to ſhift it off, deſiring rather ſome ſmaller Living.

Declares the reaſon thereof to the King.

At length the King brake his Mind to him, that it was his full Purpoſe to beſtow that Dignity upon him for his Service, and for the good Opinion he conceived of him. But his long diſabling himſelf nothing diſſwaded the King, till at laſt he humbly craved the King's Pardon, for that he ſhould declare to him, and that was, "That if he ſhould accept it, he muſt receive it at the Pope's Hand, "which he neither would nor could do: for that his Highneſs was "the only Supream Governour of the Church of *England*, as well "in Cauſes Eccleſiaſtical as Temporal; and that the full Right of "Donation

" Donation of all manner of Benefices and Biſhopricks, as well as " any other temporal Dignities and Promotions, appertained to him, " and not to any other Foreign Authority. And therefore if he " might ſerve God, him and his Countrey in that Vocation, he " would accept it of his Majeſty, and of no Stranger, who had no " Authority within this Realm. Whereat the King made a Pauſe; and then asked him how he was able to prove it. At which time he alledged ſeveral Texts out of Scripture, and the Fathers, proving the Supream Authority of Kings in their own Realms and Dominions: and withal ſhewing the intolerable Uſurpations of the Biſhops of *Rome*. Of this the King talked ſeveral times with him; and perceiving that he could not be brought to acknowledg the Pope's Authority, the King called one Dr. *Oliver*, an eminent Lawyer, and other Civilians, and deviſed with them, how he might beſtow the Arch-Biſhoprick upon him, ſalving his Conſcience. They ſaid, he might do it by way of Proteſtation: and ſo one to be ſent to *Rome* to take the Oath, and do every thing in his Name. *Cranmer* ſaid to this, It ſhould be *ſuper animam ſuam*: and ſeemed to be ſatisfied in what the Lawyers told him. And accordingly, when he was conſecrated, made his Proteſtation, " That he did not admit the " Pope's Authority any further, than it agreed with the expreſs " Word of God. And that it might be lawful for him at all times " to ſpeak againſt him, and to impugn his Errors, when there ſhould " be occaſion. And ſo he did. *An.* 1532.

Whether *Warham*, the Arch-deacon, had conceived any Prejudice againſt our new Arch-Biſhop, by ſome warning given him by the former Arch-Biſhop, as was hinted above; or whether he was willing to give place upon *Cranmer*'s Entreaty, that he might provide for his Brother: ſo it was, that *Edmund Cranmer*, Brother to the Arch-Biſhop, ſucceeded *Warham* in the Arch-deaconry of *Canterbury*, and the Provoſtſhip of *Wingham*. Who parted with both theſe Dignities by Ceſſion. And by the Privity and Conſent of the Arch-Biſhop, he had a Stipend, or Penſion, of ſixty pounds *per Annum*, allowed him during his Life, out of the Arch-deaconary; and twenty pounds *per Annum* out of *Wingham*, by his Succeſſor aforeſaid. Who continued Arch-deacon until Queen *Mary*'s Days, and was then deprived, and his Prebend, and his Parſonage of *Ickham*, all taken from him in the Year 1554, for being a married Clerk. The firſt was given to *Nicholas Harpsfield*; the ſecond to *Robert Collins*, Bachelour of Law, and Commiſſary of *Canterbury*; and the third to *Robert Marſh*.

The Arch-biſhop's Brother is made Arch-deacon of *Canterbury*.

Somner Hiſt. of *Cant.* p. 322. *ex lib. Eccleſ. Cant.*

The King had before linked him into his great Buſineſs about Queen *Katharine* and the Lady *Anne*. So now when he had nominated him for Arch-Biſhop, he made him a Party and an Actor in every ſtep almoſt which he took in that Affair. For to fetch the Matter a little backward; Not long before the Archiepiſcal See was devolved upon *Cranmer*, the King had created the Lady *Anne* Marchioneſs of *Pembroke*, and taken her along with him in great State into *France*, when by their mutual Conſent there was an Interview appointed between the two Kings. At *Calais* King *Henry* permitted *Francis* the *French* King to take a view of this Lady, who then made

The King linked *Cranmer* with him in all his proceedings about Q. *Katharine*.

An. 1532. both Kings a curious and rich Mask, where both honoured her by dancing: This was in the month of *October*. In the Month before *Anno* 1532. Sept. 21. I find a parcel of very rich Jewels were ſent from *Greenwich* to *Hampton-Court* by Mr. *Norrys*, probably he who was Groom of the Stole, and executed upon Queen *Ann*'s Buſineſs afterwards. Which Jewels as ſome of them might be for the King's own wearing, now he was going into *France*; ſo in all probability others were either lent or given to the Marchioneſs to adorn and make her fine, when ſhe ſhould appear, and give her entertainment to the *French* King. *Append.* N° III. For the ſake of ſuch as be curious, I have ſet down, in the *Appendix*, a Particular of theſe moſt ſplendid and Royal Jewels, from an Original ſigned with the King's own Hand in token of his Receit of them.

Immediately after the King's and the Marchioneſſes return from *France*, he married her. At which Wedding, though very private, *Rex D.* Annam Bullenam, Thoma Cranmero, *ſacra Miniſtrante, Uxorem duxit.* the Arch-Biſhop was one that aſſiſted, according to the Lord *Herbert*; but, according to the Author of the *Britannic Antiquities*, did the Sacred Office. When ſhe was crowned Queen, which was *Whitſontide* following, the Arch-Biſhop performed the Ceremonies. When, after that, the King had a Daughter by her, he would have the Arch-Biſhop aſſiſt at the Chriſtening, and be her Godfather. And before this, when Queen *Katharine* was to be divorced from the King, and the Pope's Diſpenſation of that Marriage declared Null, our Arch-Biſhop pronounced the Sentence, and made the Declaration ſolemnly and publickly at *Dunſtable* Priory. Thus the King dipped and engaged *Cranmer* with himſelf in all his Proceeding in this Cauſe. Now as all theſe doings had danger in them, ſo eſpecially this laſt highly provoked the Pope for doing this without his Leave and Authority, as being a preſumptuous Encroachment upon his Prerogative. Inſomuch that a publick Act was made at *Rome*, that unleſs the King undid all that he had done, and reſtored all things *in integrum*, leaving them to his Deciſion, he would excommunicate him. And this Sentence was affixed and ſet up publickly at *Dunkirk*. Which put the King upon an Appeal from the Pope to the next General Council, lawfully called. The Arch-Biſhop alſo, foreſeeing the Pope's Threatning hovering likewiſe over his Head, by the King's Advice, made his Appeal by the *Engliſh* Ambaſſador there. I have ſeen the King's Original Letter to Dr. *Bonner*, ordering him to ſignify to the Pope, in Order and Form of Law, his Appeal, ſending him alſo the Inſtrument of his Appeal, with the Proxy deviſed for that purpoſe. This bare date *Auguſt* 18*th* from his Caſtle at *Windſor*: I have repoſited it in the *Appendix*. Which Order of the King *Bonner* did accordingly diſcharge, at an Audience he got of the Pope at *Marceilles*, *November* 7. And that Letter which the Lord *Herbert* ſaith, he ſaw of *Bonner* to the King, wherein he ſignified as much, muſt be his Anſwer to this of the King to him.

The King and the Archbiſhop appeal from the Pope to a General Council.

The King writes to Dr. *Bonner* in that behalf. N°. IV.

An. 1533. Dr. *Cranmer* having now yielded to the King to accept the Arch-Biſhoprick, it was in the beginning of the next Year, *viz.* 1533. *March* 30. and in the 24*th* of King *Henry*, that he received his Conſecration:

The Arch-Biſhop is conſecrated.

ſecration: But that uſhered in with abundance of Bulls, ſome dated in *February*, and ſome in *March*, from Pope *Clement*, to the number of Eleven: as may be ſeen at length in the beginning of this Arch-Biſhop's Regiſter. *An.* 1533.

The firſt was to King *Henry* upon his Nomination of *Cranmer* to him to be Arch-Biſhop. The Pope alloweth and promoteth him accordingly. The ſecond was a Bull to *Cranmer* himſelf, ſignifying the ſame. The third Bull abſolved him from any Sentences of Excommunication, Suſpenſion, Interdiction, *&c.* It was written from the Pope to him, under the Title of Arch-deacon of *Taunton* in the Church of *Wells*, and Maſter in Theology; and ran thus: The Pope's Bulls.

Nos ne forſan aliquibus ſententiis, cenſuris & pœnis Eccleſiaſticis, ligatus ſis, &c. *Volentes te a quibuſvis excommunicationis, ſuſpenſionis, & interdicti, aliiſq; Eccleſiaſticis ſententiis, cenſuris, & pœnis, a jure vel ab Homine, quavis occaſione vel cauſa latis,* &c. *Authoritate prædicta, tenore præſentium, abſolvimus, & abſolutum fore nuntiamus, non obſtantibus conſtitutionibus, & ordinationibus Apoſtolicis,* &c. One might think, that this Bull was drawn up peculiarly for *Cranmer*'s Caſe. Who, by reaſon he might have been ſuſpected as infected with *Lutheraniſm*, or had meddled too much in the King's Matrimonial Cauſe; and ſo intangled in the Churches Cenſures, might have need of ſuch aſſoiling. But I ſuppoſe it was but a cuſtomary Bull. A fourth Bull was to the Suffragans of *Canterbury*; that is, to all the Biſhops in the Province: ſignifying *Cranmer*'s Advancement, to be their Metropolitan. Another to the City and Dioceſs of *Canterbury*. Another to the Chapter of the ſaid Church. Another to the Vaſſals of the Church; that is, to all ſuch as held Lands of it. Another to the People of the City. Another, wherewith the Pall was ſent to the Arch-Biſhop of *York*, and the Biſhop of *London*. Another, of the Deſtination of the Pall: Which the Bull ſaith, was taken *de corpore B. Petri*, to be preſented to him by the Arch-Biſhop of *York*, and the Biſhop of *London*, or one of them, after he had received the Gift of Conſecration. In this Bull of the Deſtination is an Order, not to uſe the Pall but on thoſe proper Days which were expreſly mentioned in the Privileges of the Church. On purpoſe to beget a greater Eſteem and Veneration of this, and whatſoever Baubles elſe came from *Rome*, and brought ſuch Treaſure thither.

The Arch-Biſhop according to Cuſtom, received theſe Bulls, which the Pope ſent him to inveſt him with the Arch-Biſhoprick. But he ſurrendred them up to the King; becauſe he would not own the Pope, as the giver of this Eccleſiaſtical Dignity, but the King only, as he declared at his Trial before Queen *Mary*'s Commiſſioners at *Oxford* in the Year 1555. The Arch-Biſhop ſurrenders them to the King.

As to the Act of Conſecration, firſt, They aſſembled in the Chapter-Houſe of the King's Colledg of S. *Stephen*, near the King's Palace of *Weſtminſter*. Preſent as Witneſſes *Watkins*, the King's Prothonotary, Dr. *John Tregonwel*, *Thomas Bedyl* Clerk of the King's Council, *Richard Guent* Doctor of Decrees, of the Court of *Canterbury* principal Official, and *John Cocks* the Arch-Biſhop's Auditor of the Audience, and Vicar-general in Spirituals. The firſt thing that The Method of the Conſecration.

An. 1533. was done by the Arch-Biſhop Elect, was for the ſatisfaction of his Conſcience. Who was now before his Conſecration to take an Oath of Fidelity to the Pope, which will follow by and by. This he ſaw conſiſted by no means with his Allegiance to his Soveraign. And therefore how common and cuſtomary ſoever it were for Biſhops to take it; yet *Cranmer* in the firſt place, in the ſaid Chapter-houſe, before the ſaid Witneſſes, made a Proteſtation; wherein he declared, that he intended not by the Oath that he was to take, and was cuſtomary for Biſhops to take to the Pope, to bind himſelf to do any thing contrary to the Laws of God, the King's Prerogative, or to the Common-wealth and Statutes of the Kingdom: nor to tie himſelf up from ſpeaking his Mind freely in Matters relating to the Reformation of Religion, the Government of the Church of *England*, and Prerogative of the Crown. And that according to this Interpretation and Meaning only he would take the Oath, and no otherwiſe. This Proteſtation, becauſe I think it is not recorded in our Hiſtorians, except *Maſon*, (and in him imperfect) I have put it into the *Appendix verbatim*, as I tranſcribed it out of the Arch-Biſhop's Regiſter. And having made this Proteſtation, he bad the Prothonotary to make one or more publick Inſtruments thereof, and deſired the forementioned Perſons to be Witneſſes thereunto. After this Proteſtation made, he in the preſence of theſe Witneſſes, being arrayed in Sacerdotal Garments, went up to the ſtep of the high Altar, to receive Conſecration; where was ſitting in a Chair, honourably adorned, *John Longland* the Biſhop of *Lincoln*, having on his Pontificals, aſſiſted by *John Voicy* Biſhop of *Exon*, and *Henry Standiſh* Biſhop of S. *Aſaph*; holding in his hand a Schedule with the Oath, which he was now going to take to the Pope: and having withal his Proteſtation, he, before the aforeſaid Witneſſes, aſſerted and proteſted, that he would read the Schedule, and perform the Oath therein contained under the ſaid Proteſtation, which he ſaid he made the ſame day in the Chapter-houſe before thoſe Witneſſes, and no otherwiſe, nor in any other manner. And then preſently after, kneeling on his Knees, read the Schedule, containing the Oath to the Pope. Which I have repoſited in the *Appendix*.

De Miniſter. p. 154. N°. V.

N°. VI.

Then the Biſhops proceeded to the conſecrating of the Arch-Biſhop. And then again, after the ſolemn Conſecration was finiſhed, being about to receive his Pall, when he was to take another Oath to the Pope, he proteſted again in the preſence of the ſame Witneſſes, that he took the following Oath under the ſame Proteſtation as he made before in the Chapter-houſe, nor would perform it any other ways; and then took the Oath. And after he had taken it, deſired the Prothonotary the third time to make a publick Inſtrument or Inſtruments thereof. Which he did.

The Arch-Biſhop's Oath for the Temporalties.

To theſe Oaths I will add one more, which the Arch-Biſhop took with a better Stomach to the King, for his Temporalties. This was for the moſt part the accuſtomable Oath of Biſhops to the King, when they ſued for their Temporalties; but hardly reconcilable with the Oath they had taken to the Pope: Becauſe in this Oath was mentioned a renouncing of all Privileges and Grants of the Pope by virtue of his Bulls, that might be prejudicial to the King, and

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an Acknowledgment, that they held their Biſhopricks only of the King, which the Arch-Biſhop worded more fully, *viz.* That he held his Archbiſhoprick of the King immediately and only, and of none other. I refer the Reader to the *Appendix* for this Oath. *An.* 1533. N°. VII.

One of the firſt Services the Arch-Biſhop did for the King, was the pronouncing the Sentence of Divorce from his former Queen *Katharine*, which was done *May* 23; but drew an implacable hatred upon him from the Pope and Emperor abroad, as well as the Papiſts at home. And Queen *Mary* would not forget it, when She came to the Crown, taking then her full Revenge upon him: though in the ſame Commiſſion, wherein this Sentence was pronounced, ſat the Biſhops of *Winton*, *London*, *Bath*, *Lincoln*, and many other great Clerks. And though he pronounced the Sentence, he was but the Mouth of the reſt, and they were all in as deep as he. The Arch-biſhop pronounceth the Divorce.

There is a ſhort Account of Arch-Biſhop *Cranmer*'s Judgment of the unlawfulneſs of this Marriage, digeſted under twelve Articles, with his own Name writ by himſelf on the top of the Paper. Which Biſhop *Burnet* tranſcribed from a *Cotton* Manuſcript, and inſerted into his Hiſtory. It bears this Title: *Articuli ex quibus plane admodum demonſtratur, Divortium inter* Henricum VIII. *Angliæ Regem Invictiſſimum, & Sereniſſimam* Catharinam *neceſſario eſſe faciendum.* The twelfth and concluding Article is this: "We think that the pre- "tended Matrimony of *Henry* King of *England*, and *Catharine* the "Queen, hath been, and is none at all, being prohibited both by "the Law of God and Nature. The Arch-biſhop's Judgment of the Marriage. Vol. I. Collect. P. 95.

CHAP. V.

The Arch-Biſhop viſits his Dioceſs.

After his Sentence againſt Q. *Katharine*, and confirmation of Q. *Ann*'s Marriage, one thing he did, which looked as if he was not like to prove any great Friend to a Reformation. For he forbad all Preaching throughout his Dioceſs, and warned the reſt of the Biſhops throughout *England* to do the ſame, as I have it from an old Journal made by a Monk of St. *Auguſtine*'s, *Canterbury*. But this was only for a time, till Orders for Preachers, and the Beads could be finiſhed: it being thought convenient that Preaching at this Juncture ſhould be reſtrained, becauſe now the Matter of Sermons chiefly conſiſted in toſſing about the King's Marriage with the Lady *Anne*, and condemning ſo publickly and boldly his doings againſt Q. *Katharine*, the Prieſts being ſet on work by her Friends and Faction. The Arch-biſhop forbids preaching. *Foxii* MSS.

In *October* or *November* the Arch-biſhop went down to *Canterbury*, in order to a Viſitation. Viſits his Dioceſs.

The third day of *December* the Arch-biſhop received the Pontifical Seat in the Monaſtery of the Holy *Trinity*. And ſoon after, *viz.* the Ninth of the ſame Month, began to go on Viſitation throughout all his Dioceſs, that he might have finiſhed that Work before the Seſſions of the Parliament. *Auguſt.* Monks Journal.

This ſame Year a remarkable Deluſion was diſcovered in the Archbiſhop's The Deluſion of a Nun in *Kent*.

An. 1533. biſhop's Dioceſs, and even under his Noſe, the Scene being chiefly laid in *Canterbury*, by ſome belonging to the Cathedral Church. For a certain Nun, called *Elizabeth Barton*, by marvellous Hypocriſy mocked all *Kent*, and almoſt all *England*: For which Cauſe ſhe was put in Priſon in *London*; Where ſhe confeſſed many horrible things againſt the King and the Queen. This forenamed *Elizabeth* had many Adherents, but eſpecially Dr. *Bocking*, Monk of Chriſt's-Church in *Canterbury*, who was her chief Author in her Diſſimulation. All of them at the laſt were accuſed of Treaſon, Hereſy and Conſpiracy. And ſo ſtood in Penance before the open Croſs of S. *Paul*'s in *London*; and in *Canterbury* in the Church-yard of the Monaſtery of the Holy Trinity, at the Sermon time they ſtood over the high Seat: where of the Preacher they were grievouſly rebuked for their horrible Fact. And in *April* the next Year, ſhe, with *Bocking* and *Dering*, another Monk of *Canterbury*, were led out of Priſon through all the Streets of *London* unto *Tyburn*, where ſhe and theſe Monks, and alſo two Brothers of the Minors, ſuffered with the reſt upon the Gallows for Treaſon and Hereſy.

The Arch-biſhop appeals from the Pope.

In the Month of *November* the Arch-biſhop ſent a Letter to *Bonner* the King's Ambaſſador at *Marſeilles*, together with his Appeal from the Pope, to be there ſignified, as was hinted before. The reaſon whereof was this; Upon the King's Divorce from Q. *Katharine*, the Pope had by a publick Inſtrument declared the Divorce to be null and void, and threatned him with Excommunication, unleſs he would revoke all that he had done. *Gardiner* Biſhop of *Winton* about this time, and upon this occaſion, was ſent Ambaſſador to the French King; and *Bonner* ſoon after followed him to *Marſeilles*, Where *Gardiner* at the interview between the French King and the Pope, now was. For the King and the Council apprehended ſome Miſchief to be hatching againſt the Kingdom by the Pope: who was now inciting the Emperor and other Princes to make War upon us. And indeed he had vaunted, as the Ld *Herbert* declares, that he would ſet all Chriſtendom againſt the King. And the Emperor in diſcourſe had averred, that by the means of *Scotland* he would avenge his Aunt's Quarrel. The Arch-biſhop in this Juncture had ſecret intimation of a Deſign to excommunicate him, and interdict his Church. Whereupon, as the King by *Bonner*, *Novemb.* 7, had made his Appeal from the Pope to the next General Council lawfully called; ſo by the King and Council's Advice, the Arch-biſhop ſoon after did the ſame: ſending his Appeal with his Proxy, under his Seal, to *Bonner*, deſiring him together with *Gardiner*, to conſult together, and to intimate his Appeal in the beſt manner they could think expedient for him. And this Letter he wrote by the King's own Commandment. It was not the Hand of the Arch-biſhop, nor of his Secretary. So I ſuppoſe it was drawn up by ſome of his own Lawyers; and is as followeth:

The Arch-biſhop's Letter to *Bonner*. *Cleopat.* E. 6.

" In my right hearty manner I commend me to you. So it is, as " you know right well, I ſtand in dread, leſt our Holy Father the " Pope do intend to make ſome manner of prejudicial Proceſs againſt " me and my Church. And therefore having probable Con- " jectures thereof, I have appeal'd from his Holineſs to the Gene- " ral

" ral Council, accordingly as his Highneſs and his Council have
" adviſed me to do. Which my Appeal and Procuracie under my *An.* 1533.
" Seal, I do ſend unto you herewith; deſiring you right-heartily to
" have me commended to my Ld of *Wincheſter*, and with his Ad-
" vice and Counſel to intimate the ſaid Provocation after the beſt
" manner, that his Lordſhip and you ſhall think moſt expedient
" for me. I am the bolder thus to write unto you, becauſe the
" King's Highneſs commandeth me this to do, as you ſhall, I truſt,
" further perceive by his Grace's Letter: Nothing doubting in
" your Goodneſs, but at this mine own deſire you will be contented
" to take this Pains, though his Highneſs ſhall percaſe forget to
" write unto you therein. Which your Pains and Kindneſs, if it
" ſhall lie in me in time to come to recompenſe, I wol not forget
" it with God's Grace. Who preſerve you, as my ſelf. From
" *Lambeth*, the xxvii*th* day of *November*.

Thomas Cantuar.

Cranmer being now placed at the Head of the Church of *England*, next under God and the King, and the chief care of it devolved upon him, his great ſtudy was conſcientiouſly to diſcharge this high Vocation. And one of the firſt things, wherein he ſhewed his good Service to the Church, was done in the Parliament in the latter end of this Year 1533. When the Supremacy came under debate, and the uſurped Power of the Biſhop of *Rome* was propounded, then the old Collections of the new Arch-biſhop did him good ſervice; for the chief, and in a manner the whole burden of this weighty Cauſe was laid upon his Shoulders. Inſomuch that he was forced to anſwer to all that ever the whole Rabble of the Papiſts could ſay for the defence of the Pope's Supremacy: And he anſwered ſo plainly, directly and truly to all their Arguments, and proved ſo evidently and ſtoutly, both by the Word of God, and Conſent of the Primitive Church, that this uſurped Power of the Pope is a meer Tyranny, and directly againſt the Law of God: and that the Power of Emperors and Kings is the higheſt Power here upon Earth: Unto which, Biſhops, Prieſts, Popes and Cardinals ought to ſubmit themſelves, and are as much bound to obey, as their Temporal Subjects, or Lay-men, (as the Prieſts call them) that the Iſſue was the aboliſhing of that Foreign Papal Power, and the expulſion of it out of this Realm, by the full conſent of Parliament.

Diſputes in the Parliament againſt the Pope's Supremacy.

Life of *Cranm.* inter *Foxii* MSS.

A Licence dated *Feb.* 13. this Year, was granted by the Arch-Biſhop to *Mary* the Relict of Sir *Henry Guilford* Kt. to have the Euchariſt, Matrimony and Baptiſm, miniſtred in any Chappel or Oratory within her Mannors where ſhe ſhould reſide, during her Life. And ſuch a Licence, dated alſo *Feb.* 13. the next Year, was granted by him to *Margaret* Marchioneſs of *Dorſet*. Whether indulged to them by the Arch-Biſhop, the rather to free them from danger for not frequenting their Pariſh-Churches, and for the avoiding the Superſtitious and Idolatrous Worſhip there performed; and that there might be ſome private Places for purer worſhipping God, and adminiſtration of the Sacraments; or only for the Convenience of thoſe Ladies, the Reader hath liberty to judg.

Licences for Chappels.

Cran. Reg.

CHAP.

An. 1534.

CHAP. VI.

The Arch-biſhop preſſeth the Tranſlation of the Bible.

The Arch-Biſhop labours the Reformation of the Church.

THIS Rub of the Papal Power being now taken out of the way, and the King's Supremacy ſettled in the next Seſſions of Parliament, in *Novemb.* 1534. a Way was opened for a Reformation of Errors and Abuſes in Religion. So that, as the Arch-biſhop judged it a thing impoſſible to make any amendment of Religion under the Pope's Dominion; ſo he thought it now (the ſame being diſpatched out of the Realm) a meet time to reſtore the true Doctrine of Chriſt, according to the Word of God, and the old Primitive Church, within his Juriſdiction and Cure; and with the ſaid Pope, to aboliſh alſo all falſe Doctrine, Errors and Hereſies, by him brought into the Church; for the accompliſhing of which he let paſs no Opportunities.

What he did this Convocation.

A Convocation now afforded him one. Our Arch-biſhop, from his firſt entrance upon his Dignity, had it much in his mind to get the Holy Scriptures put into the Vulgar Language, and a Liberty for all to read them. The Convocation now was ſo well diſpoſed, by the influence of the Arch-biſhop and his Friends, that they did petition the King, that the Bible might be tranſlated by ſome Learned Men of his Highneſſes nomination. And as this good Motion was briefly made in the Houſe by the Arch-biſhop, ſo they agreed upon him to carry their Petition. But they clogged it with another, which the Arch-biſhop did not ſo well approve of: For about the Month of *December* they paſs'd this Order of Convocation. "The Biſhops, Abbots, Priors of this Upper Houſe of Convocation, of the Province of *Canterbury*, met together in the Chapter-Houſe of St. *Paul*; unanimouſly did conſent, that the moſt Reverend Father the Arch-biſhop, ſhould make inſtance in their Names to the King, that his Majeſty would vouchſafe, for the encreaſe of the Faith of his Subjects, to decree and command, That all his Subjects, in whoſe poſſeſſion any Books of ſuſpect Doctrine were, eſpecially in the Vulgar Language, imprinted, beyond or on this ſide the Sea, ſhould be warned, within three Months, to bring them in before Perſons to be appointed by the King, under a certain Pain to be limited by the King.

"And that moreover his Majeſty would vouchſafe to decree, that the Scriptures ſhould be tranſlated into the Vulgar Tongue, by ſome honeſt and learned Men, to be nominated by the King, and to be delivered unto the People according to their Learning. This was reſolved in the Convocation, *Decemb.* 19.

Accordingly the King iſſued out ſoon after his Proclamation. What this Proclamation was I do not know, unleſs it were one I meet with about this time, againſt bringing in, or printing ſeditious Books of Anabaptiſts and Sacramentaries, who were ſaid to be lately come into the Realm: and againſt ſome of his own Subjects, who publickly diſputed in Taverns and other open Places, upon thoſe Points of Religion, which the King was offended withal. For the Correcti-

on

on and Regulating of which, the King in the ſaid Proclamation commanded ſundry Articles to be obſerved; which for the length of them I have put into the *Appendix*. Unleſs perhaps this Proclamation may belong to the Year 1538. *An.* 1534. N°. VIII.

About the month of *June* this Year, was a Book drawn up for Biſhops and Prieſts, wherein was an Order for preaching; and in the ſame were Forms deviſed for the Beads, as well for Preachers, as Curates. In which Forms the King's Title of *Supream Head* was ſpecified. In this Book was commandment given by the King, that every Preacher ſhould, before *Eaſter*, once in ſolemn Audience, declare the uſurped Juriſdiction, within this Realm, of the Biſhop of *Rome*, and the King's juſt Cauſe to decline from the ſame: and alſo to open and declare ſuch things as might avow and juſtify the King's refuſal of Marriage with the Princeſs Dowager, and his contract anew with Queen *Ann*. And alſo in the ſame Book an Order was given for the ſuppreſſion of the General Sentence or Curſe. This Book the Arch-biſhop, who we may well ſuppoſe had a great hand in it, ſent, by the King's Commandment, to all the Biſhops, and to the Arch-biſhop of *York*, though out of his Province: that Arch-biſhop lying under ſome Jealouſy as it ſeems with the King. A Book for preaching, and the Beads. Diſperſed by the Arch-biſhop to all the Biſhops.

Therefore after the receit of the Book, the ſaid Arch-biſhop of *York* the next Sunday, which was the ſecond Sunday after *Trinity*, went from *Cawood* to *York*, and there in his own Perſon declared, as well the King's Cauſe touching the Matrimony, as his refuſal of the Pope's Juriſdiction, ſo fully, that nothing that needed to be opened was left unſpoken, as that Arch-biſhop wrote himſelf to the King in his own Vindication. And that the Auditory might be the greater, he ſent to *York* forthwith, upon the receit of the Book, to publiſh there, that he would be there the next Sunday following, and cauſed the Churches to make an end of their Service in ſuch time, as every Man might have opportunity to be at the Sermon: and eſpecially required the Mayor and his Brethren, and one Mr. *Magnus*, and Sir *George Lawſon*, his Majeſty's Chaplains to be there: And a very great Confluence there was. Then the Arch-biſhop preached from that Text, *Uxorem duxi*, &c. Whence he took occaſion to utter, and declare both his foreſaid Matters, and the Injury done to the King's Highneſs by Pope *Clement*. The Arch-biſhop of *York* preaches at *York*.

As the Convocation this Year had declared the Pope to have no Juriſdiction in this Kingdom, ſo this would not ſerve the King, till all the Learned and Spiritual Men in *England* had ſubſcribed to it with their Hands. The Arch-biſhop's Church of *Canterbury* began. For the Prior and Convent thereof, moved and influenced not a little by their Dioceſan, ſolemnly ſubſcribed an Inſtrument for aboliſhing the Pope's Supremacy, and for acknowledgment of the King Supream Head of the Church of *England*, under this Poſition. The Clergy and Univerſities ſubſcribe againſt the Pope. *Cleopat.* E. 6. p. 208.

Quod Romanus Epiſcopus non habet majorem aliquam juriſdictionem a Deo ſibi collatam in hoc regno Angliæ, *quam quivis externus Epiſcopus*. That is,

An. 1534.

That the Biſhop of Rome *hath not ſome greater Juriſdiction conferred upon him by God in this Realm of* England, *than any other Foreign Biſhop.*

This was conſented to by the Prior's own Hand ſubſcribed, and ſixty nine of the Convent beſides. The Original whereof is in a Volume of the *Cotton* Library. In another place of the ſame Volume is extant the Subſcription of the Biſhops, Deans, and ſeveral Abbots; and after that, of the Univerſity of *Oxford*, and all the particular Colleges: and after that, the Names of all the ſubſcribing Priors of *England*.

Page 458.

Cranmer and others adminiſter the Oath of Succeſſion to the Clergy.

The Arch-biſhop was one employed about the Act of Succeſſion, that was made the laſt Seſſions of Parliament: which was to inveſt the Succeſſion to the Crown upon the Heirs of Q. *Ann*; and that Q. *Katharine* ſhould be no more called Queen, but Princeſs Dowager. In the Preamble to the Act, there were certain Touches againſt the Pope's Supremacy, and againſt his Power of diſpenſing in the King's former Marriage with his Brother's Wife, carnally known by him. To this Act all Perſons were to ſwear, to accept and maintain the ſame, upon pain of Treaſon. The Arch-biſhop of *Canterbury*, the Ld Chancellor *Audley*, Secretary *Crumwel*, the Abbot of *Weſtminſter*, and others, were the King's Commiſſioners appointed to tender this Oath. The Nobility and Gentry took it, none denying, to which they ſet their Hands in a long Liſt.

On the 13*th* of *April*, the Commiſſioners ſat at *Lambeth* to receive the Oaths of the Clergy, and chiefly thoſe of *London*, that had not yet ſworn; who all took it, not one excepted. And a certain Doctor, Vicar of *Croyden*, that it ſeems made ſome boggle before, went up with the reſt: of whom Sir *Thomas More*, who then ſtood by, made an Obſervation, how, as he paſt, he went to my Lord's Buttery-hatch, and called for Drink, and drank *valde familiariter*; whether, ſaith he ſarcaſtically, it were for Gladneſs, or Drineſs, or *Quod ille notus erat Pontifici*. The Oath alſo now was taken by Dr. *Wylſon*, a great Court-Divine in thoſe Days, who for Queen *Katharine's* Buſineſs was a Priſoner at this time, though a great while he was unſatisfied, and conſulted much with Sir *Thomas More* about the Lawfulneſs of taking it.

And to Sir *Thomas More* who refuſed it.

The ſame Day were conveyed hither from the *Tower*, Biſhop *Fiſher*, and Sir *Thomas More*, the only Layman at this Meeting, to tender this Oath to them. Who both, being ſeparately called, refuſed it. After the Clergy were ſworn and diſpatched, immediately Sir *Thomas* by himſelf was ſent for the ſecond time. Now he had much talk with the Lords, who would fain have brought him to comply. They urged him to declare the Cauſes why he would not Swear: But he excuſed his ſo doing. Then they charged him with Obſtinacy: He ſaid, it was not Obſtinacy, but becauſe he might not declare his Mind without peril of incurring the King's further Diſpleaſure. He told the Commiſſioners, that for his part he condemned not the Conſciences of any; but that he was diſſatisfied in his own Conſcience for certain Reaſons. The Arch-biſhop taking hold of this, ſpake to him thus, "That it appeared well, that Sir *Thomas* did not take it for a "very

Sir *Thomas More*'s Letters.

Cranmer's Argument with him.

" very ſure thing and a certain, that he might not lawfully ſwear, " but rather as a thing uncertain and doubtful. But you know, " ſaid my Lord, for a certainty, and for a thing without doubt, " that you be bound to obey your Soveraign Lord the King. And " therefore are you bound to leave off the doubt of your unſure " Conſcience, in refuſing the Oath, and take the ſure way in obey- " ing of your Prince who commands you to Swear. This Argu- ment, as Sir *Thomas* confeſſed in one of his Letters to his Daugh- ter *Roper*, ſeemed ſo ſubtil, and with ſuch Authority coming out of ſo Noble a Prelate's Mouth, that he could anſwer again nothing thereto: but only that he thought with himſelf, that he might not ſo do, becauſe that in his Conſcience this was one of the Cauſes in which he was bounden, that he ſhould not obey his Prince; ſith that whatſoever other Folks thought in the Matter, (whoſe Conſci- ence or Learning, as he ſaid, he would not condemn, or take upon him to judg) yet in his Conſcience the Truth ſeemed on the other Side, wherein he had informed his Conſcience neither ſuddenly nor ſlightly, but by long leiſure and diligent ſearch for the Mattter. *An.* 1534.

In fine, the fartheſt Sir *Thomas* could be brought, and which he offered voluntarily that Morning, was to ſwear to the Succeſſion, (which was the main Deſign of the Act) though not to the Pream- ble. At parting the Lord Chancellor bad the Secretary, before *More*, take notice, that *More* denied not, but was content to ſwear the Succeſſion. *More* aſſented and ſaid, in that Point he would be con- tented, ſo that he might ſee the Oath ſo framed, as might ſtand with his Conſcience. *More* offers to ſwear to the Succeſſion it ſelf.

Fiſher Biſhop of *Rocheſter*, offered the ſame before this Aſſembly, that *More* had done: and in a Letter of his afterwards writ to the Se- cretary, aſſigned the Reaſon why he could, with a good Conſcience, ſwear to the Succeſſion, *viz.* becauſe he doubted not but that the Prince of a Realm, with the Aſſent of the Nobles and Commons, might appoint his Succeſſors according as he pleaſed. In the *Appen- dix* this Letter will be found, which Biſhop *Fiſher* writ upon occaſion of the Secretary's Advice, who laboured to gain him, that he ſhould write to the King, to declare his Mind to him in ſwearing to the Suc- ceſſion; and to petition him to let that ſuffice, becauſe his Conſci- ence could not conſent to the reſt of the Act. The Secretary alſo had ſent unto *Fiſher*, lying in the *Tower*, *Lee* Biſhop Elect of *Lich- field* and *Coventry*; to whom he declared again, that he would take the Oath to the Succeſſion; and moreover, that he would ſwear ne- ver to meddle more in Diſputation of the Matrimony, and promiſed all Allegiance to the King. But he told *Lee*, his Conſcience could not be convinced, that the Marriage was againſt the Law of God, becauſe of a Prohibition in the Levitical Law. See *Lee*'s Letter, in the *Appendix*, to Secretary *Crumwel*. Biſhop *Fiſher* offers the ſame. N°. IX.

The Arch-biſhop, ſoon after that meeting of the Commiſſioners at *Lambeth*, retired to *Croydon*: And being a Man not kind to his own Party and Perſwaſion only, and fierce and bloody-minded to them that differed from him, but compaſſionate towards all, Friend and Foe; his tender Spirit ſuggeſted to him, to make this ſerve for an Occaſion to intercede for *More* and *Fiſher*, to *Crumwel*; ſhewing him N°. X. The Arch-bi- ſhop writes to *Crumwel* in their behalf.

An. 1534. in a Letter, dated *April* the 17*th*, how adviſeable in his Judgment it would be to be ſatisfied with that Oath they had offered to ſwear, in caſe they would ſwear to maintain the ſaid Succeſſion againſt all Power and Potentates: Urging to him that there would be theſe Advantages gained thereby. Firſt, That it would be a means to ſatisfy the Conſciences of the Princeſs Dowager and the Lady *Mary*; who it ſeems made it a Matter of Conſcience and Sin to abandon their Titles. Alſo, that it might tend to ſtop the Emperor's Mouth, and the Mouths of other their Friends, when *Fiſher* and *More*, who had ſtickled ſo much for them, ſhould now own that Succeſſion, which would be in effect a diſowning of them. Secondly, That it might be a means to reſolve and quiet alſo many others in the Realm that were in doubt, when ſuch great Men ſhould affirm by Oath and Subſcription, that the Succeſſion mentioned in the ſaid Act was good, and according to God's Laws. And he thought, that after two ſuch had ſworn, there would be ſcarce one in the Kingdom would reclaim againſt it. And thirdly, That though a great many in the Realm could not be brought to alter from their Opinions of the Validity of the King's former Marriage, and of the Biſhop of *Rome*'s Authority, that it would be a great Point gained, if all with one accord would own and acknowledg the Succeſſion.

The Arch-biſhop's endeavour to ſave the Lives of *More* & *Fiſher*.

Weaver, the Author of the *Funeral Monuments*, tranſcribed this Letter out of the *Cotton* Library, and inſerted it into his ſaid Book: and the thing he takes notice of therein, is the *Wiſdom and Policy of the prudent Arch-biſhop*. I ſhall take notice of another thing, and which I ſuppoſe was the great Cauſe that employed his Pen at this time, namely, his tender Heart, and abhorrence from Blood-ſhedding: Propounding theſe Politick Conſiderations to the Secretary, which were the propereſt Arguments to be uſed with a Stateſman, and for him to uſe and urge before the King; that ſo he might be an Inſtrument of ſaving the Lives of theſe Men, however they differed from him, and it may be were none of his very good Friends. This Letter of the Arch-biſhop's, as I my ſelf took it from the Original, I thought worthy depoſiting among *Cranmer*'s Monuments in the *Appendix*. But this Offer of theirs, notwithſtanding the Arch-biſhop's Arguments and Endeavours, would not be accepted. The King would not be ſatisfied with this Swearing by halves.

N°. XI.

CHAP. VII.

The Arch-biſhop viſits the Dioceſs of Norwich.

A Premunire brought againſt Biſhop *Nix*.

THE Popiſh Biſhops were now at a low ebb; and being under the Frowns of their Prince, other Men took the opportunities, upon their Slips, to get them puniſhed. A Storm now fell upon *Richard Nix* Biſhop of *Norwich*, a vitious and diſſolute Man, as *Godwin* writes. Againſt him was a *Premunire* this Year (25 of *Hen.* VIII.) brought. That, *De tout temps*, there had been a Cuſtom in the Town of *Thetford* in the County of *Norfolk*, that no Inhabitant of the ſame Town ſhould be drawn in Plea in any Court Chriſtian for

Cotton Librar. *Cleop.* F. 1.

for any Spiritual Cauſes, but before the Dean in the ſaid Town. And there was a Preſentment in the King's Court, before the Mayor of the Town, by twelve Jurors, that there was ſuch a Cuſtom. And beſide, that whoſoever ſhould draw any Man out of the ſaid Town, in any Spiritual Court, ſhould forfeit ſix ſhillings and eight pence. The Biſhop nevertheleſs cited the Mayor to appear before him, *pro Salute animæ*: And upon his appearance libelled for that Cauſe, and enjoined him, upon pain of Excommunication, not to admit the ſaid Preſentment. And whenas the Biſhop could not deny his Fact, Judgment was given, that he ſhould be out of the King's Protection, his Goods and Chattels forfeited, and his Body in Priſon during the King's Pleaſure. For which he had the King's Pardon. Which was afterwards confirmed in Parliament. *An.* 1534.

This Biſhop's Dioceſs was now in ſuch diſorder, that the Arch-biſhop inſtituted a Viſitation of that See; wherein *William May* LL.D. was the Arch-biſhop's Commiſſary. The 28*th* of *July*, the Biſhop was called and ſummoned to appear, but appeared not: And ſo was pronounced *Contumax*. But at another meeting he ſent Dr. *Cap* his Proctor, by whom he made a Proteſtation againſt their Doings and Juriſdiction; and that it was not decent for that Reverend Father to appear before him, the Arch-biſhop's Official. However at another meeting, the Biſhop not appearing at the Time and Place appointed, Dr. *May* declared him obſtinate, and to incur the Penalty of Obſtinacy. After this the Biſhop, by his Proctor, was willing to ſubmit to obey Law, and to ſtand to the Command of the Church, and to do Penance for his ſaid Contumacy, to be enjoined by the Arch-biſhop, or his Commiſſary. At another Court the Biſhop appeared in Perſon, and then ſhewed himſelf willing to take the ſaid Commiſſary for Viſitor, or any other in the Name of the Arch-biſhop of *Canterbury*. This Biſhop was now fourſcore Years old, and blind, as appears by a Writing of his ſent by his Proctor, dated *Septemb.* 1534. He died two Years after, and came in to be Biſhop in the Year 1500. The Arch-biſhop viſits this Biſhop's See. *Cranmr's Reg.*

This Biſhop ſeems to have made himſelf very odious in his Dioceſs, by his Fierceneſs and Rigors againſt ſuch as were willing to be better informed in Religion; whom he would ſtile Men *ſavouring of the Frying-pan*. He ſeized ſuch Books as were brought from beyond-Sea, of which ſort there were now many, which tended to lay open the Corruptions of the Church; and eſpecially the New Teſtament, which he could not endure ſhould be read. And when ſome of theſe commonly gave out, that it was the King's Pleaſure that ſuch Books ſhould be read, he ſent up ſtudiouſly by the Abbot of *Hyde*, to have this ſhewed to the King; and begged his Letters under his Seal, to be directed to him, or any body elſe whom the King pleaſed in his Dioceſs, to declare it was not his Pleaſure ſuch Books ſhould be among his Subjects, and to puniſh ſuch as reported it was. He ſent alſo a Letter to *Warham* then Arch-biſhop of *Canterbury*, making his Complaint and Information to him, deſiring him to ſend for the ſaid Abbot, who ſhould tell him what his Thoughts were for the ſuppreſſion of theſe Men; and intreating the Arch-biſhop to inform the King againſt theſe *erroneous* Men, as he called them. Some part of his Dioceſs was bounded with the Sea, and *Ipſwich* and *Yarmouth*, and The Biſhop of *Norwich* a Perſecutor.

An. 1535. and other Places of conſiderable Traffick, were under his Juriſdiction. And ſo there happened many Merchants and Mariners, who by Converſe from Abroad, had received knowledg of the Truth, and brought in divers good Books. This mightily angred the zealous Biſhop, and he uſed all the Severity he could to ſtop the Progreſs of Evangelical Truth, and wiſhed for more Authority from the King to puniſh it; for his Opinion was, that if they continued any time, he thought they would undo them all, as he wrote to the Arch-biſhop. This Letter is in the *Appendix*.

N°. XII.

Biſhops Conſecrated.

Goodrick, Lee, and Salcot conſecrated Biſhops.

April the 19*th*, the Arch-biſhop of *Canterbury*, inveſted in his Pontificals, conſecrated *Thomas Goodrick*, Doctor of Decrees, Biſhop of *Ely*, in his Chappel at *Croydon*; together with *Rowland Lee*, Doctor of Law, Biſhop of *Litchfield* and *Coventry*; and *John Salcot*, alias *Capon*, Doctor of Law, Biſhop of *Bangor*: being aſſiſted by *John* Biſhop of *Lincoln*, and *Chriſtopher* Biſhop of *Sidon*.

CHAP. VIII.

The Arch-biſhop preacheth at Canterbury.

An. 1535. IN order to the bettering the State of Religion in the Nation, the Arch-biſhop's Endeavours, both with the King and the Clergy, were not wanting, from time to time. And ſomething ſoon after fell out, which afforded him a fair opportunity: which was this. The King reſolving to vindicate his own Right of Supremacy againſt the Encroachments of Popes in his Dominions, eſpecially now the Parliament had reſtored it to him, being at *Wincheſter*, ſent for his Biſhops thither about *Michaelmas*, ordering them to go down to their reſpective Dioceſſes, and there in their own Perſons to preach up the Regal Authority, and to explain to the People the Reaſon of excluding the Pope from all Juriſdiction in theſe Realms. Our Arch-biſhop, according to this Command, ſpeeds down into his Dioceſs to promote this Service for the King, and the Church too. He went not into the neerer parts of *Kent* about *Otford* and *Knol*, where his moſt frequent Reſidence uſed to be; becauſe his Influence had a good effect for the Inſtruction of the People thereabouts in this, as well as in other Points of ſound Religion: But he repaired into the Eaſt parts of his Dioceſs, where he preached up and down upon the two Articles, of the Pope's Uſurpations, and the King's Supremacy. But the People of *Canterbury* being leſs perſwaded of theſe Points, than all his Dioceſs beſides, there in his Cathedral Church, he preached two Sermons: wherein he inſiſted upon three things.

The Arch-biſhop preaches up the King's Supremacy at *Canterbury*.

I. That the Biſhop of *Rome* was not God's Vicar upon Earth, as he was taken. Here he declared by what Crafts the Biſhop of *Rome* had obtained his uſurped Authority.

II. That

II. That the *Holineſs* that See ſo much boaſted of, and by which Name Popes affected to be ſtiled, was but a Holineſs in Name; and that there was no ſuch Holineſs at *Rome*. And here he launched out into the Vices and profligate kind of living there. *An.* 1534.

III. He inveighed againſt the Biſhop of *Rome*'s Laws. Which were miſcalled *Divinæ Leges*, and *Sacri Canones*. He ſaid, that thoſe of his Laws, which were good, the King had commanded to be obſerved: And ſo they were to be kept out of obedience to him. And here he deſcended to ſpeak of the Ceremonies of the Church: that they ought not to be rejected, nor yet to be obſerved with an Opinion, that of themſelves they make Men holy, or remit their Sins; ſeeing our Sins are remitted by the Death of our Saviour Chriſt. But that they were obſerved for a common Commodity, and for good Order and Quietneſs, as the Common Laws of the Kingdom were. And for this Cauſe, Ceremonies were inſtituted in the Church, and for a remembrance of many good things; as the King's Laws diſpoſe Men unto Juſtice and unto Peace. And therefore he made it a general Rule, that Ceremonies were to be obſerved as the Laws of the Land were.

A Prior preaches againſt him.

Theſe Sermons of the Arch-biſhop, it ſeems, as they were new Doctrines to them, ſo they were received by them at firſt with much gladneſs. But the Friars did not at all like theſe Diſcourſes: They thought ſuch Doctrines laid open the Truth too much, and might prove prejudicial unto their Gains. And therefore by a Combination among themſelves, they thought it convenient, that the Arch-biſhop's Sermons ſhould be by ſome of their Party confuted, and in the ſame place where he preached them. So ſoon after came up the Prior of the black Friars in *Canterbury*, levelling his Diſcourſe againſt the three things that the Arch-biſhop had preached. He aſſerted the Church of Chriſt never erred: that he would not ſlander the Biſhops of *Rome*; and that the Laws of the Church were equal with the Laws of God.

This angry Prior alſo told the Arch-biſhop to his Face, in a good Audience, concerning what he had preached of the Biſhop of *Rome*'s Vices, that he knew no Vices by none of the Biſhops of *Rome*. And whereas the Arch-biſhop had ſaid in his Sermon to the People, that he had prayed many Years, that we might be ſeparated from that See, and that he might ſee the Power of *Rome* deſtroyed, becauſe it wrought ſo many things contrary to the Honour of God, and the Wealth of the Realm; and becauſe he ſaw no hopes of amendment; and that he thanked God he had now ſeen it in this Realm; for this the Prior cried out againſt him, that he preached uncharitably.

Whom he convents before him.

The Arch-biſhop not ſuffering his Authority to be thus affronted, nor the King's Service to be thus hindred, convented the Prior before him before *Chriſtmaſs*. At his firſt examination, he denied that he preached againſt the Arch-biſhop, and confeſſed that his Grace had not preached any thing amiſs: But ſometime afterward, being got free from the mild Arch-biſhop, and being ſecretly upheld by ſome Perſons in the Combination, he then ſaid, he had preached amiſs in many things, and that he purpoſely preached againſt him. This

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created the Arch-biſhop abundance of Slander in thoſe parts. The *An.* 1535. Buſineſs came to the King's Ears, who ſeemed to require the Arch-biſhop to cenſure him in his own Court.

The Arch-biſhop acquaints the King with the matter.

But upon occaſion of this, the Arch-biſhop wrote his whole Cauſe in a Letter to the King, dated from his Houſe at *Ford*, 1535. Declaring what he had preached, and what the other had preached in contradiction to him. And withal entreated his Majeſty, that he, the Arch-biſhop, might not have the judging of him, leſt he might ſeem partial; but that he would commit the hearing unto the Lord Privy Seal, who was *Crumwel:* or elſe to aſſign unto him other Perſons, whom his Majeſty pleaſed; that the Cauſe might be jointly heard together. He appealed to the King and his Council, " If the Pri-" or did not defend the Biſhop of *Rome*, though he had ſaid nothing " elſe, than that the Church never erred. For then they were no " Errors, as he inferred, that were taught, of the Pope's Power; and " that he was Chriſt's Vicar in Earth, and by God's Law Head of " all the World, Spiritual and Temporal; and that all People muſt " believe that *de neceſſitate Salutis*; and that whoſoever did any " thing againſt the See of *Rome*, is an Heretick. But if theſe be no " Errors, then your Grace's Laws, ſaid he, be Erroneous, that pro-" nounce the Biſhop of *Rome* to be of no more Power than other " Biſhops, and them to be Traitors, that defend the contrary. In fine, in the ſtomach of an Arch-biſhop, and finding it neceſſary to put a ſtop to the ill deſigns of theſe Friars, he concluded, " That if " that Man, who had ſo highly offended the King, and openly " preached againſt him, being his Ordinary, and Metropolitan of " the Province, and that in ſuch Matters as concerned the Autho-" rity, Miſ-living and Laws of the Biſhop of *Rome*; and that alſo " within his own Church: if he were not looked upon, he left it " to the King's Prudence to expend, what Example it might prove " unto others, with like colour to maintain the Biſhop of *Rome*'s " Authority; and of what eſtimation he the Arch-biſhop ſhould be " reputed hereafter, and what Credence would be given unto his " preaching for time to come. And he left his Majeſty to hear the Teſtimony of Dr. *Leighton*, one of the King's Viſitors, who was preſent at the Sermon the Arch-biſhop then made. This Letter, the Contents whereof I have now ſet down, I have placed in the *Appendix*, as well worthy the preſerving among the reſt of the Monuments of this Arch-biſhop, as I tranſcribed it out of the *Cotton* Library. I do not find what Iſſue this Buſineſs had: but I ſuſpect the Black Friars of *Canterbury* had a black Mark ſet upon them by the King for this Oppoſition of his Arch-biſhop, in the diſcharge of his Commands.

N°. XIII.

A Provincial Viſitation.

But to ſpeak a little of a Provincial Viſitation, *Jure Metropolitico*, which the Arch-biſhop had begun the laſt Year, *viz.* 1534, being his firſt Viſitation. It was ſomewhat extraordinary; for ſuch a Viſitation had not been in an hundred Years before. For this he got the King's Licence, to countenance his doings, knowing what oppoſitions he ſhould meet with. In the Month of *May* we find him at his Houſe at *Otford* about this Buſineſs: The main End whereof was to promote the King's Supremacy, and, as opportunity ſerved, to cor-

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rect the Superſtitions of this Church, and to inſpect even Biſhops and Cathedrals themſelves. *An.* 1535.

In *Apr.* 1535, *Cranmer* had ſent his Monition to *Steph. Gardiner* Biſhop of *Wincheſter*, that he would viſit his Dioceſs. The Biſhop, who never loved the Arch-biſhop, and being a great upholder of the old Popiſh Superſtitions, was the more jealous of this Viſitation, oppoſing himſelf as much as he could againſt it; and would have picked an Hole in *Cranmer*'s Coat, for ſtiling himſelf, in the Inſtrument of the Proceſs, *Totius Angliæ Primas*; as though this had been an high Reflection upon the King, and detracted much from his Supremacy. Of this therefore he went and made a Complaint to the King himſelf: and taking it in ſome Indignation, that the Arch-biſhop ſhould viſit his Dioceſs, he pretended to the King, that the Clergy of his Dioceſs would be driven to great ſtreights, and mightily oppreſs'd, if it ſhould be now viſited again, having been viſited but five Years ago by his Predeceſſor *Warham*; eſpecially being alſo to pay a new Duty, enjoined by the Parliament, namely, their Tenths; hoping hereby to evade the Arch-biſhop's inſpection into the Corruptions of the Dioceſs of *Wincheſter*. *Wincheſter* herein oppoſeth him.

All this *Crumwel*, his Friend, certified him of, by his Chaplain, one *Champion*. *Wincheſter* indeed, whatſoever he pretended, tendred not ſo much the King's Cauſe, as his own, that he might not be viſited. For otherwiſe he would have complained to the King of this Matter before *Cranmer*'s ſignification to him of a Viſitation, ſince he always bare the Title of *Primate of all England*, as being the common Stile of the Arch-biſhop. And if this Stile of Primacy was a diminution to the King, it would have been ſo to the Pope, when *Wincheſter* held him, as he did once, for Supream Head of the Church: but then he never made any complaint againſt thoſe Arch-biſhops that ſtiled themſelves *Primats*. The Pope's Supream Authority was not leſs thought of, becauſe he had ſuch Primates under him, but rather more. And the King might therefore have ſuch as were Primates under him, without any derogation to his Authority. Nor did *Cranmer* value at all Names and Titles; and if he thought it any thing interfering with the King's Honour, he would himſelf have been the firſt to ſue for the taking it wholly away. This he ſignified in a Letter to Secretary *Crumwel*; which becauſe it hath many excellent things declarative of the good Temper and Spirit of *Cranmer*, I have preſented it to the Reader's Eye in the *Appendix*, being an Original in the *Cotton* Library. The ABp's vindication of his title of Primate. N°. XIV.

And as *Wincheſter* had pick'd a Quarrel with him for one part of his Archiepiſcopal Stile; ſo *Stokeſly* Biſhop of *London*, a Man of the ſame inveterate Temper againſt *Cranmer*, refuſed his Viſitation, becauſe he ſtiled himſelf, in his Monitions, *Apoſtolicæ Sedis Legatus*. For under that Title he Convented that Biſhop, with the Abbots, Priors, and Arch-deacon of *London*, to appear before him at a Viſitation, which he intended to hold at the Chapter-houſe in St. *Paul*'s Church *London*. But the Biſhop of *London*, and the Chapter, warned him of aſſuming that Title, as making againſt the King's Prerogative. And at the Viſitation it ſelf in S. *Paul*'s, they made a Proteſtation; which was openly read. The import whereof was, that The Bp of *London* refuſeth his Viſitation.

An. 1535. they would not accept him as ſuch a Legate, and neither admit nor ſubmit to his Viſitation under that Name; and required the Arch-biſhop's Regiſter to enter their Proteſtation. And upon his refuſal thereof, delivered a Certificate of what they had done. *Stokeſly* alſo contended with him for ſuſpending all the Juriſdiction of the Biſhop, Dean, and Arch-deacon, during his Viſitation. To which the Arch-biſhop anſwered, it was no more than his Predeceſſors had uſually done in thoſe Caſes. In fine, they appealed, in their own juſtification, unto the King, and deſired his Licence to defend themſelves againſt him by the Laws, and as the Parliament had provided. Thus they ſhewed before, their ſecret Malice, and violent Oppoſition againſt the good Arch-biſhop, and how afraid they were of his Viſitation; glad to catch any thing to enervate his Authority. The ſum of which Appeal drawn up by *Stokeſly*, being ſomewhat too long to be ſubjoined here, may be read in the *Appendix*.

N°. XV.

And proteſts againſt him.

Finally, upon the Arch-biſhop's viſiting of his Dioceſs, he entred three Proteſtations againſt it (as may appear in *Stokeſley*'s Regiſter) for preſerving his Privileges.

Cranmer ſends him a part of the New Teſtament to tranſlate. And his Anſwer.

Foxii MSS.

This Man ever carried himſelf perverſely to the Arch-biſhop. It was not long after this time, that the Arch-biſhop, whoſe Mind ran very much upon bringing in the free uſe of the Holy Scripture in Engliſh among the People, put on vigorouſly a Tranſlation of it. And that it might not come to be prohibited, as it had been, upon pretence of the Ignorance or Unfaithfulneſs of the Tranſlators, he proceeded in this method. Firſt, He began with the Tranſlation of the New Teſtament; taking an old Engliſh Tranſlation thereof, which he divided into nine or ten Parts; cauſing each Part to be written at large in a paper Book, and then to be ſent to the beſt Learned Biſhops and others; to the intent they ſhould make a perfect Correction thereof. And when they had done, he required them to ſend back their Parts, ſo corrected, unto him at *Lambeth*, by a day limited for that purpoſe: and the ſame courſe, no queſtion, he took with the Old Teſtament. It chanced that the *Acts of the Apoſtles* were ſent to Biſhop *Stokeſly* to overſee and correct. When the Day came, every Man had ſent to *Lambeth* their Parts corrected, only *Stokeſly*'s Portion was wanting: My Lord of *Canterbury* wrote to the Biſhop a Letter for his Part, requiring him to deliver them unto the Bringer his Secretary. He received the Arch-biſhop's Letter at *Fulham*. Unto which he made this Anſwer; "I marvel what my Lord of "*Canterbury* meaneth, that thus abuſeth the People, in giving them "liberty to read the Scriptures: which doth nothing elſe but infect "them with Hereſy. I have beſtowed never an Hour upon my Portion, nor never will. And therefore my Lord ſhall have this Book "again, for I will never be guilty of bringing the ſimple People "into Error. My Lord of *Canterbury*'s Servant took the Book, and brought the ſame to *Lambeth* unto my Lord, declaring my Lord of *London*'s Anſwer. When the Arch-biſhop had perceived that the Biſhop had done nothing therein, "I marvel, ſaid he, that my Lord "of *London* is ſo froward that he will not do as other Men do. One Mr. *Thomas Lawney* ſtood by; and hearing my Lord ſpeak ſo much of the Biſhop's untowardneſs, ſaid, I can tell your Grace why my Lord

Lawney's Jeſt upon *Stokeſly*.

Lord of *London* will not beſtow any labour or pains this way. Your Grace knoweth well, that his Portion is a piece of New Teſtament. But he being perſwaded, that Chriſt had bequeathed him nothing in his Teſtament, thought it mere madneſs to beſtow any labour or pain, where no Gain was to be gotten. And beſides this, it is the *Acts of the Apoſtles*; which were ſimple poor Fellows, and therefore my Lord of *London* diſdained to have to do with any of them. Whereat my Lord of *Canterbury*, and others that ſtood by, could not forbear from laughter. *An.* 1535.

This *Lawney* was a witty Man, and Chaplain to the old Duke of *Norfolk*, and had been one of the Scholars placed by the Cardinal in his New College at *Oxon*. Where he was Chaplain of the Houſe, and Priſoner there with *Frith*, another of the Scholars. In the Time of the ſix Articles he was a Miniſter in *Kent*, placed there, I ſuppoſe, by the Arch-biſhop. When that ſevere Act was paſt, more by the Authority of a Parliament, than by the Authority of the Word of God, it chanced, that my Lord of *Norfolk* meeting with this his Chaplain, ſaid, O! my *Lawney*, (knowing him of old much to favour Prieſts Matrimony) whether may Prieſts now have Wives or no? If it pleaſe your Grace, replied he, I cannot well tell whether Prieſts may have Wives or no: But well I wot, and am ſure of it, for all your Act, that Wives will have Prieſts. Hearken, Maſters, ſaid the Duke, how this Knave ſcorneth our Act, and maketh it not worth a Fly. Well, I ſee by it that thou wilt never forget thy old Tricks. And ſo the Duke, and ſuch Gentlemen as were with him, went away merrily, laughing at *Lawney*'s ſudden and apt Anſwer. The Reader will excuſe this Digreſſion. Who this *Lawney* was.

CHAP. IX.

Monaſteries viſited.

THis Year the Monaſteries were viſited by *Cromwel*, Chief Viſitor. Who appointed *Leighton*, *Legh*, *Petre*, *London*, his Deputies, with Injunctions given them to be obſerved in their Viſitation. Indeed the King now had thoughts of diſſolving them, as well as viſiting them. Whoſe Ends herein were, partly becauſe he ſaw the Monks and Friars ſo untoward towards him, and ſo bent to the Pope; and partly to enrich himſelf with the Spoils. Arch-biſhop *Cranmer* is ſaid alſo to have counſelled and preſſed the King to it: but for other Ends, *viz.* That out of the Revenues of theſe Monaſteries, the King might found more Biſhopricks; and that Dioceſſes being reduced into leſs compaſs, the Dioceſans might the better diſcharge their Office, according to the Scripture and Primitive Rules: And becauſe the Arch-biſhop ſaw how inconſiſtent theſe Foundations were with the Reformation of Religion; Purgatory, Maſſes, Pilgrimages, Worſhip of Saints and Images being effectual to their Conſtitution, as the Biſhop of *Sarum* hath obſerved. And the Arch-biſhop hoped that from theſe Ruins there would be new Foundations in every Cathedral erected, to be Nurſeries of Learning, for Monaſteries viſited. The ABp for their Diſſolution. *Hiſt. Ref.* P. 1. p. 189, 190.

An. 1535. the uſe of the whole Dioceſs. But however ſhort our Arch-biſhop fell of his Ends, deſired and hoped for by theſe Diſſolutions, the King obtained his. For the vaſt Riches that the Religious Houſes brought in to the King, may be gueſſed by what was found in one, namely, S. *Swithins, Wincheſter.* An account of the Treaſures whereof I having once obſerved from a Manuſcript in the *Benet* Library, thought not amiſs here to lay before the Reader; which he may find in the *Appendix.* N°. XVI.

The Viſitors Informations. When theſe Viſitors returned home from their Viſitation, they came well ſtock'd with Informations of the looſe, wicked and abominable Lives, and Irregularities of the chief Members of theſe Houſes of Religion, having by diligent inquiſition throughout all *England* collected them. Theſe Enormities were read publickly in the Parliament-Houſe, being brought in by the Viſitors. When they were firſt read, nothing was done with theſe unclean Abbots and Priors: Second Sermon. "But within a while, ſaith *Latimer* in a Sermon before King "*Edward*, how bad ſoever the Reports of them were, ſome of them "were made Biſhops, and others put into good Dignities in the "Church: that ſo the King might ſave their Penſions, which were "otherwiſe to be paid them.

Biſhops Dioceſan and Suffragan conſecrated. Now I will, at the concluſion of my Collections for this Year, ſet down the Names of the Biſhops this Year conſecrated, both Dioceſan and Suffragan: there having been an Act of Parliament made in the ſix and twentieth of the King, (that is, the laſt Year) for furniſhing the Dioceſſes with ſix and twenty Suffragans, for the better aid and comfort of the Dioceſans: The Sees whereof are all ſet down in the ſaid Act. But I doubt whether there were ever ſo many made. At leaſt the mention of the Acts of the Conſecration of ſome of the Suffragans in the Province of *Canterbury* are omitted in the Regiſter.

Suffragan Bps uſual in the Realm. Before this Act of Parliament enjoining the number of Suffragans, Suffragans were not unuſual in the Realm. Whom the Biſhops Dioceſans, either for their own eaſe, or becauſe of their neceſſary abſence from their Dioceſſes in Ambaſſies abroad, or Attendance upon the Court, or civil Affairs, procured to be conſecrated to reſide in their ſteads. Thus to give ſome Inſtances of them, as I have met with them. About the Year 1531, I find one *Underwood*, Suffragan in *Norwich*, that degraded *Bilney* before his Martyrdom. Certain, bearing the Title of Biſhops of *Sidon*, aſſiſted the Arch-Biſhops of *Canterbury*. One of theſe was named *Thomas Wellys*, Prior of S. *Gregories* by *Canterbury*. He, being Arch-Biſhop *Warham*'s Chaplain, was ſent by him to Cardinal *Wolſey*, to expoſtulate with him in his Lord's Name, for encroaching upon his Prerogative Court. There was afterwards one *Chriſtopher*, that bore that Title, and aſſiſted Arch-biſhop *Cranmer* about theſe Times in Ordinations; and another *Thomas*, intitled alſo of *Sidon*, ſucceeded. Long before theſe, I find one *William Bottleſham, Eſpicopus Navatenſis*, *Anno* 1382, at the Convocation Houſe in *London*, ſummoned againſt the *Wicklivites*, that then ſhewed themſelves at *Oxford*. *Robert King*, Abbot of *Oſeney*, while Abbot, was conſecrated titular Biſhop, and called *Epiſcopus Roannenſis*, a See in the Province of the Arch-biſhoprick of *Athens*.

Ex Regiſt. ABp *Courtney.*

Athens. This is he that reſigned *Oſeny*, and *Tame*, under the name of Biſhop of *Reonen*: Of which See the Biſhop of *Sarum* was at a ſtand. He was tranſlated from this imaginary Biſhoprick to be Biſhop of *Oxford*, in the Year 1541. One *John Hatton* had the Title of *Epiſcopus Negropont*: He was Suffragan under the Arch-biſhop of *York*. *John Thornden*, who was ſeveral times Commiſſiary of *Oxon*, while Arch-biſhop *Warham* was Chancellor of that Univerſity, was ſtiled *Epiſcopus Syrinenſis*. And hereafter, in the progreſs of this Book, we ſhall meet with a Biſhop of *Hippolitanum*, who aſſiſted Arch-biſhop *Cranmer* at his Ordinations. Theſe were but Titulary Biſhops; and the uſe of them was, to ſupply the Dioceſans abſence, to conſecrate Churches and Church-yards, and to reconcile them, to aſſiſt at Ordinations, and confer Orders, to confirm Children, and the like. *An.* 1535. *Hiſt. Ref. Coll.* p. 148. *Godwin's Catal.* *Ath. Oxonin.*

Sometimes theſe Suffragans had no Titles at all to any place, but were Biſhops at large. Such an one, named *Richard Martin*, is met with in an old Regiſter at *Canterbury*, who was Guardian of the Gray-Fryars there. By his laſt Will, made 1498, he gave a Library to the Church and Covent. He was Parſon of *Ickham*, and Vicar of *Lyd* in *Kent*; and writ himſelf in the ſaid Will, Biſhop of the *Univerſal Church*: By which the Antiquarian ſuppoſed nothing elſe was meant, but that he was a Biſhop in Name, endued with Orders, but not with Juriſdiction Epiſcopal, having no particular Charge to intend, but generally officiating as Biſhop in any part of the Chriſtian Church. This I have writ, that the Reader may not be put to a ſtand, when he ſhall, in theſe Commentaries, meet with ſome of theſe Titular Biſhops. Biſhops without Title. *Sumner's* Antiq. of *Cant.*

But proceed we now to the Biſhops that were this Year Conſecrated.

Dioceſan Biſhops.

April the 11*th*, *Nicholas Shaxton* was conſecrated Biſhop of *Sarum*, in the King's Chappel of S. *Stephen*, by our Arch-biſhop, *John* Biſhop of *Lincoln* and *Chriſtopher Sidonienſ.* aſſiſting. *Nic. Shaxton.*

Septemb. the 15*th*, was the Act of Confirmation and Election of *Edward Fox*, Elect of *Hereford*, and of *William Barlow* Prior of the Priory of Canons Regular of *Biſham*, of the Order of S. *Auguſtin* *Sarum*, for the Biſhoprick of S. *Aſaph*. The Conſecration of theſe two laſt are not inſerted in the Regiſter. *Edward Fox.* *William Barlow.*

March the 18*th*, the Act of Confirmation and Election of *George Brown*, D. D. Provincial of the Order of Friars *Auguſtin* in the City of *London*, for the Arch-biſhoprick of *Dublin*. Conſecrated *March* the 19*th* by the Arch-biſhop at *Lambeth*, *Nicholas* Biſhop of *Sarum*, and *John* Biſhop of *Rocheſter* aſſiſting. *George Brown.*

Of this laſt-mentioned Biſhop, I ſhall take ſome further notice, having been the firſt Proteſtant Biſhop in *Ireland*, as *Cranmer* was in *England*; a great furtherer of the Reformation in that Land, being a ſtirring Man, and of good Parts and Confidence. He was firſt taken notice of by *Cromwel*, Lord Privy Seal, and by his ſole means preferred to this Dignity in the Church of *Ireland*: upon the obſervation A Memorial of the good Services of ABp *Brown* in *Ireland*. Life and Death of *Geo. Brown*, printed in *Dublin*.

vation that was taken of him, when he was Provincial of the *Au-*
An. 1535. *guſtin* Order in *England*, adviſing all People to make their Application only to Chriſt, and not to Saints. Whereby he was recommended unto K. *Henry*, who much favoured him. When the King's Supremacy was to be brought in, and recognized in *Ireland*, which was the ſame Year wherein he was made Arch-biſhop; he was appointed one of the King's Commiſſioners, for the procuring the Nobility, Gentry and Clergy, to reject the Pope, and to own the King for Supream Head of the Church. In which Commiſſion he acted with that diligence, that it was to the hazard of his Life, ſuch oppoſition was made to it in that Realm. At which time, in an Aſſembly of the Clergy, *George Dowdal* Arch-biſhop of *Ardmagh* made a Speech to them, and laid a Curſe upon thoſe, whoſoever they were, that ſhould own the King's Supremacy. Within five Years after this, this Arch-biſhop *Brown* cauſed all Superſtitious Relicks and Images to be removed out of the two Cathedrals in *Dublin*, and out of the reſt of the Churches in his Dioceſs; and ordered the Ten Commandments, the Lord's Prayer, and the Creed, to be ſet up in Frames above the Altar in *Chriſt*'s-Church *Dublin*. In K. *Edward* VI. his Reign, he received the Engliſh Common-Prayer-Book into that Realm, upon the King's Proclamation for that purpoſe, after much oppoſition by *Dowdal*. And it was read in *Chriſt*'s-Church, *Dublin*, on *Eaſter* Day, 1551. He preached alſo a Sermon in *Chriſt*'s-Church, for having the Scripture in the Mother-Tongue, and againſt Image-worſhip. And for this his forwardneſs and conformity in Religion, and the perverſeneſs of the other Arch-biſhop of *Ardmagh*, who had violently reſiſted all good Proceedings, the Title of Primacy was taken from him, and conferred upon the Arch-biſhop of *Dublin*: And *Dowdal* was baniſhed, or, as others ſay, voluntarily left his Biſhoprick. And then *Goodacre*, ſent from *England* with *Bale* for the See of *Oſſory*, ſucceeded. In Q. *Mary*'s days, *Dowdal* was reſtored: and, being a great Man in this Reign, expulſed Arch-biſhop *Brown* from his See, for being a married Man: Who two or three Years after was ſucceeded by *Hugh Corwin*, (a Complier in all Reigns) and *Brown* ſoon after died.

Suffragan Biſhops.

Tho. Mannyng. The firſt of theſe ſtanding in the Regiſter of the Arch-biſhop, was the Suffragan of the See of *Ipſwich*. The Biſhop of *Norwich*,
Regiſt. Cran. according to the direction of the late Act, (wherein the Biſhop was to nominate two for Suffragan to the King, and the King was to name one of them to the Arch-biſhop, to receive Conſecration) humbly ſignified to the King, that he was deſtitute of the Aid of a Suffragan; and ſo prayed him to appoint, either *George*, Abbot of the Monaſtery of S. *Mary*'s of *Leyſton*, or *Thomas Mannyng*, Prior of the Monaſtery of S. *Mary*'s of *Butley*, to be his Suffragan; without mentioning for what place. And on the *7th* of *March*, in the *27th* of his Reign, he ſent to the Arch-biſhop to make the latter Suffragan of *Gipwich*. Who was accordingly conſecrated by the Arch-biſhop, and inveſted *in inſigniis Epiſcopalibus*; *Nicholas* Biſhop of *Sarum*, and

John

John Biſhop of *Rocheſter*, aſſiſting. The Date not ſpecified; but probably on the ſame Day with the Conſecration following, there being the ſame Aſſiſtants. *An.* 1538.

The ſaid Biſhop of *Norwich* ſent to the King, recommending to him to be Suffragan, *Thomas de Caſtleacre*, of the Cluniac Order, and *John Salisbury* Prior of S. *Faiths* of *Horſham*, of the Order of S. *Benet*, both Priors of Monaſteries in *Norwich* Dioceſs. The King ſent to the Arch-biſhop to conſecrate *John* the Prior of S. *Faiths*, for Suffragan of *Thetford*. Accordingly he conſecrated him *March* the 19*th*, *Nicholas* Biſhop of *Sarum*, and *John* Biſhop of *Rocheſter* aſſiſting. *John Salisbury.*

CHAP. X.

The Audience Court.

THE good Arch-biſhop almoſt every Year met with new Oppoſition from the Popiſh Clergy. The late Act for aboliſhing the Pope's Authority, and ſome Acts before that, for reſtraining of Applications to *Rome*, ſerved them now as a Colour to ſtrike at one of the Arch-biſhop's Courts, *viz.* that of the *Audience*, (a Court which the Arch-biſhops uſed to hold in their own Houſes, where they received Cauſes, Complaints and Appeals; and had learned Civilians living with them, that were Auditors of the ſaid Cauſes, before the Arch-biſhop gave Sentence) pretending that he held it as the Pope's Legat: Urging alſo the great Troubles and Inconveniences it cauſed, both to the Clergy and the Laity; and that every Man muſt, by virtue of that Court, be forced up to *London*, from the fartheſt part of the Land, for a ſlanderous Word, or a Trifle. And that they thought it convenient, if it were the King's Pleaſure to continue that Court, that he would ſettle it upon ſome other, and not upon the Arch-biſhop, that ſo it might appear, the Original of that Court was from the King, and not from the Pope. And laſtly, that it would not be ſafe to conſtitute the Arch-biſhop the Pope's Legat, becauſe it would infringe the Power of the Vicar-General. This was drawn up in way of Petition and Complaint, either to the King or Parliament, by a Combination of ſome of the Convocation, as I ſuſpect, the Paper being writ by the Hand of the Regiſter of the Lower Houſe of Convocation. The great Wheel we may be ſure, that ſet a moving this Device, was *Wincheſter*, his never-failing Adverſary. *An.* 1536. The ABp's Audience Court ſtruck at.

The King, notwithſtanding, bad the Arch-biſhop maintain his Court. And he anſwered all their Pleas againſt it; and by way of Proteſtation affirmed, that he kept not his Court by virtue of his Bull from *Rome* for Legat, and that none could ſuſpect that he did. And that he ſaw no Cauſe, but that he might keep that Court by virtue of the late Act of Parliament, that gave Power to enjoy all things that were before had from the See of *Rome*. And finally, he anſwered, that it was the King's Will and Command that he ſhould continue his Court. To which the Convocation, or rather ſome part of it, made a Reply, that may be ſeen in the *Appendix*. The Abp. defends it. N°. XVII.

But

An. 1536. The ABp. promoting a Reformation in the Convocation.

But notwithſtanding theſe Diſcouragements, (which were thrown in probably to hinder his good Deſigns) the Arch-biſhop vigorouſly proſecuted a Reformation at this Convocation. Where, aſſiſted by *Crumwel*, the King's Vicar General, he earneſtly laboured for the redreſs of ſeveral Abuſes and Errors in the Engliſh Church. And that not without good Succeſs at length. For after much deliberation among the Clergy there aſſembled, and much oppoſition too, he got a Book of divers good Articles to that purpoſe to be agreed upon and ſubſcribed. An account of which by and by ſhall follow.

CHAP. XI.

Articles of Religion.

Articles publiſhed and recommended by the King.

NOW though I do not find the King went ſo far, as that it ſhould be enjoined on all the Clergy to own the Articles of this Book by their own Hands ſubſcribed, yet he publiſhed and recommended them to all his loving Subjects in general, to accept and repute them to be agreeable to God's Laws, and proper for the eſtabliſhment of Peace and Concord: And further probably in prudence the King thought not fit yet to go, conſidering the great Diſputes and Arguments that had happened in the Convocation hereupon. Now becauſe this was one of the great Services our pious Prelate contributed to the Church, and was one of the firſt Steps made in the Reformation of the Doctrine and Worſhip, it will not be amiſs here, in order to the inlightning this Hiſtory, to ſet down the Heads of this Book, though it be done by others before me. And notwithſtanding what the Noble Author of the Hiſtory of *Henry* VIII, ſaith, he gathered by ſome Records, that this Book was deviſed by the King himſelf, and recommended afterwards to the Convocation by *Crumwel*, yet we have reaſon to attribute a great ſhare therein to the Arch-biſhop.

Life *Hen.* VIII. p. 466.

The Original thereof.

They that are minded to ſee a Draught of theſe Articles from the Original, with the Royal Aſſent prefixed to them, may have it in Dr. *Fuller*'s Church-Hiſtory: Which he tells us he tranſcribed out of the Acts of the Convocation. The Biſhop of *Sarum* alſo met with an Original of them, in the *Cotton* Library, wrote out fairly, as it ſeems for the King's own Uſe, and ſubſcribed with all the Hands of the Convocation thereunto. He alſo hath inſerted the Tranſcript of them in the firſt part of his Hiſtory of the Reformation.

Book V. p. 213.

Addenda to the Collection, Num. I.

The Original ſent into the North to ſhew to the Rebels.

In the Rebellion in the North, which happened this Year 1536, chiefly raiſed by Prieſts and Friars, many Copies of theſe Articles (for the Book was printed by *Barthelet*) did *Crumwel* ſend by the King's Order, to the Duke of *Norfolk*, the King's Lieutenant there, to diſperſe in thoſe Parts, together with the Original Copy it ſelf, as it was ſigned by the Hands of the Convocation, amounting to the number of 116 Biſhops, Abbots, Priors, Arch-deacons, and Proctors of the Clergy. Which the ſaid Duke had order to ſhew unto the Clergy and others, as occaſion ſerved; that they might underſtand it was a proper Act of the Church, and no Innovation of the King, and a few

few of his Counſellors, as they gave out. And after he had made his uſe of this Original, he was required to reſerve it ſafe for the King. This choice Treaſure, which the King himſelf required ſuch care to be taken of, Sir *Robert Cotton* afterwards procured, at his no ſmall Expence, no doubt. It is very fairly written in Vellam; and at the bottom of the firſt Page is written, *Robertus Cotton Bruceus*, by Sir *Robert*'s own Hand, ſignifying his Value of this Monument. It is ſtill extant in that incomparable Library in the Volume *Cleopatra* E. 5. And there I have ſeen it, and diligently compared it. Excuſe this Digreſſion, and I now proceed to the Articles themſelves. *An.* 1538.

Theſe Articles were of two ſorts: ſome concerning *Faith*, and ſome concerning *Ceremonies*. The Contents of them.

The former ſort were digeſted under theſe five Titles following.

I. *The Principal Articles of Faith.* And they were theſe. "That "all thoſe things that be comprehended in the whole Body and Canon "of the Bible, and in the three Creeds, are true, and conſtantly to "be believed. That we take and hold the ſame for the moſt holy "and infallible Words of God. That the Articles of the Faith, con- "tained in the Creeds, are neceſſary to be believed for Man's Salva- "tion. That the ſame words be kept, in which the Articles of "Faith are conceived. That all Opinions contrary to the Articles, "and which were condemned in the four firſt Councils, are to be "utterly refuſed. Articles of Faith.

II. *The Sacrament of Baptiſm.* "That it was inſtituted and or- "dained by *Jeſus Chriſt* as neceſſary to Everlaſting Life. That by "it all, as well Infants as ſuch as have the uſe of Reaſon, have "Remiſſion of Sins, and the Grace and Favour of God offered them. "That Infants, and Innocents muſt be Baptized, becauſe the Pro- "miſe of Grace and Everlaſting Life, pertains as well to them as to "thoſe who have the uſe of Reaſon. And that therefore Baptized "Infants ſhall undoubtedly be ſaved. That they are to be Baptized, "becauſe of Original Sin, which is remitted only by Baptiſm. "That they that are once Baptized, muſt not be Baptized again. "That the Opinions of *Anabaptiſts* and *Pelagians* are to be held for "deteſtable Hereſies. That thoſe, who having the uſe of Reaſon, "ſhall come to Baptiſm, ſhall obtain the Remiſſion of all their Sins, "if they come thereunto perfectly and truly repentant, confeſſing "and believing all the Articles of the Faith, and having firm Cre- "dence and Truſt in the Promiſe of God adjoined to the ſaid Sa- "crament.

III. *The Sacrament of Penance.* "That that Sacrament was inſti- "tuted of *Chriſt* in the New Teſtament, as a thing ſo neceſſary "for Man's Salvation, that no Man that after his Baptiſm is fallen "again, and hath committed deadly Sin, can without the ſame be "ſaved. That ſuch Penitents ſhall without doubt attain Remiſſion "of their Sins. That this Sacrament conſiſts of Contrition, Con- "feſſion, and Amendment of Life. That *Contrition* conſiſts, firſt, "of Acknowledgment of our Sins. Unto which the Penitent is "brought by hearing and conſidering the Will of God declared in "his Laws, and feeling in his own Conſcience that God is angry,

An. 1536. " and this joined with Sorrow and Shame, and fear of God's Diſ-
" pleaſure. That, ſecondly, it conſiſts of Faith, Truſt and Confi-
" dence in the Mercies and Goodneſs of God: whereby the Penitent
" muſt conceive certain Hope, and repute himſelf juſtified, not for
" any Merit or Work done by him, but by the only Merits of the
" Blood of *Jeſus Chriſt*. That this Faith is begotten and confirmed
" by the Application of *Chriſt's* Words and Promiſes. That *Con-*
" *feſſion* to a Prieſt, the ſecond part of Penance, is neceſſary, where
" it may be had. That the Abſolution given by the Prieſt, was
" inſtituted of *Chriſt*, to apply the Promiſes of God's Grace to the
" Penitent. And that the words of Abſolution, pronounced by the
" Prieſt, are ſpoken by the Authority given him by *Chriſt*. That Men
" muſt give no leſs Faith and Credence to the Words of Abſolution,
" pronounced by the Miniſters of the Church, than they would
" give unto the very Words and Voice of God himſelf. And that
" Men in no wiſe contemn this Auricular Confeſſion. As to the
" third part of Penance, *viz.* *Amendment* of Life, That all are
" bound to bring forth the Fruits of Penance, that is to ſay, Prayer,
" Faſting and Alms-deeds, and to make Reſtitution and Satisfaction
" in Will and Deed to their Neighbour, and all other good Works,
" or elſe they ſhall never be ſaved. That Works of Charity be ne-
" ceſſary to Salvation. That by Penance and ſuch good Works we
" do not only obtain Everlaſting Life, but deſerve Remiſſion or
" Mitigation of theſe preſent Pains and Affliction in this World.
Mark here by the way, how the Doctrine of Merits is propounded. Our Merits do not extend to Pardon and Everlaſting Life, but only to the removal or abatement of temporal Afflictions.

IV. *The Sacrament of the Altar.* " That under the Form and Fi-
" gure of Bread and Wine is verily and ſubſtantially contained that
" very ſame Body and Blood, which was born of the Virgin *Mary*, and
" ſuffered upon the Croſs. And that the ſelf-ſame Body and Blood
" of *Chriſt* is diſtributed unto, and received by all the Communi-
" cants. That therefore this Sacrament is to be uſed with all due re-
" verence and honour. And that before any receive it, he ought re-
" ligiouſly to try and ſearch his own Conſcience.

V. *Juſtification.* " That the word ſignifies Remiſſion of Sins,
" and our Acceptation or Reconciliation into the Grace and Favour of
" God. That Sinners attain this Juſtification by Contrition and
" Faith joined with Charity. That neither our Contrition and Faith,
" nor any Work proceeding thence, can merit or deſerve the ſaid
" Juſtification. That the Mercy and Grace of the Father, promiſed
" freely for *Chriſt's* Sake, and the Merit of his Blood and Paſſion,
" be the only ſufficient and worthy Cauſes thereof.

This was the Sum of the Articles concerning *Faith*. Thoſe concerning *Ceremonies* followed next: which were likewiſe compriſed under five Titles.

Articles relating to Ceremonies.

I. *Of Images.* " That they be repreſenters of Vertue and good
" Example. That they be ſtirrers of Mens Minds, and make them
" often to remember and lament their Sins: eſpecially the Images of
" *Chriſt* and our Lady. That it was meet they ſhould ſtand in the
" Churches, but be none otherwiſe eſteemed. That the Biſhops

" and

" and Preachers diligently teach the People according to this
" Doctrine, leſt there might fortune Idolatry to enſue. That they *An.* 1536.
" be taught alſo, that Cenſing, Kneeling, and Offering to Images,
" be by no means to be done, (although the ſame had entred by De-
" votion, and fallen to Cuſtom) but only to God and in his Ho-
" nour, though it be done before the Images.

II. *Of Honouring Saints.* " That they are to be honoured, but
" not with that Confidence and Honour, that is due only unto God,
" truſting to attain at their Hands, that which muſt be had only of
" God. That moſt eſpecially *Chriſt* is to be lauded and praiſed in
" them, for their excellent Vertues, which he planted in them;
" and for their good Example. And that they are to be taken,
" wherein they may, to be the Advancers of our Prayers and De-
" mands unto Chriſt.

III. *Of Praying to Saints.* " That tho Grace and Remiſſion of
" Sins be to be obtained only of God, by the Mediation of *Chriſt*;
" yet it is very laudable to pray to Saints in Heaven, to be Interceſ-
" ſors, and to pray for us and with us unto God, after this manner:
" *All Holy Angels and Saints in Heaven, pray for us and with us unto*
" *the Father, that for his dear Son Jeſus Chriſt his ſake, we may have*
" *Grace of him, and Remiſſion of our Sins, with an earneſt purpoſe*
" *(not wanting ghoſtly Strength) to obſerve and keep his Holy Command-*
" *ments, and never to decline from the ſame again unto our lives end.*
" That in this manner we may pray to our Bleſſed Lady, Saint *John*
" Baptiſt, or any other Saint particularly: So that it be done with-
" out any vain Superſtition; as to think that any Saint is more mer-
" ciful, or will hear us ſooner than *Chriſt*; or that any Saint does ſerve
" for one thing more than another. That Holy Days are to be kept
" to God, in memory of him and his Saints upon ſuch Days as the
" Church hath ordained: but may be mitigated and moderated by
" the King, being Supream Head.

IV. *Of Rites and Ceremonies.* " As Veſtments in God's Service,
" Sprinkling Holy Water, Giving Holy Bread, Bearing Candles on
" Candlemaſs-day, Giving of Aſhes on Aſh-wedneſday, Bearing of
" Palms on Palm-ſunday; Creeping to the Croſs, and kiſſing it, and
" offering unto Chriſt before the ſame on Good-friday; Setting up the
" Sepulchre of *Chriſt*, Hallowing of the Font, and other-like Exor-
" ciſms and Benedictions, and laudable Cuſtoms. That theſe are
" not to be contemned and caſt away, but continued, to put us in re-
" membrance of Spiritual Things. But that none of theſe Ceremo-
" nies have power to remit Sin.

V. *Of Purgatory.* " That Chriſtians are to pray for Souls depar-
" ted, and to commit them in their Prayers to God's Mercy, and
" cauſe others to pray for them in Maſſes and Exequies; and to give
" Alms to others to pray for them, that they may be relieved and
" holpen of ſome part of their Pain. But becauſe the Place where they
" be, the Name thereof, and kinds of Pain there, is to us uncertain
" by Scripture, therefore we remit this, with all other things, to
" Almighty God; unto whoſe Mercies it is meet to commend them.
" That ſuch Abuſes be put away, which under the Name of Purga-
" tory have been advanced. As to make Men believe, that through

An. 1536. " the Biſhop of *Rome*'s Pardons, Souls might clearly be delivered out " of Purgatory, and the Pains of it: or that Maſſes ſaid at *Scala* " *Cæli*, or otherwiſe in any Place, or before any Image, might de- " liver them from all their Pains, and ſend them ſtreight to Hea- " ven.

A Conjecture, that the Pen of the ABp was here.

Theſe are the Contents of that memorable Book of Articles. There are Reaſons added now and then, to confirm the reſpective Tenets there laid down, and many Quotations of Holy Scripture, which for brevity ſake I have omitted. Which one may conjecture to have been inſerted by the Pen of the Arch-biſhop: Who was the great Introducer of this Practice, of proving or confuting Opinions in Religion by the Word of God, inſtead of the ordinary Cuſtom then uſed, of doing it by School-men and Popiſh Canons. We find indeed many Popiſh Errors here mixed with Evangelical Truths. Which muſt either be attributed to the Defectiveneſs of our Prelate's Knowledg as yet in True Religion, or being the Principles and Opinions of the King, or both. Let not any be offended herewith, but let him rather take notice, what a great deal of Goſpel-Doctrine here came to light, and not only ſo, but was owned and propounded by Authority to be believed and practiſed. The Sun of Truth was now but riſing, and breaking through the thick Miſts of that Idolatry, Superſtition, and Ignorance, that had ſo long prevailed in this Nation, and the reſt of the World, and was not yet advanced to its Meridian Brightneſs.

CHAP. XII.

Cranmer's *Judgment about ſome Caſes of Matrimony.*

Two remarkable Books publiſhed.

IN this Year then came forth two remarkable Books: whereof both the King, and the Arch-biſhop and Biſhops might be ſaid to be joint Compoſers. In as much as they ſeemed to be deviſed by the Arch-biſhop, and ſome of the Biſhops; and then Reviſed, Noted, Corrected and Enlarged by the King.

I. The Book of Articles.

The one of theſe was the Book of Articles of Religion mentioned before. This Book bore this Title, *Articles deviſed by the King's Highneſs, to ſtable Chriſtian Quietneſs and Unity among the People*, &c. With a Preface by the King. Where the King ſaith, he was conſtrained to put his own Pen to the Book, and to conceive certain Articles. Which words, I leave to the Conjecture of the Reader, whether by them he be enclined to think that the King were the firſt Writer of them, or that being writ and compoſed by another, they were peruſed, conſidered, corrected and augmented by his Pen.

II. A Book againſt the Pope, called *the Biſhop's Book*.

The other Book that came out this Year, was occaſioned by a Piece publiſhed by *Reginald Pole*, intituled *De Unione Eccleſiaſtica*. Which inveighing much againſt the King for aſſuming the Supremacy, and extolling the Pope unmeaſurably, he employed the Arch-biſhop, and ſome other Biſhops, to compile a Treatiſe, ſhewing the Uſurpations of Popes; and how late it was e're they took this Superiority upon them, ſome hundred Years paſſing before they did it. And that all

all Biſhops were limited to their own Dioceſſes by one of the eight Councils, to which every Pope did ſwear. And how the Papal Authority was firſt derived from the Emperor, and not from Chriſt. For this there were good Arguments taken from the Scriptures and the Fathers. The Book was ſigned by both the Arch-biſhops, and nineteen other Biſhops. It was called the *Biſhops Book*, becauſe deviſed by them. *An.* 1536. *Herbert's* Life of K. *Henry*, p. 418.

The Lord *Crumwel* did uſe to conſult with the Arch-biſhop, in all his Eccleſiaſtical Matters. And there happened now, while the Arch-biſhop was at *Ford*, a great Caſe of Marriage: Whom it concerned I cannot tell, but the King was deſirous to be reſolved about it by the Arch-biſhop, and commanded *Crumwel* to ſend to him for his Judgment therein. The Caſe was three-fold. Certain Caſes of Matrimony put to the ABp.

I. Whether Marriage contracted or ſolemnized in Lawful Age *per Verba de preſenti*, and without carnal Copulation, be Matrimony before God or no?

II. Whether ſuch Matrimony be conſummate, or no? And,

III. What the Woman may thereupon demand by the Law Civil, after the death of her Husband? This I ſuppoſe was a cauſe that lay before the King and his Eccleſiaſtical Vicegerent, to make ſome determination of. And I ſuſpect it might relate to *Katharine*, his late divorced Queen.

The Arch-biſhop, who was a very good Civilian, as well as a Divine, but that loved to be wary and modeſt in all his Deciſions, made theſe Anſwers. His Solution.

That as to the firſt, he and his Authors were of Opinion, that Matrimony contracted *per Verba de preſenti*, was perfect Matrimony before God. 2. That ſuch Matrimony is not utterly conſummated, as that term is commonly uſed among the School-Divines and Lawyers, but by carnal Copulation. 3. As to the Woman's Demands by the Law Civil, he therein profeſſed his Ignorance. And he had no learned Men with him there at *Ford* to conſult with for their Judgments: only Dr. *Barbar*, (a Civilian, that he always retained with him) who neither could pronounce his Mind without his Books, and ſome learned Men to confer with upon the Caſe; But he added, that he marvelled, that the Votes of the Civil Lawyer ſhould be required herein; ſeeing that all manner of Cauſes of Dower be judged within this Realm by the Common Laws of the ſame. And that there were plenty of well-learned Men in the Civil Law at *London*, that undoubtedly could certify the King's Majeſty of the Truth herein, as much as appertained unto that Law: warily declining to make any poſitive Judgment in a Matter ſo tickliſh. This happened in the month of *January*.

And indeed in theſe Times there were great Irregularities about Marriage in the Realm: many being inceſtuous and unlawful. Which cauſed the Parliament, two or three Years paſt, *viz*, 1533. in one of their Acts, to publiſh a Table of Degrees, wherein it was prohibited by God's Law to marry. But the Act did not cure this Evil: many thought to bear out themſelves in their illegal Contracts, by getting Diſpenſations from the Arch-biſhop: which created him much trouble by his denying to grant them. There was one Refuſeth to grant a Diſpenſation for the Marriage of a Relation.

Maſſy,

An. 1536. *Maſſy*, a Courtier, who had contracted himſelf to his deceaſed Wife's Niece. Which needing a Diſpenſation, the Party got the Lord *Crumwel* to write to the Arch-biſhop in his behalf: eſpecially becauſe it was thought to be none of the Caſes of Prohibition contained in the Act. But ſuch was the Integrity of the Arch-biſhop, that he refuſed to do any thing he thought not allowable, though it were upon the perſwaſion of the greateſt Men, or the beſt Friends he had. But he writ this civil Letter to the Lord *Crumwel* upon this occaſion.

Cleopatra E. 5. His Letter thereupon.

" MY very ſingular good Lord, in my moſt hearty-wiſe I commend me unto your Lordſhip. And whereas your Lordſhip writeth to me in the favour of this Bearer, *Maſſey*, an old Servant to the King's Highneſs, that being contracted to his Siſter's Daughter of his late Wife deceaſed, he might enjoy the Benefit of a Diſpenſation in that behalf; eſpecially, conſidering it is none of the Cauſes of Prohibition contained in the Statute: Surely, my Lord, I would gladly accompliſh your Requeſt herein, if the Word of God would permit the ſame. And where you require me, that if I think this Licence may not be granted by the Law of God, then I ſhould write unto you the Reaſons and Authorities that move me ſo to think; that upon Declaration unto the King's Highneſs, you may confer thereupon with ſome other Learned Men, and ſo advertiſe me the King's farther Reſolution. For ſhortneſs of time, I ſhall ſhew you one Reaſon, which is this. By the Law of God many Perſons be prohibited, which be not expreſſed, but be underſtood, by like Prohibition in equal degree. As S. *Ambroſe* ſaith, that the Niece is forbid by the Law of God, although it be not expreſt in *Leviticus*, that the Unkle ſhall not marry his Niece. But where the Nephew is forbid there, that he ſhall not marry his Aunt, by the ſame is underſtood that the Niece ſhall not be married unto her Unkle. Likewiſe as the Daughter is not there plainly expreſſed, yet where the Son is forbid to marry his Mother, it is underſtood that the Daughter may not be married to her Father; becauſe they be of like degree. Even ſo it is in this Caſe and many others. For where it is there expreſſed, that the Nephew ſhall not marry his Unkle's Wife, it muſt needs be underſtood that the Niece ſhall not be married unto the Aunt's Husband, becauſe that alſo is one equality of degree. And although I could allege many Reaſons and Authorities mo for this purpoſe; yet I truſt this one Reaſon ſhall ſatisfy all that be Learned, and of Judgment.

Vid. *Fox* Act. p. 960.

" And as touching the Act of Parliament concerning the Degrees prohibited by God's Law, they be not ſo plainly ſet forth as I would they were. Wherein I ſomewhat ſpake my Mind at the making of the ſaid Law, but it was not then accepted. I required then, that there muſt be expreſſed Mother, and Mother-in-Law; Daughter, and Daughter-in-Law; and ſo in further degrees directly upwards and downwards, *in Linea recta*; alſo Siſter and Siſter-in-Law, Aunt & Aunt-in-Law, Niece and Niece-in-Law. And this Limitation, in my Judgment, would have contained all

" degrees

" degrees prohibited by God's Law, expreſſed and not expreſſed: " and ſhould have ſatisfied this Man, and ſuch others which would " marry their Nieces-in-Law. *An.* 1536.

" I have no News to ſend you from theſe Parts; but I much " long to hear ſuch News as be concurrent with you. And there- " fore if you have any good News, I pray you to ſend me ſome. " Thus, my Lord, right heartily fare you well. At *Ford*, the 7th " Day of *September*.

Your Lordſhip's own,

Tho. Cantuarien.

He reſtrains the Number of Proctors.

About this Year as near as I can gueſs, the Arch-biſhop made an Order concerning the Proctors of his Court of Arches. The Numerouſneſs and Irregularities of Proctors made theſe Civil Courts uneaſy to the People. Complaints were made of their Clamorouſneſs, by reaſon of the plenty of them, that neither Advocates nor Judges could be heard: of the Injuries they did to Advocates, in retaining and concluding Cauſes oftentimes without them: and of thruſting themſelves into Cauſes without the knowledg or will of the Parties, and ſuch like. The Evils of which, long after endured, were endeavoured to be redreſt by the Canons and Conſtitutions, made in the beginning of the Reign of King *James* I. Our Arch-biſhop conceived, that in order to the Reformation of the Proctors, it were good to begin at firſt with a reſtraint of the Numbers of them. Wherefore he decreed, That whereas the Number of the Proctors in the Court of Arches was heretofore about Twenty, or four and Twenty, and my Lord's Grace at liberty to add more; Thenceforth no more ſhould be admitted, till the Number were reduced to Ten: and then that Number never to be encreaſed. This liberty, which his Predeceſſors always had, he willingly infringed himſelf of, out of no other intent, but for the benefit and eaſe of the People, whom he ſaw were inticed to Contention by the crafty Inſinuations of this kind of Men, ſetting Neighbours together by the Ears for their own Lucre. And therefore the fewer of them, the better. And this Number he thought ſufficient for the neceſſary Buſineſs of the Court.

Which ſome complain of to the Parliament.

But ſome looked upon this as a crafty Fetch, and Plot of the Proctors of that Time, upon the good Nature and pious Diſpoſition of the Arch-biſhop. That ſo all others being excluded from officiating as Proctors, they might have all the Buſineſs of the Arches in their own Hands. And hence might divers Abuſes come into that Court. And for the confirmation of this Order of the Arch-biſhop for the tying of his Hands, they, who were Counſellors to the Arch-biſhop in this matter, got it confirmed by the Chapter and Convent of Chriſt's-Church *Canterbury*. This giving Offence to many, there were ſome who drew up a long Paper againſt this Order, and preſented it to the conſideration of the Parliament; becauſe it could be redreſſed no other way, the Arch-biſhop having put it out of his own Power to do it. In this Paper they ſet forth, that the ſaid Statute was prejudicial unto the Common-wealth, becauſe the Number

An. 1536. Number of ten Proctors was not ſufficient to diſpatch the Cauſes that came into that Court: and ſo there muſt be Delays and prolix Suits, while theſe Proctors were attending other Cauſes in the Archbiſhop's Court of Audience, and the Biſhop of *London*'s Court of Conſiſtory. Whereas before it had been ſeen by experience, that Twenty Proctors could not ſuffice for the managery of the Cauſes in theſe Courts, without Delays and Prorogations, from Day to Day. That Cauſes by this means could not be diligently attended, when there were many Cauſes, and few Proctors to look after them. And hereby many good Cauſes were like to periſh for lack of good looking after. That this had occaſioned the Proctors to neglect a very good Oath, called *Juramentum Calumpniæ*; which was the beſt Proviſion that could be againſt unlawful Suits, and lengthning them out further than was neceſſary. This Oath was, that the Parties, or the Proctors ſhould ſwear, that they believed their Cauſe was juſt, and that they ſhould not uſe unlawful Delays, whereby Juſtice might be deferred; that they ſhould anſwer the Judg truly to what he ſhould demand of them; that nothing ſhould be given or promiſed to the Judges or any other Officer, beſides the Fees allowed by Law, and that they ſhould not procure any falſe Witneſs. Again, this Paper urged for a good Number of Proctors, that this would be a means, that the Judges could not ſo eaſily keep them in ſubjection, and fear of them: whereby they had been hindred ſometimes in ſpeaking freely before them in their Clients Cauſes. It was urged alſo, that it was a great diſcouragement to young Men in ſtudying the Law, when there is ſo little proſpect of Benefit thereby. Laſtly, That it was contrary to the Civil and Canon Law, that permits any Man to be Proctor for another, a few excepted. But this Paper, notably enough written, may be read at large in the *Appendix*. And ſo I leave the Reader to judg of the Expediency of this Order of the Arch-biſhop, by weighing the Archbiſhop's Reaſons with theſe laſt mentioned. Surely this his Act deſerved commendation for his good Intentions thereby, though ſome leſſer Inconveniences attended, which no doubt he had alſo well conſidered before he proceeded to do what he did.

N°. XVIII.

The ABp diworſeth Queen *Ann*. Life of King *Henry* p. 446.

When Queen *Ann*, on *May* the 2*d*, was ſent to the *Tower*, by a ſudden Jealouſy of the King her Husband: The next day, the Arch-biſhop extreamly troubled at it, ſtruck in with many good Words with the King on her behalf, in form of a Letter of Conſolation to him; yet wiſely making no Apology for her, but acknowledging how divers of the Lords had told him of certain of her Faults, which, he ſaid, he was ſorry to hear: And concluded, deſiring that the King would however continue his Love to the Goſpel, leſt it ſhould be thought, that it was for her ſake only that he had favoured it. Being in the *Tower*, there aroſe up new Matter againſt Queen *Ann*, namely, concerning ſome lawful Impediment of her Marriage with the King: and that was thought to be a Pre-Contract between her and the Earl of *Northumberland*. Whereupon the Arch-biſhops of *Canterbury* and *York* were made Commiſſioners to examine this Matter. And ſhe being before the Arch-biſhop of *Canterbury*, confeſſed certain *juſt, true and lawful Impediments*, as the Act in the 26 of *Hen.* VIII;

VIII expreſſeth it; but not mentioning what they were. So that by that Act the ſaid Marriage is declared never to have been good, nor conſonant to the Laws. Yet the Earl of *Northumberland* being examined upon Oath before both the Arch-biſhops, denied it: Upon the Truth of which, he received alſo the Bleſſed Sacrament. And the Lord *Herbert* ſaw an Original Letter to Secretary *Crumwel*, to the ſame import. But her Confeſſion of it ſo far prevailed with the King, that he would be divorced from her; and with our Arch-biſhop, that he performed it by due Order and Proceſs of Law. And an Act paſſed, that the Marriage between the King and Queen *Ann* was null and void, and the Iſſue illegitimate. *An.* 1536.

The Arch-biſhop granted a Licence, dated *July* the 24*th*, with the full Conſent of *Richard Withipol*, Vicar of *Walthamſtow* in *Eſſex*, to *George Monoux* Alderman of *London*, and *Thomas* his Son, to have the Sacrament adminiſtred in his Chappel, or Oratory, in his Houſe *De Moones*, now a Farm near *Higham-hill*, in the ſaid Pariſh of *Walthamſtow*: Indulging therein to the Wife of the ſaid *Thomas* to be purified, or churched, in the ſame Chappel. I the rather mention this, that it may ſerve to recal the Memory of that pious and charitable Citizen and Draper, Sir *Geo. Monoux*; who built the fair Steeple of that Pariſh-Church, and allowed a Salary for ever for ringing the great Bell at a certain Hour in the Night and Morning the Winter half Year. He built alſo the North Iſle of the ſaid Church; in the Glaſs-windows whereof is yet remaining his Coat of Arms. In the Chancel his Body was interred, under a fair Altar-Monument yet ſtanding. In the Church-yard he founded an Hoſpital and Free-School, and very liberally endowed it; though now the Endowments are ſadly diminiſhed. He alſo made a Cauſeway over *Walthamſtow*-Marſh to *Lockbridge*, over the River *Lee*, for the conveniency of Travellers from thoſe Parts to *London*, and left wherewith to continue and keep it in Repair; but that alſo is loſt, and the Ruins now only to be ſeen. But enough of that. A Licence for a Chappel. *Cran.* Regiſt.

The *Germans* conceived great hope of good to befal the Church by *Cranmer*'s Influence, and Preſidency in *England*; and took their opportunities of addreſſing to him. This Year *Martin Bucer* publiſhed a large Book in *Folio* upon the Epiſtle to the *Romans*, intituled, *Metaphraſis & Enarratio*; and dedicated it in a long Epiſtle to the Arch-biſhop. Wherein are ſundry Expreſſions, which will ſhew, how well known abroad the Arch-biſhop was already among the Proteſtants, and what an excellent Biſhop they looked upon him to be, and how fixed their Eyes were upon him for doing great things towards a Reformation in *England*. For thus he writ in this Epiſtle, *Te omnes prædicant animo præditum Archiepiſcopo, & tanti, ſicq; ad gloriam Chriſti comparati regni, Primate digno*, &c. "That all "Men proclaimed him endowed with a Mind worthy of an "Arch-biſhop and Primate of ſo great a Kingdom, and ſo diſ-"poſed to the Glory of Chriſt. That he had ſo attained to this "high Eſtate in Chriſt by his ſpiritual Wiſdom, Holineſs of Life, "and moſt ardent Zeal to render Chriſt's Glory more illuſtrious; "that gathering together the Humble, and taking pity upon the "Sheepfold, being indeed diſperſed and ſcattered abroad, he always *Bucer* dedicates this Year a Book to the ABp.

An. 1536. " ſought and ſaved that which was loſt, and brought back Chriſt's " poor Sheep to his Fold, and the Paſtures of everlaſting Life, when " they had been before moſt miſerably haraſſed by the Servants of " Superſtition, and the Emiſſaries of the *Roman* Tyranny. And after, ſpeaking of the King's rooting out the Uſurpation of the Pope, and his pretended Juriſdiction, by taking to himſelf the Supremacy, the ſaid Learned Man excited *Cranmer* to a further Reformation, by telling him, " How eaſy now it would be for him, and the o- " ther Arch-biſhops and Biſhops, who were endued with the Spi- " rit and Zeal of Chriſt, from the remainders of the Eccleſiaſtical " Adminiſtration, to retain what might contribute to the true edi- " fying of Conſciences, the ſaving Inſtruction of Youth, and to " the juſt Diſcipline and Polity of the whole Chriſtian People. " For when the Enemies were once removed out of the way, " there could not then happen among us any extraordinary great " Concuſſion of Religion, and Eccleſiaſtical Diſcipline, or any " daſhing one againſt another, as among them in *Germany* of neceſſity " came to paſs: ſtriving ſo many Years, for the Church of Chriſt, " againſt ſuch obſtinate Enemies.

Biſhops Conſecrated. The Conſecrations this Year were theſe.

Dioceſan Biſhops.

Rich. Sampſon. *Cran.* Regiſt. *June* the 10*th* *Richard Sampſon*, Doctor of Decrees, and Dean of the King's Chappel, was elected and confirmed Biſhop of *Chicheſter*, by Reſignation of *Robert Sherburn*, who was now very old. No Conſecration ſet down in the Regiſter.

William Rugg. *Godwin's* Catal. *June* *William Rugg*, a Monk, was conſecrated Biſhop of *Norwich*. This is omitted alſo, if I miſtake not, in the Regiſter. Probably he was conſecrated with *Sampſon*.

Rob. Warton. *Cran.* Regiſt. *July* the 2*d*, *Robert Warton*, Abbot of *Bermondſey*, was conſecrated Biſhop of S. *Aſaph*, at *Lambeth*, by the Arch-biſhop, *John* Biſhop of *Bangor*, and *William* Biſhop of *Norwich*, aſſiſting.

Suffragan Biſhops.

Octob. 20. *William More*, B. D. conſecrated Suffragan of *Colcheſter*, by *John* Biſhop of *Rocheſter*, by virtue of the Arch-biſhop's Letters Commiſſional to him, aſſiſted by *Robert* Biſhop of S. *Aſaph*, and *Thomas* Biſhop of *Sidon*. This *More* held the Monaſtery of *Walden* in *Eſſex*, an Houſe of *Benedictines*, in *Commendam* (where *Audley-end* now ſtands) and ſurrendred it to the King 1539.

CHAP. XIII.

The Biſhops Book.

An. 1537. The Biſhops Book by the ABp's means. THE pious ABp thought it highly conducible to the Chriſtian Growth of the common People, in Knowledg and Religion, and to diſintangle them from groſs Ignorance and Superſtition, in which they had been nurſled up by their Popiſh Guides; that the Ten Commandments, the Lord's Prayer, and the Creed, and the Grounds

Grounds of Religion, ſhould be explained ſoundly and orthodoxly, and recommended unto their reading. Wherefore he conſulting with the Lord *Crumwel*, his conſtant Aſſociate and Aſſiſtant in ſuch Matters; and by his and other his Friends, importuning the King, a Commiſſion was iſſued out from him, in the Year 1537. to the Arch-biſhop, to *Stokeſly* Biſhop of *London*, *Gardiner* of *Wincheſter*, *Sampſon* of *Chicheſter*, *Repps* of *Norwich*, *Goodrick* of *Ely*, *Latimer* of *Worceſter*, *Shaxton* of *Salisbury*, *Fox* of *Hereford*, *Barlow* of S. *Davids*, and other Biſhops and Learned Divines, to meet together, and to deviſe an wholſome and plain Expoſition upon thoſe Subjects, and to ſet forth a Truth of Religion purged of Errors and Hereſies. Accordingly they met at the Arch-biſhop's Houſe at *Lambeth*. Their Courſe was, that after they had drawn up their Expoſitions upon each Head, and agreed thereto, they all ſubſcribed their Hands, declaring their Conſent and Approbation. *An.* 1537.

In the Diſputations which happened among them in this Work, *Wincheſter*, the Pope's chief Champion, with three or four other of the Biſhops, went about with all ſubtil Sophiſtry, to maintain all Idolatry, Hereſy and Superſtition, written in the Canon Law, or uſed in the Church under the Pope's Tyranny. But at the laſt, whether overpower'd with Number, or convinced by the Word of God, and conſent of Ancient Authors, and the Primitive Church, they all agreed upon, and ſet their Hands to a Godly Book of Religion: Which they finiſhed by the end of *July*, and ſtaid for nothing but the Vicar-General's Order, whether to ſend it immediately to him, or that the Biſhop of *Hereford* ſhould bring it with him, at his next coming to the Court. But the Plague now raging in *Lambeth*, and People dying even at the Palace-Doors, the Arch-biſhop deſired *Crumwel*, for the King's Licence to the Biſhops to depart for their own Safety, their Buſineſs being now in effect drawn to a Concluſion. Soon after the Biſhops and Divines parted, and the Arch-biſhop haſtened to his Houſe at *Ford* near *Canterbury*. *Wincheſter's* oppoſition. *Fox* MS. Life of *Cranmer*.

The Book was delivered by *Crumwel* to the King; which he at his leiſure diligently peruſed, corrected and augmented. And then, after five or ſix Months, aſſigned *Crumwel* to diſpatch it unto the Arch-biſhop, that he might give his Judgment upon the King's Animadverſions. A Purſevant brought it to *Ford*. The Arch-biſhop adviſedly read and conſidered what the King had writ; and diſliking ſome things, made his own Annotations upon ſome of the Royal Corrections: there eſpecially, we may well imagine, where the King had altered the Book in favour of ſome of the old Doctrines and Corruptions. And when he ſent it back again with thoſe Annotations, he wrote theſe Lines to *Crumwel* therewith, on the 25*th* day of *January*. The King makes Animadverſions upon it.

" MY very ſingular good Lord: After moſt hearty Com- *Cranmer's L.* 1.
" mendations unto your Lordſhip; theſe ſhall be to ad-
" vertiſe the ſame, That as concerning the Book lately deviſed
" by me, and other Biſhops of this Realm which you ſent unto
" me, corrected by the King's Highneſs; your Lordſhip ſhall re-
" ceive the ſame again by this Bearer, the Purſevant, with certain

An. 1537. " Annotations of mine own concerning the ſame. Wherein I truſt " the King's Highneſs will pardon my Preſumption, that I have " been ſo ſcrupulous, and as it were a picker of Quarrels to his " Grace's Book, making a great Matter of every little Fault, or ra- " ther where no Fault is at all. Which I do only for this Intent; " that becauſe now the Book ſhall be ſet forth by his Grace's Cen- " ſure and Judgment, I would have nothing therein that *Momus* " could reprehend. And I refer all mine Annotations again to his " Grace's moſt exact Judgment. And I have ordered my Annota- " tions ſo by Numbers, that his Grace may readily turn to every " place. And in the lower Margin of this Book, next to the Bind- " ing, he may find the Numbers, which ſhall direct him to the " Words, whereupon I make the Annotations. And all thoſe his " Grace's Caſtigations, which I have made none Annotations upon, " I like them very well. And in divers places I have made Annota- " tions; which places nevertheleſs I miſlike not, as ſhall appear by " the ſame Annotations.

Publiſhed. At length this Book came forth, printed by *Barthelet*, in the Year 1537, and was commonly called the *Biſhops Book*, becauſe the Biſhops were the Compoſers of it. It was intituled, *The godly and pious Inſtitution of a Chriſtian Man*; and conſiſted of a Declaration of the Lord's Prayer, and of the *Ave Mary*, the Creed, the Ten Commandments, and the Seven Sacraments. It was Eſtabliſhed by Act of Parliament, having been ſigned by the two Arch-biſhops, nineteen Biſhops, eight Arch-deacons, and ſeventeen Doctors of Divinity and Law.

How eſteem'd. The Opinion that the Favourers of the Goſpel had of this Book in thoſe Times, may appear by what I find in a Manuſcript of the Life of this Arch-biſhop, by an unknown Author, that wrote it ſoon after the ſaid Arch-biſhop's Death: " A godly Book of Religion, not " much unlike the Book ſet forth by K. *Edward* VI. except in two " Points. The one was the real Preſence of Chriſt's Body in the " Sacrament of the Altar. Of the which Opinion the Arch-biſhop " was at that time, and the moſt part of the other Biſhops and lear- " ned Men. The other Error was of Praying, Kiſſing, and Kneeling " before Images: Which, ſaith he, was added by the King, after " the Biſhops had ſet their Hands to the contrary.

Inter *Foxii* MSS.

Enlarged and reprinted. But this Book came forth again two Years after, *viz.* 1540. (unleſs my Manuſcript miſtake this Year for 1543.) very much enlarged, and reduced into another Form, and bearing another Name, *A neceſſary Doctrine and Erudition of any Chriſtian Man.* And becauſe the King had put it forth by his own Authority, it was called now *The King's Book*, as before it was called *The Biſhops*. But that none might be confounded in theſe Books, he may know that there was, in the Year 1536, another Book alſo called *The Biſhops Book*, upon the ſame reaſon that this was ſo called, becauſe the Arch-biſhops and Biſhops had the making thereof. It was a Declaration againſt the Papal Supremacy, written upon occaſion of *Pole*'s Book of *Eccleſiaſtical Union*, mentioned before. And in the Year 1533, there came forth another Book in Latin called *The King's Book*, intituled, *The Difference between*

Ld. *Herb.* Hiſt. p. 418.

Ibid. *p.* 408.

tween the Kingly and Eccleſiaſtical Power: reported to be made, as *Bale* writes, by *Fox* the King's Almoner. Which was tranſlated into Engliſh, and put forth by *Henry* Lord *Stafford* in King *Edward*'s Days. The King affecting to be thought Learned, affected alſo to have Books called by his Name; not that he was always the Author of them, but that they came out by his Authority, and had undergone his Corrections and Emendations. *An.* 1537. *Bale's Cent.*

But before we paſs away from hence, it may be convenient to give the Reader a little taſte of ſo famous a Treatiſe as that Biſhop's Book was in thoſe Days. And I will do it, not in my own words, but in the words of a very Learned and Eminent Man, the Anſwerer to Dr. *Martin*'s Book againſt Prieſts Marriage, not far from the beginning of Q. *Mary*, ſuppoſed to be *Ponet* Biſhop of *Wincheſter* then in Exile. Applying himſelf, in his Preface, unto the Queen's Prelats, he told them; "That in their Book intituled, *The Inſtitution of a Chriſtian* "*Man*, preſented by their whole Authorities, to the King of famous "Memory, K. *Henry* VIII. In the Preface thereof they affirmed to "his Highneſs, with one aſſent, by all their Learnings, that the ſaid "Treatiſe was in all Points concordant and agreeable to Holy Scripture: yea, ſuch Doctrine, that they would, and deſired to have "it taught by all the Spiritual Paſtors to all the King's loving Subjects, to be Doctrine of Faith. And there intreating of the Sacrament of Orders, they deſired to have it taught, that we be in no "ſubjection to the Biſhop of *Rome*, and his Statutes, but meerly ſubject to the King's Laws, under his only Territory and Juriſdiction. "And that the Canons and Rules of the Church, were therefore "allowable in the Realm, becauſe the Aſſent of the King and of "the People accepted the ſame. And that Prieſts and Biſhops whatſoever, never had any Authority by the Goſpel in Matters Civil "and Moral, but by the Grant and Gift of Princes; and that it was "alway, and ever ſhall be, lawful unto Kings and Princes, and to their "Succeſſors, with the Conſent of their Parliaments, to revoke and "call again into their own Hands, or otherwiſe to reſtrain all their "Power and Juriſdiction given and permitted by their Authority, "Aſſent or Sufferance, *&c.* Without the which, if the Biſhop of "*Rome*, or any other Biſhop whatſoever, ſhould take upon them any "Authority or Juriſdiction in ſuch Matters as be Civil, No doubt, "ſaid they, that Biſhop is not worthy to be called a Biſhop, but rather a Tyrant, and an Uſurper of other Mens Rights, contrary "to the Laws of God; and is to be reputed a Subverter of the Kingdom of Chriſt. Yea, beſides theſe things, and many other, as he "added, they put in our Creed, or Belief, as an Article of Salvation "or Damnation, that the Church of *England* is as well to be named "a Catholick and Apoſtolick Church, as *Rome* Church, or any "other Church where the Apoſtles were reſident. And that they "willed us to believe in our Faith, that there is no difference in Superiority, Preeminence or Authority, one over the other, but be "all of equal Power and Dignity; and that all Churches be free "from the Subjection and Juriſdiction of the Church of *Rome*. "And that no Church is to be called *Schiſmatical*, as varying from the "Unity of the Church of Chriſt, if it perſiſt in the Unity of "Chriſt's Some Account of the foreſaid Book.

An. 1537. Defence of Prieſts Mar. *p.* 226.

" Chriſt's Faith, Hope and Charity, and Unity of Chriſt's Doctrine " and Sacraments, agreeable to the ſame Doctrine.

" And that it appertained to Chriſten Kings and Princes, in the " diſcharge of their Duty to God, to reform and reduce again the " Laws to their old Limits and priſtine State, of their Power and " Juriſdiction, which was given them by Chriſt, and uſed in the " Primitive Church. For it is, ſay they, out of all doubt, that " Chriſt's Faith was then moſt firm and pure, and the Scriptures of " God were then beſt underſtood, and Vertue did then moſt abound " and excel. And therefore the Cuſtoms and Ordinances then uſed " and made, muſt needs be more conform and agreeable unto the true " Doctrine of Chriſt, and more conducing to the edifying and bene- " fit of the Church of Chriſt, than any Cuſtom or Laws uſed or " made ſince that Time. This he collected out of their Expoſition of the Sacrament of Orders.

The ſaid Learned Author obſerved, that this Doctrine was ſet forth by the whole Authority of the Biſhops in thoſe Days, preſented by the Subſcription of all their Names. And ſince the time of their preſenting thereof, by the ſpace almoſt of twenty Years, (that is, to the middle of Queen *Mary*) never revoked, but continually from time to time taught by this Book, and by ſuch other Declarations.

Names of the Compoſers.

And that one more Particular relating to this Book may be known, namely, who the Biſhops and other Divines were, that compoſed it, and that were commiſſioned ſo to do, I ſhall record their Names, as they were found writ by the Hand of Dr. *Sam. Ward*, in his own Book, now in the poſſeſſion of *N. B.* a Reverend Friend of mine; who hath well deſerved of this Hiſtory.

Thomas Cant. Jo. Lond. Steph. Winton. Jo. Exon. Jo. Lincoln. Jo. Bathon. Roland. Coven. & Litch. Tho. Elien. Nic. Sarum. Jo. Bang. Edward Heref. Hugo. Wigorn. Jo. Roffen. Ric. Ciceſtr. Guilielm. Norv. Guilielm. Menevenſ. Rob. Aſſav. Rob. Landav. Edoard Ebor. Cuthb. Dunelm. Rob. Carliolen.

Richard. Wolman, Archidiac. *Sudbur. Guil. Knight*, Archid. *Richmon. Jo. Bell*, Archid. *Gloc. Edmund. Bonner*, Archid. *Leiceſtr. John Skip*, Archid. *Dorſet. Nic. Hethe.* Archid. *Stafford. Cuthb. Marſhal*, Archid. *Nottingham. Rich. Curren.* Archid. *Oxon.*

Gulielm. Cliff, Galfridus Downes, Robertus Oking, Radul. Bradford, Richardus Smith, Simon Matthew, Joannes Pryn, Guliel. Buckmaſter, Guliel. May, Nic. Wotton, Ric. Coxe, Joannes Edmunds, Thomas Robertſon, Joannes Baker, Thomas Barret, Joannes Haſe, Joannes Tyſon, Sacræ Theologiæ, Juris Eccleſiaſtici & Civilis Profeſſores.

In the Year 1543. The ſame Book was printed again, amended much both in Senſe and Language: yet not having any ſtep in the Progreſs of the Reformation, more than the former, each Edition expreſs poſitively the Corporal Preſence in the Sacrament. But in this is much added about Free-Will, which it aſſerts, and Good Works. In 1544, the ſame was printed again at *London* in Latin, intituled, *Pia & Catholica Chriſtiani Hominis Inſtitutio.*

CHAP.

CHAP. XIV.

An. 1537.

The Arch-biſhop viſits his Dioceſs.

AS ſoon as this Buſineſs was over with the Arch-biſhop and Biſhops at *Lambeth*; no Parliament ſitting this Year, and a Plague being in *London* and *Weſtminſter*, he went down, as was ſaid before, into his Dioceſs. But before he went, he expreſſed a great deſire to wait upon the King, being then, I ſuppoſe, at *Hampton-Court*, or *Windſor*; but he feared he ſhould not be permitted, coming out of the ſmoaky Air, as he wrote to the Lord *Crumwel*, in that time of Infection. Yet he deſired to know the King's Pleaſure by him. He had a mind indeed to leave ſome good Impreſſions upon the King's Mind in the behalf of the Book, that he and the reſt had taken ſuch Pains about, and but newly made an end of. But whether he ſaw the King now or no, he had his Commiſſion, and took it down with him. Which he adviſedly did, the better to warrant and bear him out in what he intended to do in his Dioceſs, which he purpoſed to viſit. Goes down into his Dioceſs.

This was a Year of Viſitation. For there was a new Viſitation now again appointed throughout all *England*; to ſee how the People ſtood affected to the King, to diſcover Cheats and Impoſtures, either in Images, Relicks, or ſuch like. The Arch-biſhop alſo thinking good now to viſit his Dioceſs, procured the Licence of the Vice-Gerent, Lord *Crumwel*, ſo to do. Becauſe, I ſuppoſe, all other Viſitations were to ceaſe, to give way to the King's Viſitation. And to render his Power of Viſiting the more unqueſtionable, and void of ſcruple, he deſired the Vice-gerent, that in drawing up of his Commiſſion, his Licence to viſit might be put into it by Dr. *Peter*; who was then, if I miſtake not, Maſter of the Faculties to the ſaid Vice-gerent, and afterwards Secretary of State. And becauſe he would not do any thing without the Counſel and Allowance of the Vice-gerent, he asked his Advice, how he ſhould order in his Viſitation ſuch Perſons as had tranſgreſſed the King's Injunctions. Which came out the Year before under *Crumwel*'s Name: Whereof ſome were for the reſtraint of the Number of Holy Days, a great cauſe of Superſtition, and of the continuance of it. And afterwards other Injunctions came out: whereof the firſt was, that in all Pariſhes, once every Sunday, for a quarter of a Year together, the Supremacy ſhould be taught, and the Laws to that intent read. Theſe Injunctions were in number Eleven, as they are ſet down in the Lord *Herbert*'s Hiſtory. Gets a Licence to viſit.

Pag. 472.

The Vicar of *Croydon* under the ABp's Noſe, had been guilty of certain Miſdemeanors: Which, I ſuppoſe, were ſpeaking or preaching to the diſparagement of the King's Supremacy, and in favour of the Pope. Now before he went into the Countrey, and having as yet divers Biſhops and Learned Men with him at *Lambeth*, he thought it adviſable to call this Man before them at this time. But before he would do it, he thought it beſt to conſult with *Crumwel*, and take his Advice, whether he ſhould now do it, and before theſe Biſhops The Vicar of *Croydon*.

or

An. 1537. or not. So tickliſh a thing then was it for the Biſhops to do any things of themſelves without the privity and order of this great Vice-gerent. *Cranmer* was aware of it, and therefore required Direction from him in every thing.

The Abp viſits his Dioceſs. But whatſoever was done with this Vicar, the Arch-biſhop was ſoon down in his Dioceſs; and having taken an Account of the People and Clergy, what Conformity they bare to the King's Laws and Injunctions; he found them ſuperſtitiouſly ſet upon the obſervation of their old Holy Days. Some whereof he puniſhed, and others he admoniſhed, according to the degree of their Crimes. And he diſcovered the chief Cauſe to lie in the Curates and Prieſts, who did animate the People to what they did: indeed their Intereſt and Gain was concerned. The great inconvenience of theſe Holy Days lay partly in the numerouſneſs of them: ſo that the attendance upon them hindred diſpatching, and doing Juſtice in *Weſtminſter-hall* in the Terms, and the gathering in Harveſt in the Countrey: partly in the Superſtitions that theſe Holy Days maintained, in the idolatrous Worſhip of ſuppoſed Saints: and partly in the Riot, Debauchery and Drunkenneſs, that theſe Times were celebrated with among the common People; and laſtly, the Poverty it brought upon the meaner ſort, being detained from going about their ordinary Labours and Callings, to provide for themſelves and Families.

What courſe he took for the preventing of Superſtition. For the prevention of theſe Superſtitions for the Future, and to make the People more obedient to the King's Laws, he gave out ſtrict Orders to all Parſons of Pariſhes, upon pain of Deprivation, that they ſhould cauſe the abrogated Holy Days not to be obſerved for the future; and to preſent to the Arch-biſhop all Perſons in their reſpective Pariſhes, as ſhould do contrary to any of the King's Ordinances already ſet forth, or that ſhould be hereafter by his Authority, relating to the Doctrine and Ceremonies of the Church. And this courſe he conceived ſo good an Expedient, that he counſelled the Lord Vice-gerent, that all Biſhops in their ſeveral Dioceſſes might be commanded to do the ſame, for the avoiding of Diſobedience and Contention in the Realm. By which means, he ſaid, "The Evil-Will "of the People might be conveyed from the King and his Council, "upon the Ordinaries. And ſo the Love and Obedience of the People "better ſecured to their Soveraign. Such was his care of his Prince, to preſerve him in the Affections of his People, that he was willing to take upon himſelf their Enmity, that it might not light upon the King. But *Cranmer* had obſerved theſe Holy Days were kept by many, even in the Court under the King's Eye; which he well knew was an Example and Encouragement to the whole Nation. And therefore he ſignified to the Lord *Cromwel*, that they could never perſwade the People to ceaſe from keeping them, when the King's own Houſhold were an Example unto the reſt to break his own Ordinances. See his Letter to *Cromwel* in the *Appendix*.

N°. XIX.

CHAP.

CHAP. XV.

An. 1537.

The Bible printed.

HE was now at *Ford*; and it was in the Month of *Auguſt*, when ſomething fell out, that gave the good Arch-biſhop as much Joy as ever happened to him in all the time of his Prelacy. It was the printing of the Holy Bible in the Engliſh Tongue in the great Volume. Which was now finiſhed, by the great Pains and Charges of *Richard Grafton* the Printer. *Oſiander*, who knew the Arch-biſhop well, when he was the King's Ambaſſador in *Germany*, ſaith of him, that he was *Sacrarum Literarum Studioſſimum*. Indeed he always had a great value for the Scriptures, becauſe they were the Word of God: and extraordinary deſirous he was, from the very firſt entrance upon his Biſhoprick, that the People might have the liberty of reading it; and for that purpoſe, to have it interpreted into the Vulgar Language. And ſo by *Crumwel*'s means, he got leave from the King, that it might be tranſlated and printed. The care of the Tranſlation lay wholly upon him; aſſigning little Portions of this Holy Book to divers Biſhops and Learned Men to do; and being diſpatched, to be ſent back to him. And to his inexpreſſible Satisfaction, he ſaw the Work finiſhed in this Year, about *July* or *Auguſt*. His joy at the publiſhing the Engliſh Bible.

As ſoon as ſome of the Copies came to his Hand, one he ſent to *Crumwel*, entreating him, that he would preſent it from him to the King, (and no queſtion he thought it the nobleſt Preſent that ever he made him;) and withal to intercede with his Majeſty, that the ſaid Book might by his Authority be both bought and uſed by all indifferently. Both which *Crumwel* did. For which the Arch-biſhop was full of Gladneſs and Gratitude; and wrote two Letters to him ſoon after one another, wherein he thanked him moſt heartily, telling him, "How he had hereby made his Memory famous to Poſterity "within the Realm, among all ſuch as ſhould hereafter be favourers "of God's Word: and that he ſhould hear of this good Deed of his at "the laſt Day. That for his part, it was ſuch a content to his Mind, "that he could not have done him a greater pleaſure, if he had "given him a thouſand Pounds. And that ſuch Knowledg would "enſue hereupon, that it ſhould appear he had done excellent Ser-"vice both to God and the King. He alſo particularly ſpake of the Biſhop of *Worceſter*, how highly obliged he was ſure he was to him for this. But I refer the Reader to his own Letters, which follow. Preſents one by *Crumwel* to the King.

"MY very ſingular good Lord; In my moſt harty wiſe I com-"mend me unto your Lordſhip. And whereas I underſtand, "that your Lordſhip at my Requeſt hath not only exhibited the "Bible which I ſent unto you, to the King's Majeſty, but alſo hath "obtained of his Grace, that the ſame ſhall be allowed by his Au-"thority to be bought and read within this Realm; My Lord, "for this your Pains, taken in this behalf, I give you my moſt hear-

Cleopatra E. 5. p. 329. *Cranmer*'s Letters to *Crumwel*.

An. 1537. " ty Thanks: Aſſuring your Lordſhip, for the Contentation of my " Mind, you have ſhewed me more pleaſure here, than if you had " given me a thouſand Pounds; and I doubt not but that hereby ſuch " Fruit of good Knowledg ſhall enſue, that it ſhall well appear " hereafter, what high and excellent Service you have done unto " God and the King. Which ſhall ſo much redound to your Honour, " that beſides God's Reward, you ſhall obtain perpetual Memory for " the ſame within this Realm. And as for me, you may reckon me " your Bondman for the ſame. And I dare be bold to ſay, ſo may " ye do my Lord of *Worceſter*. Thus, my Lord, right hartily fare " ye well. At *Ford*, the xiii day of *Auguſt*.

Your own Bound-man ever,

T. Cantuarien.

And in another Letter fifteen days after, he again renewed his Thanks.

Cleopatra E. 6. p. 292. " MY very ſingular and ſpecial good Lord, In my moſt harty " wiſe I commend me to your Lordſhip. Theſe ſhall be to " give you moſt hearty Thanks, that any Heart can think, and that " in the Name of them, which favour God's Word, for your di- " ligence at this time, in procuring the King's Highneſs to ſet forth " the ſaid God's Word, and his Goſpel, by his Grace's Authority. " For the which Act, not only the King's Majeſty, but alſo you " ſhall have a perpetual Laud and Memory of all them that be " now, or hereafter ſhall be God's faithful People, and the Fa- " vourers of his Word. And this Deed you ſhall hear of at the " Great Day, when all things ſhall be opened, and made manifeſt. " For our Saviour Chriſt ſaith in the ſaid Goſpel, that whoſoever " ſhrinketh from Him and his Word, and is abaſhed to profeſs and " ſet it forth before Men in this World, he will refuſe him at that " Day: And contrary, whoſoever conſtantly doth profeſs Him and " his Word, and ſtudieth to ſet that forward in this World, Chriſt " will declare the ſame at the Laſt Day, before his Father and all " his Angels, and take upon him the Defence of thoſe Men.

Some further Particulars concerning this Edition of the Bible.

Now becauſe by theſe Letters of the Arch-biſhop it appears how inſtrumental *Crumwel* was, when the Bible was printed, to procure the ſetting it forth by the King's Authority, I will here relate more at large what Countenance and Aſſiſtance he gave to this pious Work all along, and thoſe that were concerned and employed in the doing of it.

The Bible, as *Fox* ſpeaks, had been printed in the Year 1532, and reprinted again three or four Years after. The Undertakers and Printers, were *Grafton* and *Whitchurch*, who printed it at *Hamburgh*. The Corrector was *John Rogers*, a Learned Divine, afterwards a Canon of St. *Paul*'s in King *Edward*'s Time, and the firſt Martyr in the next Reign. The Tranſlator was *William Tyndal*, another Learned Martyr, with the help of *Miles*

Miles Coverdale, after Biſhop of *Exeter*. But before all this ſecond Edition was finiſh'd, *Tyndal* was taken and put to death, for his Religion, in *Flanders*, in the Year 1536. And his Name then growing into ignominy, as one burnt for an Heretick, they thought it might prejudice the Book, if he ſhould be named for the Tranſlator thereof: and ſo they uſed a feigned Name, calling it *Thomas Matthews* Bible; though *Tyndal* before his death had finiſhed all but the *Apocrypha*, which was tranſlated by *Rogers* aboveſaid, who added alſo ſome Marginal Notes. In this Bible were certain Prologues, and a ſpecial Table collected of the common Places in the Bible, and Texts of Scripture for proving the ſame: And chiefly the common Places of the Lord's Supper, the Marriage of Prieſts, and the Maſs. Of which it was there ſaid, that it was not to be found in Scripture. This Bible giving the Clergy offence, was gotten to be reſtrained. Some Years after came forth the Bible aforeſaid, wherein *Cranmer* had the great Hand; which, as I ſuppoſe, was nothing but the former corrected, the Prologues and Table being left out. *An.* 1537.

When *Grafton* had finiſhed this Work, and printed off fifteen hundred Bibles at his great Charge, amounting to five hundred Pounds, (a round Sum in thoſe days) the Ld. *Crumwel* deſired to have ſix of his Books. Which he forthwith ſent by his Servant, a clear Man of all ſuſpicion of any Infection, coming that day out of *Flanders*, *Grafton* not adventuring to come himſelf with the Books, becauſe of the Infection at *London* where he was. Theſe Books therefore he ſent, together with a Letter of Thanks, for being ſo aſſiſtant in the publication; (which, as he writ in his Letter, the Arch-biſhop ſaid, the Tidings of did him more good than the Gift of ten thouſand Pounds) and for procuring the King's Licence, which was thought fit to be ſignified in the Title Page in red Letters, thus, *Set forth by the King's moſt gracious Licence.* But ſeveral would not believe the King had licenſed it: and therefore he deſired further of *Crumwel*, that he would get it licenſed under the Privy Seal, which would be a Defence for the preſent, and for the future. But take the Letter as *Grafton* himſelf penned it. The Printer's thanks and requeſts to *Crumwel.*

" MOST humbly beſeeching your Lordſhip to underſtand, that " according to your Requeſt, I have ſent your Lordſhip ſix " Bibles; which gladly I would have brought my ſelf, but becauſe " of the Sickneſs which remaineth in the City: and therefore I have " ſent them by my Servant, which this day came out of *Flanders*. " Requiring your Lordſhip, if I may be ſo bold as to deſire you, to " accept them as my ſimple Gift, given to you for thoſe moſt godly " Pains; for which the heavenly Father is bound, even of his Juſtice " to reward you with the Everlaſting Kingdom of God. For your " Lordſhip's moving our moſt gracious Prince to the Allowance and " Licenſing of ſuch a Work, hath wrought ſuch an Act worthy " of Praiſe, as never was mentioned in any Chronicle in this " Realm: and, as my Lord of *Canterbury* ſaid, the Tydings thereof " did him more good than the gift of 10000 *l.* yet certain there " are which believe not, that it pleaſed the King's Grace to licenſe " it to go forth. Wherefore if your Lordſhip's Pleaſure were ſuch *Grafton* to *Crumwel. Cleopatra* E. 5.

An. 1537. " that we might have it Licenſed under your Privy Seal, it would " be a Defence at this preſent, and in time to come, for all Ene- " mies and Adverſaries of the ſame. And foraſmuch as this Re- " queſt is for the maintenance of the Lord's Word, which is to " maintain the Lord himſelf, I fear not, but that your Lordſhip " will be earneſt therein. And I am aſſured that my Lord of *Can-* " *terbury*, *Worceſter*, and *Salisbury*, will give your Lordſhip ſuch " Thanks, as in them lieth. And ſure ye may be, that the Heaven- " ly Lord will reward you for the Eſtabliſhment of his Glorious " Truth. And what your Lordſhip's Pleaſure is in this Requeſt, " if it may pleaſe your Lordſhip to inform my Servant, I and all " that love God heartily are bound to pray for your Preſervation all " the days of our Life. At *London* the xxviii day of this preſent " Month of *Auguſt*, 1537.

Your Orator while he liveth,

Richard Grafton, Grocer.

The Printer apprehenſive of another Edition.

And as this Printer had addreſſed to *Crumwel* for the Privy Seal, ſo he apprehended now a further need of the Corroboration of Authority, upon another Account. For ſome obſerving how exceeding acceptable the Engliſh Bible was to the common People, were deſigning to print it in a leſs Volume and ſmaller Letters: whereby it would come to paſs, that *Grafton* would be underſold; and ſo he and his Creditors would be undone: and beſides, it was like to prove a very ill Edition, and very Erroneous. Inſomuch that *Grafton* affirmed, they would commit as many Faults as there were Sentences in the Bible. And it muſt needs be ſo, becauſe then the Printers were generally Dutchmen within the Realm, that could neither ſpeak nor write true Engliſh: nor for Covetouſneſs-ſake would they allow any Learned Men at all to overſee and correct what they printed, as formerly it had been printed, but Paper, Letter, Ink and Correction would be all naught. Therefore he deſired one Favour more of the Lord *Crumwel*; and that was, to obtain for him of the King, that none ſhould print the Bible for three Years but himſelf. And to move him, he ſaid he was ſure the Biſhop of *Canterbury*, and other his ſpecial Friends would not be unthankful to him. He urged to him, that his whole Living lay upon this Point. And for the better and quicker ſale of his Books, he deſired alſo, that by his Commandment in the King's Name, every Curate might be obliged to have one; that they might learn to know God, and to inſtruct their Pariſhioners; and that every Abby ſhould have ſix, to be laid in ſeveral places of the Convent. He wiſhed ſome Commiſſions might be iſſued out to the Arch-biſhop of *Canterbury*, and the Biſhops of *Sarum* and *Worceſter*; and they would readily cauſe this to be done in their Dioceſſes. To which he earneſtly added his own Arguments to provoke *Crumwel* to yield to his requeſt. This Letter may be found in the *Appendix*.

Other Requeſts of the Printer.

N°. XX.

CHAP.

CHAP. XVI.

An. 1537.

Many Suffragan Biſhops made.

IT was now forbidden by the Parliament, and in purſuance thereof, by the Biſhops in their ſeveral Dioceſſes, that the Feaſt of S. *Thomas a Becket*, the pretended Martyr, ſhould be celebrated any more; nor of S. *Laurence*, nor of divers others, the Feaſts of the Twelve Apoſtles excepted, and of our Lady, S. *Michael*, and *Mary Magdalene*. Alſo the Feaſt of the Holy Croſs was forbid; and commanded, that none ſhould preſume to keep thoſe Feaſts Holy; that is, they ſhould ring no Bells, nor adorn their Churches, nor go in Proceſſion, nor do other ſuch-like things as belonged to the Celebration of Feſtivals. So when S. *Thomas*'s Eve came, which had uſed conſtantly by the Arch-biſhops of *Canterbury*, and their Domeſticks to be celebrated by Faſting, Arch-biſhop *Cranmer* took no notice of that Eve, but eat Fleſh, and ſupped in his Parlour with his Family. Which created much Obſervation, it having never been ſeen before; the Arch-biſhop thinking it unworthy, that a Man of that Devotion to the See of *Rome*, and diſloyalty to his natural Prince, ſhould be ſo religiouſly commemorated.

The Feaſt of S. *Thomas*, &c. forbid.

Auguſt. Monks Journal.

Biſhops Dioceſan Conſecrated.

March the 25*th*, *Robert Holgate*, Maſter of the Order of *Sempringham*, was conſecrated Biſhop of *Landaff*, in the Chappel of S. *Mary* in the Conventual Church of Friars Preachers of the City of *London*, by *John* Biſhop of *Rocheſter*, by virtue of Letters Commiſſional from the Arch-biſhop to him; *John* Biſhop of *Bangor*, and *Nicolas* Biſhop of *Sarum*, aſſiſting. This *Holgate* was either Abbot or Prior of S. *Mary Watte*, an Houſe of *Gilbertines*, which he held in *Commendam*, and ſurrendred in the Year 1539.

Rob. Holgate Conſecrated Bp.

Suffragan Biſhops.

June the 24*th*, *John Bird*, S. Th. P. Provincial of the Order of Friars *Carmelites* of the City of *London*, was conſecrated Suffragan of the See of *Penrith*, in *Landaff* Dioceſs. And,

John Bird.

Lewis Thomas, formerly Abbot of the Monaſtery of *Kynmer*, Suffragan Biſhop of the See of *Salop*; both conſecrated at *Lambeth* by the Arch-biſhop. The Aſſiſtant Biſhops at this Conſecration not mentioned in the Regiſter.

Lewis Thomas.

Of *Bird*, a word or two; I find him in *Norwich* about the Year 1531. buſy with *Bilney* before his Death. He was a Perſon K. *Henry* made uſe of; for in the Year 1535, he, with *Fox* the Almoner, and *Bedel* a Clark of the Council, were ſent to Q. *Katharine*, divorſed from the King, to forbear the Name of Queen. Which nevertheleſs ſhe would not do. He preached certain Sermons before the King againſt the Pope's Supremacy. *Bale*, in his Expoſition upon the *Revelations*, makes him to be one of the Ten Horns that ſhall hate the Whore. *Godwin* aſſerts of him, that he was once Biſhop of *Oſſory*. *Bale* in his *Centuries*, mentions not at all his being an Iriſh Biſhop;

Some account of *Bird.*

Lord *Herbert's* Hiſt. *Hen.* 8.

Biſhop; but naming his Preferments, firſt calls him *Epiſcopus Penricenſis*: In 1539, made Biſhop of *Bangor*; and removed to *Cheſter* 1541. He was married, and therefore upon Q. *Mary*'s acceſs to the Crown, was deprived of his Biſhoprick; but complied with the old Religion. I find him alive in the Year 1555, being then at *Fulham* at Biſhop *Bonner*'s, and there he lodged. Upon his coming, he brought his Preſent with him, a Diſh of Apples, and a Bottle of Wine. While he was here, he exhorted Mr. *Hawkes*, Convented for pretended Hereſy before *Bonner*, to *learn of his Elders, and to bear with ſome things, and be taught by the Church, and not to go too far.* In that Queen's Reign he became *Bonner*'s Suffragan, and Vicar of *Dunmow* in *Eſſex*.

An. 1537.

Fox's Acts.

Tho. Morley. *November* the 4*th*, *Thomas Morley*, formerly Abbot of *Stanley* in *Sarum* Dioceſs, of the *Ciſtertian* Order, was conſecrated in the Chappel of *Lambeth*, Suffragan of the See of *Marlborough*, by the Arch-biſhop, aſſiſted by *John* Biſhop of *Lincoln*, and *John* Biſhop of *Rocheſter*.

Rich. Yngworth. *December* the firſt, the Arch-biſhop, according to the Direction of the Act for Suffragan Biſhops, nominated to the King two Perſons, out of which he might elect a Suffragan for *Dover*, viz. *Richard Yngworth* Prior of the Priory of *Langley-Regis*, and *John Codenham*, both Doctors in Divinity. *December* the 8*th*, The King anſwered *Cranmer*'s Letter by his Privy Seal: wherein he appointed *Yngworth* to be conſecrated for his ſaid Suffragan. And accordingly *December* the 9*th*, *John* Biſhop of *London*, by virtue of Commiſſional Letters from the Arch-biſhop, aſſiſted by *John* Biſhop of *Rocheſter*, and *Robert* Biſhop of St. *Aſaph*, conſecrated the ſaid *Yngworth*. On the 10*th*, the Arch-biſhop iſſued out his Commiſſion to the ſaid Suffragan, ordaining him his Suffragan by thoſe Preſents, until he ſhould think fit to withdraw his ſaid Commiſſion again. Signifying, that what he was to do, was, within his Dioceſs and City of *Canterbury*, and Juriſdiction of *Calis*, and the Marches thereof, to confirm Children, to bleſs Altars, Chalices, Veſtments, and other Ornaments of the Church; to ſuſpend Places and Churches, and to reconcile them; to conſecrate Churches and Altars new ſet up; to confer all the leſſer Orders; to conſecrate Holy Oil of Chriſm and Holy Unction; and to perform all other things belonging to the Office of a Biſhop. The Biſhop's Letter to the King, deſiring him to appoint him a Suffragan, out of thoſe two above-named; And the Arch-biſhop's Commiſſional Letters to Suffragan *Yngworth*, may be ſeen in the *Appendix*. And he that is minded to read the Form of the King's Mandate to the Arch-biſhop for making a Suffragan, may find it in *The Hiſtory of the Reformation*.

N°. XXI.
N°. XXII.

Vol. I. Collect. 51. Book. 2.

The Reaſon why the Arch-biſhop all this while, that is, from the firſt making the Act, in the Year 1534, to this Time, had nominated none for Suffragan to this See till now, might be, becauſe there ſeemed to be a Suffragan already, even the ſame that had been in the time of Arch-biſhop *Warham*, namely, *John Thornton* Prior of *Dover*; who was one of the Witneſſes appointed by that Arch-biſhop to certify what was found and ſeen at the opening of S. *Dunſtan*'s Tomb. *Richard Thornden* ſeems to have ſucceeded *Yngworth* in this Office

Joh. Thornton Suffragan. See *Sumner*'s Hiſt. *Cant.* Append. p. 423.

Rich. Thornden.

Office ſome Years after; and was very dear to the Arch-biſhop, having been by him preferred to be Prebend of *Canterbury*; though he proved very falſe to him, and was among thoſe that made a treacherous Combination againſt him in the Year 1543. And in Q. *Mary*'s Time became a great Perſecutor. *An.* 1537.

December the 9*th*, *John Hodgkin*, Profeſſor of Divinity, was conſecrated at the ſame time, and by the ſame Biſhops as above; but to what See is not mentioned. The Biſhop of *London*, together with this *Hodgkin*, had nominated to the King *Robert Struddel* Profeſſor of Divinity. Both he recommended to the King by Letters, to be made Suffragans at large, without mention of any See in his Dioceſs; but only expreſſing that his Dioceſs wanted the comfort of Suffragans, that might bear a part in his Cure; and ſo mentioned thoſe two: adding, that the King might appoint them to ſome See within the Province of *Canterbury*. *Hodgkin*, if I miſtake not, was conſecrated Suffragan of *Bedford*: And was afterwards one of thoſe that aſſiſted at the Conſecration of Arch-biſhop *Parker*. He was a Black Friar. In the Year 1531, he, with *Bird*, laboured with *Bilney* at *Norwich*, a little before his Death, to bring him off from the Doctrines for which he was condemned. Afterwards *Hodgkin* coming nearer under the Arch-biſhop's Eye, by his means came to better knowledg in Religion, and married a Wife; but in Queen *Mary*'s Time put her away. *John Hodgkin.*

March 24. *Henry Holbeach*, Prior of the Cathedral Church of *Wigorn*, S. T. P. (*Hugh* Biſhop of *Wigorn*, having recommended him to the King for Suffragan Biſhop of *Briſtow*) was accordingly conſecrated in the Biſhop of *London*'s Chappel, in the ſaid Biſhop's Houſe, ſituate in *Lambeth*-Marſh, by the ſaid Biſhop, *Hugh* Biſhop of *Wigorn*, and *Robert* Biſhop of S. *Aſaph*, aſſiſting. *Henry Holbeach.*

CHAP. XVII.

The Bible in Engliſh allowed.

An. 1538.

THE next Year I find the careful Arch-biſhop again at *Canterbury*, looking after his Charge. And here he read Lectures upon the Epiſtle of S. *Paul* to the *Hebrews*, half the Lent, in the Chapter-Houſe of the Monaſtery of the Holy Trinity. The ABp reads upon the Hebrews.

Now, *viz.* 1538. the Holy Bible was divulged, and expoſed to common ſale; and appointed to be had in every Pariſh-Church. And then, that the Sacred Book might be uſed with the more benefit, both of the Clergy and Lay-People, for this Reaſon a Declaration was iſſued out, to be read openly by all Curates, upon the publiſhing of this Bible: ſhewing the godly Ends of his Majeſty in permitting it to be in Engliſh: and directions how they ſhould read and hear A Declaration for reading the Bible.

An. 1538. hear it. Namely, to uſe it with Reverence and great Devotion: to conform their Lives unto it; and to encourage thoſe that were under them, Wives, Children and Servants, to live according to the Rules thereof: that in doubtful Places, they ſhould confer with the Learned for the Senſe, who ſhould be appointed to preach and explain the ſame, and not to contend and diſpute about them in Alehouſes and Taverns. They that are minded to read this Declaration, may find it in the *Appendix*. This Bible was of ſo quick ſale, that two Years after it was printed again.

N°. XXIII.

The Bible received and read with great Joy.

It was wonderful to ſee with what joy this Book of God was received, not only among the Learneder ſort, and thoſe that were noted for Lovers of the Reformation, but generally all *England* over, among all the Vulgar, and common People; and with what greedineſs God's Word was read, and what reſort to Places where the reading of it was. Every body that could, bought the Book, or buſily read it, or got others to read it to them, if they could not themſelves; and divers more elderly People learned to read on purpoſe. And even little Boys flocked among the reſt to hear Portions of the Holy Scripture read. One *William Maldon*, happening in the Company of *John Fox*, in the beginning of the Reign of Q. *Elizabeth*, and *Fox* being very inquiſitive after thoſe that ſuffered for Religion in the former Reigns, asked him, if he knew any that were perſecuted for the Goſpel of *Jeſus Chriſt*, that he might add it to his Book of Martyrs; He told him, he knew one that was whipp'd by his own Father in K. *Henry*'s Reign for it. And when *Fox* was very inquiſitive who he was, and what was his Name, he confeſſed it was himſelf: and upon his deſire he wrote out all the Circumſtances. Namely, That when the King had allowed the Bible to be ſet forth to be read in all Churches, immediately ſeveral poor Men in the Town of *Chelmsford* in *Eſſex*, where his Father lived and he was born, bought the New-Teſtament, and on Sundays ſat reading of it in the Lower end of the Church: many would flock about them to hear their reading; and he among the reſt, being then but fifteen Years old, came every Sunday to hear the glad and ſweet Tidings of the Goſpel. But his Father obſerving it, once angrily fetch'd him away, and would have him to ſay the Latin Mattins with him. Which grieved him much. And as he returned at other times to hear the Scripture read, his Father ſtill would fetch him away. This put him upon the thoughts of learning to read Engliſh, that ſo he might read the New Teſtament himſelf. Which when he had by diligence effected, he and his Father's Apprentice bought the New Teſtament, joining their Stocks together; and to conceal it, laid it under the Bed-ſtraw, and read it at convenient Times. One night, his Father being aſleep, he and his Mother chanced to diſcourſe concerning the Crucifix, and kneeling down to it, and knocking on the Breaſt then uſed, and holding up the Hands to it, when it came by on Proceſſion: This he told his Mother was plain Idolatry, and againſt the Commandment of God, where he ſaith, *Thou ſhalt not make any graven Image, nor bow down to it, nor worſhip it.* His Mother enraged at him for this, ſaid, Wilt thou not worſhip

Inter *Foxii* MSS.

worſhip the Croſs, which was about thee when thou wert Chriſtned, and muſt be laid on thee when thou art dead? In this heat the Mother and Son departed, and went to their Beds. The Sum of this Evening's Conference ſhe preſently repeats to her Husband: which he impatient to hear, and boiling in Fury againſt his Son, for denying worſhip to be due to the Croſs, aroſe up forthwith, and goes into his Son's Chamber, and like a mad Zealot, taking him by the Hair of his Head with both his Hands, pulled him out of the Bed, and whipped him unmercifully. And when the Young Man bore this beating, as he related, with a kind of Joy, conſidering it was for Chriſt's Sake, and ſhed not a tear; his Father, ſeeing that, was more inraged, and ran down and fetched an Halter, and put it about his Neck, ſaying he would hang him. At length, with much intreaty of the Mother and Brother, he left him almoſt dead. I extract this out of the Original Relation of the Perſon himſelf, wrote at *Newington*, near *London*, where he afterwards dwelt. Which relation he gave to *John Fox*. *An.* 1537.

This Year *Nicolſon*, a very Learned Man, greatly acquainted with *Tindal* and *Frith*, and who by reaſon of trouble from the Biſhops formerly, for the better concealing of himſelf for time to come, called himſelf *Lambert*, was adjudged to the Flames, and cruelly burnt. Wherein our Arch-biſhop and the Lord *Crumwel* unhappily had their hands; the one in reading the Sentence againſt him *De Hæretico comburendo*, by the King's Commandment: and the Arch-biſhop firſt in having him before him in a judiciary way, and afterwards in diſputing publickly againſt him in favour of the Doctrine of the Corporal Preſence. The firſt occaſion of *Lambert*'s Troubles was this. At the hearing of a Sermon of Dr. *Taylor* (he who was afterwards Biſhop of *Lincoln*, and a favourer of the Goſpel) preached by him at S. *Peter*'s *Cornhil*, he came and preſented him with Ten Reaſons againſt Tranſubſtantiation, written by him. Dr. *Taylor*, by Dr. *Barnes* his means, who, though in other things he favoured a Reformation, and ſuffered Death upon the Six Articles, yet was not againſt Sacramentaries at this time, thinking the broaching that Doctrine might throw in ſome Impediment to the progreſs of the Goſpel; Dr. *Taylor*, I ſay, by *Barnes* his Advice, carried theſe Reaſons to the Arch-biſhop. Who, upon this, conventing *Lambert* before him, endeavoured to reclaim him, by holding much diſcourſe with him. The News of this came to the Court. And by the inſtigation of the Biſhop of *Wincheſter*, the King reſolved to diſpute with him himſelf in a very publick and ſolemn manner: and that becauſe he had appealed from the Biſhops to the King. The ABp had a hand in *Lambert*'s Death.

The Day being come, and the King preſent, with all his Biſhops on the right Hand, and his Nobles on the Left, accompanied with his Lawyers and other Attendants, on purpoſe to terrify him, and to make an open Signification, that though he had caſt off the Papal Supremacy, yet he intended not to be a favourer of *Hereſy* ſo called; firſt commanded *Richard Sampſon* Biſhop of *Chicheſter* (*Fox* ſaith it was *Day* Biſhop of *Chicheſter*, but in that he was miſtaken, for he was not yet Biſhop) to begin, and give the Reaſon of the meeting. He appointed the Biſhops now preſent to anſwer *Lambert*'s Ten The Biſhops diſpute againſt *Lambert*'s Reaſons.

An. 1538. Ten Reaſons, as *Fox*; or his Eight, as the Biſhop of *Chicheſter* in his Declaration mentioned. The Arch-biſhop anſwered the ſecond, for the King himſelf had diſputed againſt the firſt. The Arch-biſhop, according to his mild Temper, but withal according to the falſe Opinion, which he then moſt confidently maintained, ſtiling him *Brother Lambert*, deſired the Matter might be decided indifferently between them. And that if he convinced *Lambert* by Scripture, *Lambert* would be willing to come over from his Opinion: But if *Lambert* on the other hand could by Scripture convince him, he promiſed to imbrace his Opinion. Then he fell upon *Lambert*'s Reaſon, which was taken out of the Acts of the Apoſtles, where Chriſt appeared unto *Paul* by the way. Diſputing from that place, that it was not diſagreeable to the Word of God, that the Body of Chriſt may be in two places at once. Which being in Heaven, was ſeen the ſame time by S. *Paul* upon the Earth. And, ſaid the Arch-biſhop, "If it may be in two places, why by the like Reaſon may it "not be in many places? In what order and courſe the reſt of the Biſhops diſputed, or rather baited this poor Man, it is uncertain, only *Wincheſter* had the ſixth place, *Tunſtal* of *Durham* next to him, and next *Stokeſly* Biſhop of *London*. *Richard* Biſhop of *Chicheſter*, who was reputed a Man of great Learning, had his courſe, to whoſe turn it came to confute *Lambert*'s Sixth Reaſon, which was taken from that of S. *Paul* to the *Romans*, *Who hath aſcended up to Heaven, to bring Chriſt down from thence?* His Argument is preſerved in the *Cotton* Library. I refer the Reader to the *Appendix*, where he ſhall meet with it. Whereby may be ſeen after what a haughty and indecent manner this meek Confeſſor of Chriſt was dealt with: as though they deſigned rather to run him down, and brow-beat him, than anſwer him.

Rom. x.

Cleopatra E. 5. N°. XXIV.

CHAP. XVIII.

The Arch-biſhop's Judgment of the Euchariſt.

Cranmer zealous for the Corporal Preſence.

BUT to return to *Cranmer*, whoſe Opinion in the Point of the Sacrament we will ſtay a little upon. He was now a ſtrong ſtickler for the Carnal Preſence, and ſeemed greatly prejudiced to that Opinion. There was one *Joachim Vadianus*, a Learned Man of *S. Gal* in *Helvetia*, and an Acquaintance of the Arch-biſhop's. He had framed a Treatiſe, intituled, *Aphoriſms upon the Conſideration of the Euchariſt*, in ſix Books: Which were intended to prove no Corporal Preſence. This Book he preſented to the Arch-biſhop: but though he loved him as a Learned Man, yet he declared himſelf much diſpleaſed with his Argument; and wrote to him, "That he "wiſhed he had employed his Study to better purpoſe, and that he had "begun his Correſpondence with him in ſome better and more appro-"ved Subject: *Adding*, That he would be neither Patron nor Approver "of that Doctrine, until he ſaw ſtronger Proofs for it. And ſo much did he diſlike *Oetolampadius* and *Zuinglius* their Opinion in this Matter, that he applied that Cenſure of S. *Hierom* concerning *Origen* to them;

them; "That *where they wrote well, no body writ better; and where* "*ill, no body worſe.* And he wiſhed thoſe Learned Men had gone "no further, than to confute Papiſtical Errors and Abuſes, and had "not ſown their Tares with their good Corn. *An.* 1538.

His Reaſons for it.

That which detained our Arch-biſhop in this Error, was the Veneration he had for the Ancient Doctors of the Church, whoſe Writings, as he then thought, approved the Doctrine of this groſs Preſence; judging that none could ever reconcile thoſe Authors to the contrary Opinion. Indeed he judged it the very Doctrine of the Fathers from the beginning of the Church: And he reckoned that it muſt be a Truth, becauſe otherwiſe it could not conſiſt with God's Goodneſs to his Spouſe, to leave her in ſuch blindneſs ſo long. It ſeemed alſo that he built this his Error upon the words of Scripture, taking the ſenſe of *This is my Body* literally.

Vadian by this Book had intended to have brought *Cranmer* off from this Opinion. And before him ſeveral Attempts had been made that way; but he remained ſo rooted therein, that he ſeemed to be ever unmoveable. He ſuppoſed alſo, that the giving up this Doctrine would prove a great Impediment to the Work of the Goſpel, that now proceeded well in the Nation. He adviſed and beſeeched all, both *Lutherans* and *Zuinglians*, that the Churches of Chriſt would lay aſide their Controverſies in that Matter, and agree and unite in a Chriſtian Concord together, that they might propagate one ſound pure Doctrine, conſonant to the Diſcipline of the Primitive Church. And this would be the way to convert even Turks themſelves to the Obedience of the Goſpel. But I recommend the Reader to the Arch-biſhop's own Letter to the ſaid *Vadianus*; wherein he may ſee how faſt and firm he ſtuck to this Doctrine in theſe days. He will find it in the *Appendix*.

N. XXV.

Sanders Slanders of the Abp concerning his Opinion in the Sacrament.

Sanders, in his lying Book of the *Engliſh Schiſm*, would make his Reader believe, that *Cranmer* was of this Opinion for another Reaſon, namely, becauſe his Maſter K. *Henry* thought ſo: and that he had ſo devoted himſelf to him, that he in all things whatſoever believed, and did, in conformity to him: giving *Cranmer* therefore the Nick-name of *Henricianus*. But we muſt attribute that Suggeſtion to the well-known venemous Pen of that Man, who cared not what he writ, ſo he might but throw his Dirt upon the Reformation, and the Reformers. The ſaid Author with the ſame Malice would have it, that *Cranmer* was very variable and inconſtant, having been firſt for a Corporeal Preſence, afterwards a *Lutheran*, and then a *Calviniſt*: And that he thus changed his Opinion, as a Sycophant and Flatterer, to comply with every Man's Humour that was uppermoſt. That all the time of K. *Henry*, he remained of that King's Opinion, who was a vehement Enemy to *Luther*; but when he was dead, he became wholly *Lutheran*, and put forth a Catechiſm dedicated to K. *Edward*, and printed it, in which he taught, that every Chriſtian that received the Sacrament, either under the Bread, or in the Bread, or with the Bread, certainly received into his Mouth the very true Body and Blood of Chriſt. But that ſcarce a Month paſſed, when the *Wretch* (that is his word) underſtood, that the Duke of *Somerſet*, the King's Governour, was a *Calviniſt*, and not a *Lutheran*, What

An. 1538.

should he do? He printed his Catechism again, changed the word; and of an *Henrician* and a *Lutheran*, became a *Calvinist*.

When *Cranmer* changed his Opinion.

But to give a more true and respectful account of our Arch-bishop, as to his continuance in this Opinion, and his change of it. Hitherto we have seen his Opinion for a Corporal Presence. In the next Year, (*viz.* 1539.) I find one *Adam Damplip* of *Calais*, a Learned Preacher, convented before him, and several other Bishops, for not holding the Real Presence. From which Opinion the Arch-bishop, with the rest, did endeavour to bring him off: Though then he marvelled much at the Answers that *Damplip* made, and confessed openly and plainly, that the Scripture knew no such term as *Transubstantiation*. In the Year 1541, he had one *Barber*, a Master of Arts of *Oxford*, brought before him for denying the said Corporal Presence: the Arch-bishop disputed again earnestly for that Doctrine against this Man, yet could not but admire at his readiness in citing his Places out of S. *Augustin*, nor could tell how to confute them, as Mr. *Raphe Morice* his Secretary related afterward to *John Fox*. And this Tenet he held to the very last Year of K. *Henry*, that is, to the Year 1546. When by more mature and calm deliberation, and considering the Point with less prejudice, and the sense of the Fathers more closely; in conference with Dr. *Ridley*, afterwards Bishop of *Rochester*, and his Fellow-Martyr, he at last quitted and freed himself from the Fetters of that unsound Doctrine; as appears by the Epistle Dedicatory before his Book of the Sacrament in Latin, printed by the Exiles at *Embden*. Which Epistle we may give credit to, being written (as is thought) by Sir *John Cheke*, who well knew the Arch-bishop, and Matters relating to him.

Acts and Mon. p. 1101.

Latimer of the same Judgment.

After Arch-bishop *Cranmer* and *Ridley* had changed their Opinion, *Latimer* not long after changed his in this Point. For as they all three died Martyrs at *Oxon*, I am willing to join them together here. It was but seven Years before his Burning that he relinquish'd that old Error, that is, about the Year 1547, as he confessed to Dr. *Weston* in his Disputation. There is an Argument the said *Latimer* made use of, to prove the deceit of the Blood of *Hales*; which Argument supposes him then of this Opinion. It was pretended by the Priests, that none could see this Blood, but those that were confessed and absolved by the Priest, and so clean in Life; and their seeing of it, was a sign they were so. But said *Latimer* in those Times, for the exposing of this Fraud; "Those Wretches that scourged Christ, "and nailed him to his Cross, did see his Blood with their bodily "Eyes, and yet were not in clean Life. And we see the self-same "Blood in form of Wine, when we have consecrate, and may both "see it, feel it, and receive it to our Damnation, as touching bodily "receiving. We shall perhaps say more of the Arch-bishop's Opinion in the Eucharist, when we come to speak of his Book relating to that Argument.

Fox, p. 1581.

Divers Priests marry Wives.

Divers Priests now, as well Religious as Secular, had married themselves, after the Example of the Arch-bishop, who kept his Wife secretly with him. But some of these married Priests were so indiscreet, that they lived publickly and openly with their Wives, though the Ecclesiastical Laws were in force against such Marriages, nor

nor had they any Allowances by the King and Realm in Parliament; Only ſome had Diſpenſations (as 'tis ſaid) from the Arch-biſhop. Therefore the King, preſt by ſome of the Papiſts about him, (who began now, after *Lambert*'s Death, to liſten to them) ſet forth a Proclamation, *Novemb.* 16. for the ſtopping of ſuch Matrimonies. Which ran in this Tenor. *An.* 1538.

The King's Proclamation againſt Prieſts Marriages.

" That the King's Majeſty underſtanding that a few in number " of this his Realm, being Prieſts, as well Religious as other, had " taken Wives, and married themſelves, *&c.* His Highneſs in no " wiſe minding, that the generality of the Clergy of this his Realm " ſhould, with the Example of ſuch a few number of light Perſons, " proceed to Marriage without a common Conſent of his Highneſs, " and his Realm; Did therefore ſtreightly charge and command, " as well all and ſingular the ſaid Prieſts, as have attempted Mar- " riages, that be openly known, as all ſuch as would preſumptuouſly " proceed to the ſame, that they, ne any of them, ſhould miniſter " any Sacrament, or other Miniſtry Myſtical: Ne have any Office, " Dignity, Cure, Privilege, Profit or Commodity, heretofore ac- " cuſtomed and belonging to the Clergy of this Realm; but ſhould " be utterly, after ſuch Marriages, expelled and deprived from the " ſame; and be had and reputed as Lay-perſons to all intents and " purpoſes. And that ſuch as ſhould after this Proclamation, con- " trary to his Commandment, of their preſumptuous Mind, take " Wives and be married, ſhould run in his Grace's Indignation, and " ſuffer further Puniſhment and Impriſonment at his Grace's Will " and Pleaſure. *Dat.* xvi. *Novembris, Anno Regni ſui* xxx.

Wherein we may obſerve what a particular regard the King had for the Arch-biſhop in relation to his Wife, that the danger of the Proclamation might not reach him, by limiting the Penalty, not to ſuch as were married and kept their Wives ſecretly, but to ſuch as ſhould marry hereafter, and ſuch as kept them openly. And we may obſerve further, that it ſeemed to be in the King's Mind in due time, to tolerate Marriages to Prieſts by Act of Parliament, which that Clauſe ſeems to import, that theſe Prieſts had married themſelves *without a common Conſent of his Highneſs and his Realm.* And Biſhop *Ponet*, or whoever elſe was the Author of the Defence of Prieſts Marriage, aſſures us, that the King intended to permit Prieſts to take Wives, knowing how neceſſary it was to grant that Liberty; and he affirms, that it was not unknown to divers that heard him ſpeak oft of that Matter. But was hindred by ſome jealous Councellors, that pretended, how ill the People would take it had it been done by his Authority.

Defence of Prieſts marriage, *p.* 198.

The Sect of Anabaptiſts did now begin to peſter this Church; and would openly diſpute their Principles in Taverns and publick places, and ſome of them were taken up. Many alſo of their Books were brought in and printed here alſo: which was the cauſe that the King now ſet out a ſevere Proclamation againſt them and their Books. To which he joined the Sacramentaries, as lately with the other come into the Land; Declaring, " That he abhorred and de- " teſted their Errors; and that thoſe that were apprehended, he " would make Examples. Ordering, that they ſhould be detected, " and

Anabaptiſts.

An. 1538. "and brought before the King or his Council; and that all that were "not, ſhould in eight or ten days depart the Kingdom. This Proclamation may be read in the *Appendix*. Num. VIII. Where I have miſplaced it.

A Commiſſion again them. *Cranm.* Regiſt.

A Commiſſion alſo was then given out to the Arch-biſhop, to *John* Biſhop of *Lincoln*, *Rich.* Biſhop of *Chicheſter*, and others, againſt this Sect. Which Commiſſion was ſigned at the bottom by *Thomas Crumwel.*

The waywardneſs of the Prieſts. *Cleopat.* E. 6. p. 222.

It was obſerved, that the Parſons, Vicars and Curates did read confuſedly the Word of God, and the King's Injunctions, lately ſet forth, and commanded by them to be read: humming and hauking thereat, that almoſt no Man could underſtand the meaning of the Injunction. And they ſecretly ſuborned certain ſpreaders of Rumors and falſe Tales in Corners, who interpreted the Injunctions to a falſe ſenſe. And becauſe there was an Order, that all Chriſtnings, Marriages and Burials ſhould be regiſtred from time to time, and the Books ſurely kept in the Pariſh Churches, they blew abroad, that the King intended to make new Exactions at all Chriſtnings, Weddings and Burials: adding, that therein the King went about to take away the Liberties of the Realm, for which they ſaid, *Thomas a Becket* died. And they bad their Pariſhioners, notwithſtanding what they read, being compelled ſo to do, that they ſhould do as they did in Times paſt, to live as their Fathers; and that the old Faſhion is the beſt: and other crafty and ſeditious Parables they gave out among them.

Occaſions the King to write to the Juſtices.

This forced the King to write his Letters to the Juſtices of Peace, to take up ſuch ſeditious Parſons, Vicars and Curates. And in theſe Letters is explained the true Reaſon of *Thomas a Becket*'s Contention with K. *Henry* II. As that he contended, that none of the Clergy offending ſhould be called to account, or corrected, but in the Biſhop's Courts only, and not by the Laws of the Realm: and that no King ſhould be Crowned but by the Arch-biſhop of *Canterbury* only.

He viſits the Dioceſs of *Hereford.*

The Church of *Hereford* being now become vacant by the Death of *Fox*, (an excellent Inſtrument of the Reformation) the Arch-biſhop committed the cuſtody of the Spiritualities to *Hugh Coren* Doctor of Canon Laws, and Prebendary of that Church, and by him viſited the Church and Dioceſs, and gave certain Injunctions to the Parſons, Vicars, and other Curats there. Theſe Injunctions, as I find them in *Cranmer*'s Regiſter, were eight in number. Which I ſhall not here inſert at large, becauſe they may be met with in the *Hiſtory of the Reformation.* But in ſhort, they enjoined the Obſervation of the King's Injunctions, given by his Majeſty's Commiſſaries in the Year 1536. They enjoined, "that they ſhould have by "the firſt of *Auguſt*, a whole Bible in Latin and Engliſh; or at leaſt "a New Teſtament in the ſame Languages. That they ſhould every "day ſtudy one Chapter of the Bible or Teſtament, conferring the "Latin and Engliſh together; and to begin at the beginning of the "Book, and ſo continue to the End. That they ſhould not diſcourage "any Lay-men from reading the Bible, but encourage them to it. "And to read it for the Reformation of their Lives, and Knowledg of their

Cranm. Regiſt.

Par. I. Book III. Collect. 12.

" their Duty; and not to be bold and preſumptuous in judging of things " before they have perfect Knowledg. That they ſhould, both in " their Preachings and Confeſſions, and in other their Doings, excite " their Pariſhioners unto ſuch Works as are commanded by God ex- " preſly: *Adding*, that for this God ſhould demand of them a ſtrict " Reckoning. And to teach them, that other Works which they do of " their own Devotion, are not to be ſo highly eſteemed as the other. " And that for the not doing them, God will not ask any Account. " That no Friar have any Cure or Service in their Churches, unleſs he " were diſpenſed withal and licenſed by the Ordinary. That they ad- " mit no young Perſon to the Sacrament, who never received it before, " unleſs ſuch Perſon openly in the Church, after Maſs upon a Holy- " day, ſay the Lord's Prayer, the Creed, and the Ten Command- " ments. That they twice a Quarter declare the Bands of Matrimo- " ny, and the danger of uſing their Bodies, but with ſuch Perſons as " they might by the Law of God; and that no privy Contracts be " made, as they would avoid the extream Peril of the Laws of the " Realm. *An.* 1538.

No Dioceſan Biſhop Conſecrated this Year.

Biſhops Suffragans.

Biſhops conſecrated.

Robert Biſhop of S. *Aſaph* recommended to the King *John Bradley*, Abbot of the Monaſtery of *Milton*, of the order of S. *Benedict*, or *William Pelles*, both Batchellors of Divinity, to the Dignity of Suffragan within the Dioceſs [Province rather] of *Canterbury*, mentioning no particular See. The Biſhop of *Bath* and *Wells* alſo recommended two to the King, out of which to nominate a Suffragan to ſome See within the Province of *Canterbury*, viz. *William Finch*, late Prior of *Bremar*, and *Richard Walſhe*, Prior of the Hoſpital of S. *John Baptiſt* of *Bridgewater*. *Cranm.* Regiſt.

William Finch.

April the 7*th*, *William Finth* was nominated by the King to the Arch-biſhop to be Conſecrated for Suffragan of *Taunton*; and then conſecrated in the Chappel of S. *Maries* in the Conventual Church of the Friars Preachers, *London*, by *John* Biſhop of *Rocheſter*, by virtue of Letters Commiſſional from the Arch-biſhop, *Robert* Biſhop of S. *Aſaph*, and *William* Suffragan of *Colcheſter* aſſiſting. And,

John Bradly.

March the 23. *John Bradley* was conſecrated Suffragan of *Shaftſbury*, in the Chancel of the Pariſh-Church of S. *John Baptiſt* in *Southampton*, by *John* Biſhop of *Bangor*, by the Letters Commiſſional of *Thomas* Arch-biſhop of *Canterbury*, *John Ipolitanen.* and *Thomas* Suffragan of *Marleborough*, aſſiſting.

CHAP. XIX.

The Act of Six Articles.

The ABp makes *Nic. Wotton* Commiſſary of his Faculties. *Cranm.* Regiſt.

THIS Year, *October* the 6*th*, I meet with a Commiſſion, *ad Facultates*, granted from the Arch-biſhop to a famous Man, *Nicolas Wotton*, LL. D. a Man of great Learning, and made uſe of by

An. 1539. by the King afterwards in divers Embaſſies, and a Privy-Counſellor to King *Henry*, and his three Children ſucceſſively Princes of the Realm, and Dean of *Canterbury* and *York*. This Commiſſion was in purſuance of a late Act of Parliament, to this Tenor, That in whatſoever Caſes, not prohibited by Divine Right, in which the Biſhop of *Rome*, or *Roman* See, heretofore accuſtomed to Diſpence, and alſo in all other Caſes in which the Biſhop or See of *Rome* accuſtomed not to diſpence, if ſo be they were not forbid by Divine Right; in theſe Caſes the Arch-biſhop had Power granted him to Diſpenſe. In this Office he conſtituted *Wotton* his Commiſſary or Deputy, for the Term of his natural Life. He ſucceeded *Edmund Boner*, Maſter of the Arch-biſhop's Faculties, now preferred to the Biſhoprick of *Hereford*. So that *Cranmer* took notice of the Merits of this Man, who was ſo much made uſe of afterwards in the Church and State; and was of that great Eſteem and Reputation, that he was thought on, in the beginning of Q. *Elizabeth*'s Reign for ABp of *Canterbury*. In the Year 1528. he was Doctor of Laws, and the Biſhop of *London*'s Official. In the Year 1540, he was Reſident for the King in the Duke of *Cleve*'s Court; and had been employed in the Match between the King and the Lady *Ann* of that Houſe the Year before; and perhaps this might be the firſt time he was ſent abroad in the King's Buſineſs.

Ath. *Oxon.* p. 124.

An. 1539. In the Year 1539, the King took occaſion to be diſpleaſed with the Arch-biſhop and the other Biſhops *of the new Learning*, as they then termed them, becauſe they could not be brought to give their Conſent in the Parliament, that the King ſhould have all the Monaſteries ſuppreſſed to his own ſole uſe. They were willing he ſhould have all the Lands as his Anceſtors gave to any of them; but the Reſidue they would have had beſtowed upon Hoſpitals, Grammar-Schools for bringing up of Youth in Vertue and good Learning, with other things profitable in the Common-wealth. The King was hereunto ſtirred, by the crafty Inſinuations of the Biſhop of *Wincheſter*, and other old diſſembling Papiſts. And as an effect of this Diſpleaſure, as it was thought, in the Parliament this Year, he made the terrible bloody Act of the Six Articles: Whereby none were ſuffered to ſpeak a word againſt the Doctrine of Tranſubſtantiation, upon pain of being burnt to Death as an Heretick, and to forfeit all his Lands and Goods, as in caſe of Treaſon. And moreover, it was made Felony, and forfeiture of Lands and Goods, to defend the Communion in both kinds, Marriage in a Prieſt, or in any Man or Woman that had vowed Chaſtity: or to ſay any thing againſt the neceſſity of Private Maſſes and Auricular Confeſſion. Which Articles were plainly enough deſigned againſt any that ſhould dare to open their Mouths againſt theſe Romiſh Errors, and eſpecially to impoſe Silence, and that on pain of Death, upon many honeſt Preachers that were now riſen up, and uſed to ſpeak freely againſt theſe Abuſes; and as a good means to keep the poor People ſtill ſecurely in their old Ignorance and Superſtition.

The King offended with the ABp and ſome other Biſhops.

Life of *Cranm.* inter *Foxii* MSS.

The ſix Articles oppoſed by the ABp.

But before this Act paſſed, marvellous great ſtruggling there was on both Parts, for and againſt it. But the ſide of the Favourers of the Goſpel at this time was the weaker, the King, now enclining more

more to the other Party, for the reaſon aboveſaid, and for other Cauſes: Wherein I refer the Reader to the Conjectures of the Lord *Herbert*. The Biſhops diſputed long in the Houſe, ſome for it, and ſome againſt it. The Arch-biſhop diſputed earneſtly three days againſt it, uſing divers Arguments to diſſwade paſſing the Act. Which were ſo remarkable for the Learning and Weight of them, that the King required a Copy of them. And though he was reſolved not to alter his purpoſe of having this Act made, yet he was not offended with the Arch-biſhops freedom, as knowing the Sincerity of the Man. Even thoſe in the Houſe that diſſented from him, were greatly taken with the Gravity, Eloquence, and Learning he then ſhewed, and particularly the Dukes of *Norfolk* and *Suffolk*. Who told him ſo at his Table ſoon after: being ſent by the King to him, to comfort him under his dejection for this Act, with *Crumwel*, and many other Lords. The Papiſt Writers ſay he oppoſed it, becauſe himſelf was a Married Man, and ſo it would touch him cloſe. But it is plain, that there were other of theſe Six Articles which he utterly diſliked. And eſpecially he abhorred the rigorous penalty of the Act. But hereupon he privately ſent away his Wife into *Germany* among her Friends. On this ſide alſo were, beſide the Arch-biſhop, the Biſhops of *Ely*, *Sarum*, *Worceſter*, *Rocheſter*, and St. *Davids*: *York*, *Durham*, *Wincheſter*, and *Carlile* went vigorouſly the other way. Againſt the former the King himſelf argued, with his Learning, out of the Scriptures; and would by all means prove theſe Articles thence. The Parliament Men ſaid little againſt this Bill, but ſeemed all unanimous for it: Neither did the Lord Chancellor *Audley*, no, nor the Lord Privy Seal, *Crumwel*, ſpeak againſt it: the Reaſon being, no queſtion, becauſe they ſaw the King ſo reſolved upon it. Nay, it came to be a flying Report, that the Arch-biſhop of *Canterbury* himſelf, and all the Biſhops, except *Sarum*, conſented. But this is not likely, that *Cranmer*, who had ſo openly and zealouſly oppoſed it, ſhould be ſo ſoon changed, and brought to comply with it. Nay, at the very ſame time it paſſed, he ſtaid and proteſted againſt it, though the King deſired him to go out, ſince he could not conſent to it. *Worceſter* alſo, as well as *Sarum*, was committed to Priſon: and he, as well as the other, reſigned up his Biſhoprick upon the Act.

An. 1539. Life of K. *Henry* P. 512.

In the foreſaid Diſputation in the Parliament-houſe, the Arch-biſhop behaved himſelf with ſuch humble modeſty, and obedience in word towards his Prince; proteſting the Cauſe not to be his, but God's; that neither his Enterprize was miſliked of the King, and his Allegations and Reaſons were ſo ſtrong, that they could not be refuted. Great pity it is, that theſe Arguments of the Arch-biſhop are loſt; which I ſuppoſe they are irrecoverably, becauſe *Fox* that lived ſo near thoſe Times, and ſo elaborate a Searcher after ſuch Papers, could not meet with them; and all that he could do, was to wiſh that they were extant to be ſeen and read. However I will make my Conjecture here, that I am apt to think, that one of the main Matters inſiſted on by him at this time, was againſt the cruel Penalty annexed to theſe Articles. For I find in one of the Arch-biſhop's Manuſcript Volumes, now in *Benet*-College Library, there is in this

The Arguments the ABp made uſe of at this time, loſt.

An. 1539. very Year, a Diſcourſe in Latin upon this Subject, *Num in hæreticos jure Magiſtratui gravius animadvertere liceat: Deciſio Urbani Rhegii, Interprete Jacobo Giſleno. Anno* 1539. Which Book I ſuppoſe he might at this juncture have read over, and made uſe of.

The King's Meſſage to the ABp by the Lords.

The Dukes and Lords of Parliament, that as above was ſaid, came over to *Lambeth* to viſit and dine with him, by the King's Command, uſed words to him to this Tenor; "The King's Pleaſure is, "that we ſhould in his behalf cheriſh and comfort you, as one, that "for your travail in the late Parliament, declared your ſelf both "greatly Learned, and alſo Diſcreet and Wiſe: And therefore, my "Lord, be not diſcouraged for any thing that paſt there contrary "to your Allegations. *The Arch-biſhop replied*, In the firſt place, my "Lords, I heartily thank the King's Highneſs for his ſingular good "Affection towards me, and you all, for your pains. And I hope "in God, that hereafter my Allegations and Authorities ſhall take "place, to the Glory of God, and Commodity of the Realm. Every of the Lords brought forth his Sentence in commendation of him, to ſhew what good-will both the King and they bare to him. One of them entred into a Compariſon between the ſaid Arch-biſhop and Cardinal *Wolſey*, preferring the Arch-biſhop before him for his mild and gentle Nature; whereas he ſaid, the Cardinal was a ſtubborn and churliſh Prelate, that could never abide any Noble-man. The Lord *Crumwel*, as *Cranmer*'s Secretary relates, who himſelf heard the words, "You, my Lord, ſaid he, were born in an happy "Hour I ſuppoſe; for do or ſay what you will, the King will always "take it well at your Hands. And I muſt needs confeſs, that in "ſome things I have complained of you to his Majeſty; but all in "vain, for he will never give credit againſt you, whatſoever is laid "to your Charge: But let me, or any other of the Council be "complained of, his Grace will moſt ſeriouſly chide, and fall out "with us: And therefore you are moſt happy, if you can keep you "in this State.

MS. Life of *Cranmer*, in C.C.C.C.

A Book of Ceremonies laboured to be brought in.

The *Roman* Zealots having obtained this Act of the Six Articles, deſiſted not, but ſeconded their Blow by a Book of *Ceremonies to be uſed by the Church of* England, ſo intituled; all running after the old Popiſh ſtrain. It proceeded all along in favour of the Roman Church's ſuperſtitious Ceremonies, endeavouring to ſhew the good ſignification of them. The Book firſt begins with an *Index* of the Points touched therein; *viz.* "Churches and Church-yards, the "hallowing and reconcileing them. The Ceremonies about the "Sacrament of Baptiſm. Ordering of the Miniſters of the Church "in general. Divine Service to be ſung and ſaid in the Church. "Mattins, Prime and other Hours. Ceremonies uſed in the Maſs. "Sundays, with other Feaſts. Bells. Veſture and Tonſure of the "Miniſters of the Church, and what Service they be bound unto. "Bearing Candles upon Candlemaſs-day. Faſting Days. The "giving of Aſhes. The covering of the Croſs and Images in Lent. "Bearing of Palms. The Service of Wedneſday, Thurſday and "Friday before *Eaſter*. The hallowing of Oil and Chriſm. The "waſhing of the Altars. The hallowing of the Font upon Saturday in the *Eaſter*-Even. The Ceremonies of the Reſurrection in

"*Eaſter*-

" *Eaſter*-Morning. General and other particular Proceſſions. Be- " nedictions of Bells or Prieſts. Holy Water, and holy Bread. A " general Doctrine to what intent Ceremonies be ordained, and of " what value they be. The Book it ſelf is too long to be here in- ſerted; but ſuch as have the Curioſity, may find it in the *Cotton* Li- brary, and may obſerve what Pains was taken to ſmooth and var- niſh over the old Supperſtions. I do not find this Book mentioned by any of our Hiſtorians. The Biſhop of *Wincheſter*, with his own Pen, hath an Annotation in the Margin of one place in the Book. And I ſtrongly ſuſpect he was more than the Reviſor of it; and that it was drawn up by him and his Party, and ſtrongly puſhed on to be owned as the Act of the Clergy. For this Year there was a Convo- cation. The King had ſent his Letters, written *March* the 12*th*, in the 30*th* Year of his Reign, *viz.* 1538. to the Arch-biſhop of *Can- terbury*, for ſummoning a Convocation, to meet together at St. *Paul*'s the ſecond day of *May*. But this Aſſembly, by the King's Letters to him, was prorogued till *November* the 4*th*. At this Convocation, I ſuppoſe, theſe Articles were invented and propounded to the Houſe. All this long Book, in behalf of the Ceremonies, did our laborious Metropolitan put himſelf to the pains of anſwering, and thereby hindred the Reception of it. For concerning this, I do interpret that Paſſage of *Fox*, *viz.* That the Arch-biſhop confuted eighty eight Articles deviſed by a Convocation, and which were laboured to be received, but were not. But to return to the ſix Articles.

An. 1539.

Cleopatra E. 5. p. 259.

A Convocation.

Great triumphing now there was on the Papiſts Side, as appears by a Letter wrote from ſome Roman Catholick Member of the Houſe of Lords to his Friend. Which may be read in the *Appendix*. But after ſome time, the King perceiving that the ſaid Arch-biſhop and Biſhops did this thing, not of Malice or Stubbornneſs, but out of a zeal they had to God's Glory and the Common-wealth, reformed in part the ſaid Six Articles, and ſomewhat blunted the Edg of them.

The Papiſts rejoice.

N°. XXVI.

March 20. Two Commiſſions were ſent to the Arch-biſhop to take the Surrender of two Houſes of Religious Perſons; namely, that of *Chriſt*'s-Church *Canterbury*, and that of *Rotheſter*.

Two Priories ſurrendred to the ABp.

Towards the latter end of this Year, ſeveral new Biſhopricks were founded out of old Monaſteries; and ſeveral Deaneries and Colleges of Prebends out of divers Priories belonging to Cathedral Churches. Herein as *Crumwel*, ſo *Cranmer* had a great Hand. Who laboured with the King, that in theſe New Foundations there ſhould be Rea- ders of Divinity, Greek and Hebrew, and Students trained up in Religion and Learning. From whence, as a Nurſery, the Biſhops ſhould ſupply their Dioceſſes with honeſt and able Miniſters. And ſo every Biſhop ſhould have a College of Clergy-men under his Eye, to be preferred according to their Merits. For it was our Arch- biſhops regret, that the Prebendaries were beſtowed as they were. This Complaint Biſhop *Burnet* tells us he ſaw in a long Letter of *Cranmer's* own hand.

The ABp and *Crumwel* la- bour with the King about the new Biſhop- ricks.

Hiſt. Ref. P. I. p. 301.

Biſhops Confirmed.

In Arch-biſhops *Cranmer*'s Regiſter I find theſe Biſhops Confirmed, their Conſecrations being omitted.

Biſhops this Year.

An. 1540. *John Bell.*

Auguſt the 11*th*, *John Bell*, LL. D. brought up in *Baliol* College, and Arch-deacon of *Gloceſter*, was Confirmed Biſhop of *Worceſter*, upon the Reſignation of Biſhop *Latimer*, in the Chappel of *Lambeth*. He is ſtiled in the Regiſter, the *King*'s *Chaplain and Councellor*.

John Skyp.

November the *John Skyp*, D. D. Arch-deacon of *Dorſet*, and once Chaplain to Queen *Ann Bolen*, was Confirmed Biſhop of *Hereford*. The King's Letter to the Archbiſhop to conſecrate him bears date *November* 8.

CHAP. XX.

The Arch-biſhop in Commiſſion.

An. 1540.

THE next Year, *viz.* 1540. The Arch-biſhop loſt his great Friend and Aſſiſtant in carrying on the Reformation, I mean the Lord *Crumwel*. And when he was, by Popiſh Craft and Malice, taken off, their next Work was to ſacrifice *Cranmer*. And many were the Accuſations that were put up againſt him: and Trial was made many ways to bring him to his Death, or at leaſt to bring him in diſgrace with the King.

The ABp's Enemies accuſe him.

His Honeſty and Courage in diſcharge of a Commiſſion.

And firſt they thought to compaſs their Ends againſt him by occaſion of a Commiſſion now iſſued out from the King to a ſelect Number of Biſhops, whereof the Arch-biſhop was one, (which Commiſſion was confirmed by Act of Parliament) for inſpecting into Matters of Religion, and explaining ſome of the chief Doctrines of it. Theſe Commiſſioners had drawn up a ſet of Articles, favouring the old Popiſh Superſtitions. And meeting together at *Lambeth* they produced them, and vehemently urged that they ſhould be eſtabliſhed, and that the Arch-biſhop would yield to the Allowance of them; eſpecially ſeeing there was a ſignification, that it was the King's Will and Pleaſure that the Articles ſhould run in that Tenour. But they could not win the Arch-biſhop neither by Fear nor Flattery; No, though the Lord *Crumwel* at this very time lay in the *Tower*. There was not one Commiſſioner now on his part, but all ſhrank away, and complied with the Time: and even thoſe he moſt truſted to, *viz.* Biſhop *Hethe* of *Rocheſter*, and Biſhop *Skip* of *Hereford*. The Arch-biſhop as he diſliked the Book already drawn up by them, ſo he preſented another Book, wherein were divers Amendments of theirs. After much arguing and diſputing, nor could the Arch-biſhop be brought off, *Hethe*, and *Skip*, with a Friend or two more, walked down with him into his Garden at *Lambeth*, and there uſed all the Perſwaſion they could; urging to him, that the King was reſolved to have it ſo, and the Danger therefore of oppoſing it. But he honeſtly perſiſted in his conſtancy: telling them, "That there was but one Truth in the Articles to be concluded upon, which if they hid from his Majeſty, by conſenting unto a contrary Doctrine, his Highneſs would in proceſs of Time perceive the Truth, and ſee how colorably they had delt with him. And he knew, he ſaid, his Grace's Nature ſo well, that he would never after credit and truſt them. And they being both his Friends,

" Friends, he bad them beware in time, and diſcharge their Con-
" ſciences in maintenance of the Truth. But though nothing of all this could ſtir them, yet what he ſaid, ſufficiently confirmed the Arch-biſhop to perſiſt in his Reſolution. *An.* 1540.

And his Succeſs therein.

The Arch-biſhop ſtanding thus alone, went himſelf to the King, and ſo wrought with him, that his Majeſty joined with him againſt all the reſt of them; and the Book of Articles paſt on his ſide. When indeed this ſtifneſs of *Canterbury* was the very thing his Enemies deſired; thinking that for this Oppoſition, the King would certainly have thrown him into the *Tower*; and many Wagers were laid in *London* about it. So that this ended in two good Iſſues; that the Arch-biſhop's Enemies were clothed with Shame and Diſappointment, and a very good Book, chiefly of the Arch-biſhop's compoſing, came forth for the Inſtruction of the People, known by the Name of *A neceſſary Erudition of any Chriſtian Man.* A particular Account whereof may be read in the *Hiſtory of the Reformation.* This vexed *Wincheſter* to the Heart, that his Plot took no better Effect: but he put it up, till he ſhould find other Opportunities to attack him, which after happened, as we ſhall ſee in the ſequel of this Story. Hiſt. Ref. P. I. p. 286.

Queſtions of Religion to be diſcuſſed by Divines, by the King's Command.

But this Matter deſerves to be a little more particularly treated of: The King had, as was ſaid before, appointed ſeveral of the Eminent Divines of his Realm, to deliberate about ſundry Points of Religion then in Controverſy, and to give in their Sentences diſtinctly. And that in regard of the *Germans*, who the laſt Year had ſent over in Writing, the Judgment of their Divines reſpecting ſome Articles of Religion; and had offered his Majeſty to appoint ſome of their Divines to meet ſome others of the King's, in any Place he ſhould aſſign; or to come over into *England* to confer together. And alſo in regard of a more exact review of the *Inſtitution of a Chriſtian Man*, put forth about two or three Years before, and now intended to be publiſhed again, as a more perfect Piece of Religious Inſtruction for the People. The King therefore, being minded thorowly to ſift divers Points of Religion, then ſtarted and much controverted, commanded a particular number of Biſhops, and other his Learned Chaplains and Dignitaries, to compare the Rites and Ceremonies, and Tenets of the preſent Church, by the Scriptures, and by the moſt Ancient Writers; and to ſee how far the Scripture, or good Antiquity did allow of the ſame. And this I ſuppoſe he did by the inſtigation of Arch-biſhop *Cranmer*.

The Names of the Commiſſioners.

The Names of the Commiſſioners were theſe; *Cranmer* ABp of *Canterbury*, *Lee* ABp of *York*, *Boner* Biſhop of *London*, *Tunſtal* Biſhop of *Durham*, *Barlow* Biſhop of S. *David's*, *Aldrich* Biſhop of *Carliſle*, *Skyp* Biſhop of *Hereford*, *Hethe* Biſhop of *Rocheſter*, *Thirleby* Biſhop Elect of *Weſtminſter*; Doctors, *Cox*, *Robinſon*, *Day*, *Oglethorp*, *Redman*, *Edgeworth*, *Symonds*, *Treſham*, *Leyghton*, *Curwen*, *Crayford*. Where we may wonder, not to ſee the Name of the Biſhop of *Winton*: But if we conſider the Reaſon the King gave why he left him out of the Number of his Executors, *viz.* becauſe (as he told ſeveral Noble-men then about him) that Biſhop was a turbulent wilful Man; and if he were joined with them, they ſhould have no quiet

in

An. 1540. in their Conſultations: The ſame Reaſon we may conclude moved the King now in theſe Deliberations about Religion to lay him aſide. Theſe Perſons were generally learned and moderate Men, and ſuch as we may conjecture the Arch-biſhop had the Nomination of to the King. However, we may be ſure, *Wincheſter* was not idle at this time.

Seventeen Queſtions upon the Sacrament.

And firſt the Doctrine of the Sacraments was examined, by propounding ſeventeen diſtinct Queſtions drawn up, as I have reaſon to conclude, by the Arch-biſhop, on which the Divines were to conſult. But each one was to ſet down in Writing his Senſe of every of theſe Queſtions ſingly and ſuccinctly. Theſe Queſtions are the ſame with

Part I. Collect. xxi. p. 201. thoſe in the *Hiſtory of the Reformation.* The Right Reverend Author hath ſet down there the ſeveral Anſwers that thoſe Biſhops and Divines, that he met with in Biſhop *Stillingfleet*'s Manuſcript, made to each Queſtion; which I ſhall not now repeat after him. But I

Cleopatra E. 5. p. 36. find in a *Cotton* Book a few Pages that deſerve (according to my poor Judgment) to be tranſcribed, of ſomething which is not in that Hiſtory, being the Anſwers of other Biſhops and Divines in the ſame Commiſſion. The firſt is Nameleſs; but for ſome Reaſons I believe him to be the Biſhop of *Durham.* Each Page conſiſteth of three Columes; the middle Colume contains the Queſtions. On one ſide-Colume is writ his Anſwer to each Queſtion; on the other ſide-Colume are the King's Notes upon the Anſwer, wrote by his own

N°. XXVII. Hand: I refer the Reader to the *Appendix* for this. There follow in the *Cotton* Book, Solutions of each of theſe Queſtions by another, omitted by the Biſhop of *Sarum* in his Hiſtory. He is nameleſs alſo, but appears to have been ſome popiſhly affected Biſhop, but yet one that converſed much with the Arch-biſhop, the Biſhop of S. *David*'s, and Dr. *Cox*, and was, I ſuppoſe, *Thirleby* Elect of *Weſtminſter:* For in many places in the Margin of his Paper, are ſet the Names of thoſe Men; for what purpoſe I do not know, unleſs to ſignify their Judgments as agreeable with his; though in theſe very places ſometimes their Minds and his differ. This Man's Anſwer alſo was peruſed by the King, who ſometimes writ his own Objections in the

N°. XXVIII. Margin. This alſo I have caſt into the *Appendix.*

The ABp's Judgment upon theſe Queſtions.

In the concluſion of this famous Conſultation upon theſe ſeventeen Articles concerning the Sacraments (their Reſolutions being drawn up in Writing under their own hands.) The Arch-biſhop having theſe Diſcourſes given into his hand, for the King's Uſe, drew up a Summary of each Man's Judgment: Which together with his own, he cauſed to be written fairly out by his Secretary, and ſo preſented

Vol. I. Book 3. Collect. XXI. to the King. The Biſhop of *Sarum* hath ſaved me the trouble of writing them out in this Work, having preſented them already to the

Cleopatra E. 5. World in his Hiſtory, from another Manuſcript than the *Cotton* Book which I make uſe of, which is a true Original. The Arch-biſhop's Summary may be found among the *Collections* in the ſaid Hiſtory, againſt the word *Aggrement* in the Margin, and the Arch-biſhop's own Judgment againſt his Name in the Margin. At the concluſion of his Paper, which he ſent to the King, he ſubſcribed thus, moſt warily and modeſtly, with his own Hand,

" *T. Can-*

An. 1540.

" *T. Cantuarien.* This is mine Opinion and Sentence at this pre-
" ſent; which nevertheleſs I do not temeriouſly define, but
" refer the Judgment thereof unto your Majeſty.

The Judgments of other Learned Men concerning other Points.

Beſides theſe 17 Queſtions, there are in this choice *Cottonian* Manuſcript, divers others propounded to another Combination of Biſhops and Divines, perhaps about this time, or rather, I conceive, three Years before, with their Anſwers under their Hands thereunto, being called together in order to the compoſing the Book called *The Inſtitution.* As, concerning Confirmation; Whether this Sacrament be a Sacrament of the New Teſtament, inſtituted by Chriſt, or not? What is the outward Sign, and inviſible Grace, that is conferred in the ſame? What Promiſes be made, that the ſaid Graces ſhall be received by this Sacrament? The Biſhop of *Sarum* hath printed among his *Collections*, the Reſolutions of the Arch-biſhop of *Canterbury* and Biſhop of *London* to theſe Queries; having taken them out of this Manuſcript Volume which I uſe. But there be here the Opinions of many more, both Biſhops and other Dignitaries of the Church: As namely the Arch-biſhop of *York*, the Biſhops of *Ely*, *Rocheſter*, *Lincoln*, *Bangor*, and *Sarum*. Then follows the Opinion of the Biſhop of *London*, and next of the Arch-biſhop of *Canterbury*. Then come the Judgments of Dr. *Wotton* Dean of *Canterbury*, Dr. *Barber* Arch-deacon of *Cleveland*, and Warden of *All-Souls Oxon*, and one of the Convocation in 1562. Dr. *Bell* a Civilian, employed in the King's Buſineſs againſt Queen *Katharine*, Arch-deacon of *Gloceſter*, and ſoon after Biſhop of *Worceſter*; Dr. *Wolman* Dean of *Wells*, Dr. *Marſhall* Arch-deacon of *Nottingham*, Dr. *Cliff* Treaſurer of the Church of *York*, Dr. *Edmunds*, the ſame, I ſuppoſe, that was Maſter of *Peterhouſe*, *Cambridg*; Dr. *Downs* Chancellor of the Church of *York*; Dr. *Marmaduke*, the ſame probably that was called *Marmaduke VValdeby*; Dr. *Robinſon*, for *Robertſon*, I ſuppoſe, Arch-deacon of *Leiceſter*; Dr. *Smith*, he probably that was Profeſſor of Divinity in *Oxon*; Dr. *Buckmaſter*, and another nameleſs.

And as theſe Learned Men treated of this Point of Confirmation, ſo by the various Heads and Diſcourſes I meet with here, they all gave their Judgments of divers other chief Points of Religion; as *De Fide*, *De Salvatione*, *De Matrimonio*, *De Pœnitentia*, *De Sacramentorum uſu*, and *De auriculari Confeſſione*. Where is a Letter of the King's own writing, in anſwer to ſomewhat the Biſhop of *Durham* had writ upon that Argument. This Royal Letter the Biſhop of *Sarum* hath printed in his Hiſtory. *Of Prieſts Marriage*; whereof the King wrote a ſhort Diſcourſe. *Of Pilgrimages*; *Of Purgatory*; of this there is a Diſcourſe wrote by *Latimer*. And after follows another by the King. *Latimer*'s Diſcourſe is animadverted upon by the King's Pen in the Margin; *De utraq; ſpecie*. Three or four large Diſcourſes thereupon, in favour of Receiving in one Kind: One whereof was part of the King's Anſwer to the *German* Ambaſſadours, that were ſent hither about a Treaty, in the Years 1538, and 1539. The Second is part of an Apology, by an Engliſh Divine, to thoſe *German* Proteſtants, for Communion in one Kind, and

Part I. *Addenda* to the Collect. N°. XI.

An. 1540. and for private Maſs. And this latter probably is the Biſhop of *Durham's*, becauſe the Correction of the Paper, (tranſcribed as it ſeems by his Secretary) here and there is his own Hand.

So that ſome of theſe Diſcourſes were, I make no doubt, drawn up by the Divines for the King's Uſe, in order to his Anſwer to the Writing, which the *German* Agents the laſt Year had compoſed, before their Voyage home. But theſe Papers, ſome Engliſh and ſome Latin, are ſo large, that they would too much ſwell this Volume, and intangle the Thred of the Diſcourſe, if I ſhould here inſert them: And therefore I muſt omit them, and proceed to other matters.

An Act to prevent Divorces. In this thirty ſecond Year of the King, by a ſeaſonable Law, a ſtop was put to an Evil that now mightily prevailed: Namely, the frequency of Divorces. For it was ordinary to annul Marriages, and divide Man and Wife from each other, who it may be had lived long together, and had Children in Wedlock: When upon any diſguſt of Man or Wife, they would withdraw from one another; and ſo in effect make their Children Baſtards, upon pretence of ſome Pre-contract or Affinity: Which by the Pope's Law required a Divorce. The King himſelf took particular care of this Act, and there were two rough Draughts of it, which I have ſeen in the *Cotton* Library: both which he himſelf reviſed diligently, and corrected with his own Pen. Theſe Divorces the Arch-biſhop highly diſliked; and might probably have laid before the King the great Inconveniences, as well as Scandal, thereof. It troubled him to ſee how common theſe Divorces were grown in *Germany*, and After-Marriages, and Bigamy. There is a Letter of his to *Oſiander*, the *German* Divine, concerning Matrimony: In what Year written appeareth not; unleſs perhaps in this Year, or the following, now that the King was employing his Thoughts about redreſs of this Buſineſs. The ſum of the Letter, is to deſire *Oſiander* to ſupply him with an Anſwer to ſome things, that ſeemed to reflect a Fault upon thoſe in *Germany* that profeſſed the Goſpel; and that was, that they allowed ſuch as were divorſed to marry again, both Parties divorſed being alive: and that they ſuffered, without any Divorce, a Man to have more Wives than one. And *Oſiander* had acknowledged as much expreſly to *Cranmer*, in a Letter, ſeeming to complain of it, and added, that *Philip Melanchthon* himſelf was preſent at one of theſe Marriages of a ſecond Wife, the firſt being alive.

The ABp to *Oſiander*, concerning the *Germans* abuſe of Matrimony.

Indeed if any thing were done among thoſe Proteſtants, that ſeemed not juſt and fair, to be ſure *Cranmer* ſhould preſently be twitted in the Teeth for it. And then he was fain to make the beſt Anſwers he could, either out of their Books, or out of his own Invention. And he was always asked about the Affairs in thoſe Parts. And ſometimes he was forced to confeſs ſome things, and be ready to bluſh at them, (ſuch a concern had he for *Germany*) as concerning their Allowance of Uſury, and of Concubines to their Noble-men: as he wrote to the ſaid *German*. But I will not longer detain the Reader from peruſing the excellent Learned Letter of the Arch-biſhop, which he may find in the *Appendix*, concerning this Subject. N°. XXIX.

CHAP.

CHAP. XXI.

An. 1540.

The largeſt Bible printed.

THE largeſt Engliſh Bible coming forth in Print this Year, wherein our Arch-biſhop out of his Zeal to God's Glory had ſo great an influence, I ſhall here take occaſion to give ſome account of the Tranſlation of, as well as I can, there having been no exact Story thereof any where given, as I know of.

Some account of printing the Engliſh Bible.

The firſt time the Holy Scripture was printed in Engliſh, (for written Copies thereof, of *Wickliffs* Tranſlation, there were long before, and many) was about the Year 1526. And that was only the New Teſtament tranſlated by *Tindal*, aſſiſted by *Joy* and *Conſtantine*, and printed in ſome Foreign Parts, I ſuppoſe at *Hamburgh* or *Antwerp*. For in this Year I find, that Cardinal *Wolſey* and the Biſhops conſulted together for the prohibiting the New Teſtament of *Tindal*'s Tranſlation to be read. And *Tonſtal* Biſhop of *London* iſſued out his Commiſſion to his Arch-deacons for calling in the New Teſtament. This Year alſo *Tonſtal* and Sir *Thomas More* bought up almoſt the whole Impreſſion, and burnt them at *Paul*'s Croſs. I think it was this firſt Edition, that *Garret*, alias *Garrerd*, Curate of *Hony*-Lane, afterwards burnt for Hereſy, diſperſed in *London* and *Oxford*.

New Teſtament printed in 1526.

And burnt. *Fox's* Acts p. 929.

Soon after *Tindal* reviſed his Tranſlation of the New Teſtament, and corrected it, and cauſed it again to be printed about the Year 1530. The Books finiſhed were privily ſent over to *Tindal*'s Brother, *John Tindal*, and *Thomas Patmore* Merchants, and another young Man; who received them and diſperſed them. For which having been taken up by the Biſhop of *London*, they were adjudged in the Star-Chamber, Sir *Thomas More* being then Lord Chancellor, to ride with their Faces to the Horſe Tail, having Papers on their Heads, and the New Teſtaments and other Books (which they diſperſed) to be faſtened thick about them, pinned or tacked to their Gowns or Clokes, and at the Standard in *Cheap* themſelves to throw them into a Fire made for that purpoſe: and then to be fined at the King's Pleaſure. Which Penance they obſerved. The Fine ſet upon them was heavy enough, *viz.* eighteen thouſand eight hundred and forty Pounds and ten Pence: as was extant to be ſeen in the Records of the Star-Chamber.

Reprinted about 1530.

Inter *Foxii* MSS.

Burnt again.

Anno 1531. The Biſhops came into the Star-Chamber, and communing with the King's Counſel, and alledging that this Teſtament was not truly tranſlated, and that in it were Prologues and Prefaces of Hereſy and Raillery againſt Biſhops; upon this Complaint the Teſtament, and other ſuch like Books were prohibited. But the King gave Commandment to the Biſhops at the ſame time, that they calling to them the beſt Learned out of the Univerſities, ſhould cauſe a New Tranſlation to be made; ſo that the People might not be ignorant in the Law of God. But the Biſhops did nothing in obedience to this Commandment.

The Scripture prohibited, in a Meeting at the Star-Chamber.

The ſame Year, *viz.* 1531. in the Month of *May*, *Stokeſly* Biſhop of *London*, (as *Tonſtal*, his Predeceſſor, had done four or five Years before)

New Teſtaments burnt the third Time.

An. 1540. *Fox*, p. 937.

before) caused all the New Testaments of *Tindal*, and many other Books which he had bought up, to be brought to *Paul*'s Church-yard, and there openly burnt.

The whole Bible printed 1537.

In the Year 1537. The Bible, containing the Old and New Testaments, called *Matthews* Bible, of *Tindal*'s and *Roger*'s Translation, was printed by *Grafton* and *Whitchurch* at *Hamburgh*, to the number of fifteen hundred Copies. Which Book obtained then so much Favour of the King, by *Crumwel*'s and *Canterbury*'s Means, that the King enjoined it to be had by all Curates, and set up in all Parish-Churches throughout the Realm. It was done by one *John Rogers*, who flourished a great while in *Germany*, and was Superintendent of a Church there; being afterwards a Prebend of S. *Paul*'s, and the first Martyr in Queen *Mary*'s Days. He is said, by my Author, to have translated the Bible into English from *Genesis* to the end of the *Revelations*, making use of the Hebrew, Greek, Latin, German, and English [that is *Tyndal*'s] Copies. He added Prefaces, and Notes out of *Luther*: and dedicated the whole Book to King *Henry*, under the Name of *Thomas Matthews*, by an Epistle prefixed; minding to conceal his own Name. *Grafton*, and the rest of the Merchants concerned in the Work, thinking that they had not Stock enough to supply all the Nation, and this Book being of a Volume not large enough, and considering the Prologues and Marginal Notes gave offence to some, and being put on by those that favoured the Gospel, that as many as possible could be, might be printed, for the dispersing the Knowledg of Christ and his Truth; they resolved to imprint it again, which they intended should be of a larger Volume than any before: and therefore it was called, when it came forth, *The Bible in the largest Volume*. They intended also, in order to this Edition, to have the former Translation revised, and to omit several Prologues and Annotations. And *Miles Coverdale* was the Man now, that compared the Translation with the Hebrew, and mended it in divers places, and was the chief Overseer of the Work. But though they left out *Matthews*'s, that is *Roger*'s Notes, yet they resolved to make Hands and Marks on the sides of the Book: which meant, that they would have particular notice to be taken of those Places, being such Texts as did more especially strike at the Errors and Abuses of the *Romish* Church.

Matthews, that is, *Rogers*'s Bible.

Balei Centur.

About 1538. the Bible printing again in *Paris*.

Grafton resolved to print this Bible in *Paris*, if he could obtain leave, there being better Paper and cheaper to be had in *France*, and more dextrous Workmen. For this purpose the Lord *Crumwel*, who stood by him in this Enterprize, procured Letters of the King, as *Fox* relates, to *Francis* the French King, which were conveyed to *Boner* then Ambassador at that Court, for him to present them to that King. The Contents of which Letters of King *Henry* were to this effect, "For a Subject of his to imprint the Bible in English in "his Dominion, both in regard of his Paper and Workmen. The King at the same time wrote to his said Ambassador to aid and assist the Undertakers of this good Work in all their reasonable Suits. *Boner* did not only present this Letter to *Francis*, and obtained with good Words the Licence desired, but he shewed great Friendship to the Merchants and Printers, and so encouraged them, that the Work went

went on with good Speed and Succeſs. And to ſhew, how well affected he was now to the Holy Bible, he cauſed the Engliſh there in *Paris* to print the New Teſtament in Engliſh and Latin, and took off a great many of them himſelf, and diſtributed them to his Friends. But the Principle, that moved *Boner* in all this, was, that he might the better curry Favour with *Crumwel*, and recommend himſelf to him, who being the great Favourite now with the King, was the fitteſt Inſtrument for his Riſe. The Letters Patents that *Boner* procured of the *French* King for the printing this Bible, may be ſeen in the *Appendix*. Wherein indeed I do not find any ſpecification of King *Henry*'s Letters to *Francis*, but only mention made that he had ſufficient Teſtimony, that the ſaid *Henry* had allowed them to print the Bible as well in Latin as Engliſh, and being finiſhed, to bring the Impreſſion ſafely over.

An. 1540. *Fox*, p. 1086.

N°. XXX.

The Printers fall into the Inquiſition.

But notwithſtanding this Royal Licence, ſuch was the overſwaying Authority of the Inquiſition in *Paris*, that the Printers were had up into the ſaid Inquiſition. For in the Year 1538, there was an Inſtrument dated *December* the 17*th*, coming from *Henry Garvais*, S. Th. D. Prior of the Convent of the Friars-Preachers, *Paris*, and Vicar-General of the Venerable Father, Friar *Matthew Ory*, of the ſame Order, and D. D. Inquiſitor-General of Heretical Pravity in the whole Kingdom of *France*, by Apoſtolical and Regal Authority eſpecially Deputed: Setting forth, "That ſince from the Tranſlation of "the Sacred Scriptures, as well of the Old Teſtament as New, into "the Mother-Tongue, which cometh to the Hands of the ſimple, "it is found in theſe laſt Days, that ſome have taken occaſion of "Error in the Faith; and that it is provided by Edicts of the "Supream Court of Parliament, that none ſhould print the Old and "New Teſtament in his Mother-Tongue, or ſell it being printed; "and that it was known to him, that one *Francis Regnault*, a Book-"ſeller of the City of *Paris* in thoſe Days, did print the Bible in "the Vulgar *Britannick*, or *Engliſh* Language; by reaſon of which, "Scandals and Errors might ariſe in the Church: Therefore he "gave out his Order to all Prieſts, Vicars, Curates, *&c.* to cite the "ſaid *F. Reginault*, and all other that it might concern, to anſwer, "*&c.* And to inhibit them under Canonical Pains, to imprint the "ſaid Bible, nor to make away, or conceal, from him or his Poſſeſ-"ſion, the Sheets that are already printed, unleſs they were ſeen by "him, and otherwiſe appointed. Dated at *Paris*, under the Seal uſed "in ſuch caſes, and the Sign Manual of the Notary Publick, or "ſworn Scribe of the ſaid Holy Inquiſition.

Cleopatra E. 5.

Le Tellier.

The Bible printed with French Preſſes in *London*.

But before this happened, they were gone through even to the laſt part of the Work. And then great Troubles aroſe: The Printer was ſent for by the Inquiſitors, and charged with certain Articles of Hereſy: And the Engliſh-men likewiſe that were at the Coſt and Charges hereof, and the Corrector *Coverdale*. Therefore finding it not ſafe to tarry any longer, they fled away as faſt as they could, leaving behind them all their Bibles, the Impreſſion conſiſting of five and twenty hundred in Number; which were ſeized. And if

An. 1540. you would know what was done with them, the Lieutenant-Criminal cauſed them to be burnt in *Maubert*-place, as heretical Books. Only a few eſcaped, the Lieutenant ſelling them for Waſte-paper to a Haberdaſher, being about four dry-Fats full. But however not long after, the Engliſh that were concerned in this Work, by the Encouragement of *Crumwel*, went back to *Paris* again, and got the Preſſes, Letters, and Printing-Servants, and brought them over to *London*. And ſo became Printers themſelves, which before they never intended. And ſo at length in this Year 1540, they ſucceſsfully printed off the Bible of the largeſt Volume: and after that there were ſundry other Impreſſions alſo.

The Engliſh Bible burnt the fourth time.

The largeſt Bible publiſhed in the Year 1540.

To this Impreſſion of the Bible, that came forth in theſe troubleſome Times, and through extraordinary Oppoſition, the King gave Countenance, commanding the buying and ſetting it up. For as it had been printed about three Years before; and *Crumwel*, the King's Vicar-General, in his Injunctions in the King's Name, had ordered all Incumbents of Livings to provide one, and to ſet it up publickly in their Churches: So this Year the King, by his Proclamation in the Month of *May*, did again command, that this Bible of the largeſt Volume ſhould be provided by the Curates and Pariſhioners of every Pariſh, and ſet up in their Churches. For as yet, notwithſtanding the firſt Injunctions, many Pariſhes in the Realm were deſtitute of them: Whether it were by reaſon of the unwillingneſs of the Prieſts to have the Engliſh Bible, or the People to be any ways acquainted with it, for fear it ſhould make them Hereticks, as their Curats told them. He ſtinted alſo the Time, namely, that it ſhould be every where provided before *All-Saints* Day next coming, and that upon a Penalty of forty Shillings a Month, after the ſaid Feaſt, that they ſhould be without it. The ſaid Proclamation alſo ſet the Price, at ten Shillings a Book unbound; and well Bound and Claſped, not above twelve Shillings. And charged all Ordinaries to take care for the ſeeing this Command of the King the better executed.

Boner's Admonitions for reading the Bible.

And upon this, *Boner*, being now newly Biſhop of *London*, ſet up ſix Bibles in certain convenient Places of S. *Paul*'s Church; together with an Admonition to the Readers, faſtned upon the Pillars to which the Bibles were chained, to this Tenor; "That whoſoever "came there to read, ſhould prepare himſelf to be edified and made "the better thereby. That he ſhould join thereunto his readineſs to "obey the King's Injunctions made in that behalf. That he bring "with him Diſcretion, honeſt Intent, Charity, Reverence, and quiet "Behaviour. That there ſhould no ſuch Number meet together "there, as to make a Multitude. That no Expoſition be made "thereupon, but what is declared in the Book it ſelf. That it be "not read with Noiſe in time of Divine Service: Or that any Diſ-"putation or Contention be uſed at it.

The Bible ſuppreſt again, *An.* 1543.

But it was not much above two Years after, that the Popiſh Biſhops obtained of the King the ſuppreſſion of the Bible again. For after they had taken off the Lord *Crumwel*, they made great complaint to the King (their old Complaint) of the Tranſlation, and of the Prefaces: Whereas indeed and in truth, it was the Text it ſelf, rather

ther than the Prefaces or Translation that disturbed them. Whereupon it was forbid again to be sold, the Bishops promising the King to amend and correct it, but never performed it. And *Grafton* was now, so long after, summoned and charged with printing *Matthews*'s Bible. Which he, being timerous, made Excuses for. Then he was examined about the great Bible, and what the Notes were he intended to set thereto. He replied, that he added none to his Bible, when he perceived the King and the Clergy not willing to have any. Yet *Grafton* was sent to the *Fleet*, and there remained six Weeks; and before he came out, was bound in three hundred Pounds, that he should neither sell nor imprint any more Bibles, till the King and the Clergy should agree upon a Translation. And they procured an Order from the King, that the *false* Translation of *Tindal*, as they called it, should not be uttered, either by Printer or Bookseller; and no other Books to be retained, that spoke against the Sacrament of the Altar: No Annotations or Preambles to be in Bibles or New Testaments in English, (that so they might keep Scripture still as obscure as they could): Nor the Bible to be read in the Church, and nothing to be taught contrary to the King's Instructions. And from henceforth the Bible was stopp'd during the remainder of King *Henry*'s Reign. *An.* 1540.

But however for some certain Ends, the King restrained now and then the use of the Scriptures, to comply with the importunate Suits of the Popish Bishops; yet his Judgment always was for the free use of them among his Subjects, and (in order to) that for the translating and printing them. For proof of which, I will recite the words of the Translator of *Erasmus*'s Paraphrase upon S. *Luke*, in his Preface thereunto; *viz. Nic. Udal*, a Man of Eminency in those Days, a Canon of *Windsor*, and a Servant unto Q. *Katharine*, the King's last Wife; "His most Excellent Majesty, from the first day that he wore "the Imperial Crown of this Realm, foresaw that to the execu- "ting the Premisses, [*viz.* to destroy counterfeit Religions, and to "root up all Idolatry done to dead Images] it was necessary, that "his People should be reduced to the sincerity of Christ's Religion "by knowing of God's Word. He considered, that requisite it was "his Subjects were nursled in Christ by reading the Scriptures, "whose Knowledg should easily induce them to the clear espying of "all the Slights of the Romish Juggling. And therefore as soon as "might be, his Highness, by most wholsome and godly Laws, pro- "vided that it might be lawful for all his most faithful loving Sub- "jects to read the Word of God, and the Rules of Christ's Disci- "pline, which they professed. He provided, that the Holy Bible "should be set forth in our own Vulgar Language, to the end that "*England* might the better attain to the Sincerity of Christ's Do- "ctrine, which they might draw out of the clear Fountain and "Spring of the Gospel.

K. Henry's judgment for the use of the Bible.

CHAP.

An. 1540.

CHAP. XXII.

The Arch-biſhop retired.

The ABp keeps himſelf more retired.

OUR Arch-biſhop, after the unhappy Death of the Lord *Crumwel*, ſo excellent an Inſtrument in correcting the Abuſes of Religion, out of ſorrow and care of himſelf, betook himſelf to more Retirement, and greater Privacy. For in and after this Year 1540, I find nothing in his Regiſter, but the Acts of Confirmations, and Elections, and Conſecrations of Biſhops, as Biſhopricks fell vacant: the Arch-biſhop very ſeldom Conſecrating any himſelf, but commiſſionating others by his Letters to Confirm and Conſecrate. And nothing to be found a great way on in the Regiſter concerning giving Ordinances and Injunctions to the Dioceſs or Province. And no wonder, for there was now no Vicegerent in Eccleſiaſticals, to be ready to hearken to the Arch-biſhop's Directions and Counſels for reforming Abuſes, and to ſee them executed in the Church. And his own Sorrows, and the Troubles he met with in theſe Times from his Enemies, made him judg it convenient for him now more warily to conceal himſelf till better Days.

The ABp iſſues out his Commiſſion for the Conſecrating of *Boner*.

But before the Death of *Crumwel*, when *Boner*, Biſhop Elect of *London*, was to be conſecrated, the Arch-biſhop probably not liking him, and ſeeing through him, whatever his Pretences were; and therefore declining to have any hand in his Preferment; ſent his Commiſſion in *April* to *Stephen* Biſhop of *Wincheſter*, *Richard* Biſhop of *Chicheſter*, *Robert* Biſhop of S. *Aſaph*, and *John* Biſhop of *Hertford*, [i. e. *Hereford*] to conſecrate him. Which it is ſaid in the Regiſter they did accordingly, *per Sacri chriſmatis unctionem, & manuum ſuarum impoſitionem.* In this Conſecration, the Prior and Chapter of *Canterbury* inſiſted, it ſeems, upon an ancient Privilege of their Church, which I do not find in this Regiſter they had at other Conſecrations done; namely, that the Conſecration ſhould be celebrated at the Church of *Canterbury*, and at no other Church or Oratory, without their Allowance. And ſo in a formal Inſtrument, they gave their Licence and Conſent, directed to the Arch-biſhop, to proceed to the Conſecration elſewhere. The Letter is from *Thomas* the Prior, and the Chapter of *Canterbury*; and it ran thus.

Cranm. Regiſt.

Licet antiquitus fuerit ſalubriter ordinatum, hactenuſq; in & per totam veſtram Provinciam Cantuar' inconcuſsè obſervatum, quod quilibet Suffraganeus Eccleſiæ veſtræ Metropoliticæ Chriſti Cantuar' memoratæ in Eccleſia veſtra Metropolit' Cantuar' & non alibi, pntialiter conſecrari & benedici debeat, &c. "Yet they gave their Conſent, "that he might be Conſecrated in any other Oratory: But yet ſo, "that neither they, nor the Church, received any Prejudice, and re- "ſerving to themſelves a decent Cope, as every Suffragan of the "Church of *Canterbury*, according as his Profeſſion was, ought to "give to the ſame Church by Right and ancient Cuſtom; and the "Rights, Liberties, Privileges, and other Cuſtoms of the ſaid "Church always, and in all things, being ſafe. The renewing of this their old pretended Privilege look'd like ſome check to the Arch-biſhop,

biſhop, and as though they required of him a ſort of dependence on them now more than before; and it ſhewed ſome ſecret Ill-will towards him, which brake out more openly not long after, as we ſhall ſhew in the Proceſs of our Story. *An.* 1540.

In the Regiſter is alſo recorded *Boner's* Oath of Fidelity to the King againſt the Biſhop of *Rome*: Which I will add here, that Men may ſee with what little Affection to the Pope this Man was ſet into the Biſhoprick, which he afterwards made ſo much uſe of for him and his Uſurpations; though thereby he ſtands upon Record for ever for Perjury. But the Oath was this: *Boner's* Oath of Fidelity.

" Ye ſhall never conſent nor agree, that the Biſhop of *Rome* ſhall " practiſe, exerciſe, or have any manner of Authority, Juriſdicti- " on or Power, within this Realm, or any other the King's Domi- " nions, but that ye ſhall reſiſt the ſame at all times to the uttermoſt " of your Power: And that from henceforth ye ſhall accept, repute, " and take the King's Majeſty to be the only Supream Head in " Earth of the Church of *England*, &c. So help you God, and all " Saints, and the Holy Evangeliſts.

Signed thus,

✠ *In fidem præmiſſorum Ego* Edm. Boner *Elect. & Confirmat.* Londonienſ. *huic præſenti chartæ ſubſcripſi.*

By the Arch-biſhop's Letters, bearing date *May* 20. he made *Robert Harvey* B. LL. his Commiſſary in *Calais*, and in all the other Neighbouring Places in *France*, being his Dioceſs. A Man ſurely wherein the good Arch-biſhop was miſtaken, or elſe he would never have ventured to ſet ſuch a Subſtitute, of ſuch bigotted cruel Principles, in that place. This *Harvey* condemned a poor labouring Man of *Calais*, who ſaid, he would never believe that any Prieſt could make the Lord's Body at his pleaſure. Whereupon he was accuſed before the Commiſſary, who roundly condemned him to be burnt, inveighing againſt him, and ſaying, He was an Heretick, and ſhould die a vile Death. The poor Man ſaid, He ſhould die a viler ſhortly. And ſo it came to paſs; for half a Year after, he was hang'd, drawn and quartered for Treaſon. The ABp makes a Commiſſary in *Calais*. *Fox* p. 1120.

He ſeemed to have ſucceeded in the room of a Man of better Principles, called Sir *John Butler*: Who was deprived of his Commiſſariſhip by ſome Biſhops, Commiſſioners from the King for the examining ſeveral Perſons ſuſpect of Religion in *Calais*. The Council there had, about the Year 1539, complained of him as a maintainer of *Damplip*, a learned and pious Preacher there. So he was ſent for into *England*, and charged to favour *Damplip*, becauſe he preached ſo long there, and was not reſtrained nor puniſh'd by him: He anſwered warily and prudently, that the Lord *Liſle*, Lord Deputy, and his Council, entertained and friendly uſed him, and countenanced him by hearing him preach; ſo that he could not do otherwiſe than he did. After long attendance upon the King's Commiſſioners, he was diſcharged, and returned home, but diſcharged alſo of his Commiſſary's place too. *Butler* a better Commiſſary.

And

An. 1540. His Troubles.

And having been an Officer of the Arch-biſhop's, I will add a word or two more concerning him. About the Year 1536, he was apprehended in *Calais*, and bound by Sureties not to paſs the Gates of that Town, upon the Accuſation of two Souldiers, that he ſhould have ſaid in contempt of the Corporal Preſence, That *if the Sacrament of the Altar be Fleſh, Blood and Bone, then there is good Aqua vitæ at* John Spicer's: Where probably was very bad. This *Butler*, and one *Smith*, were ſoon after brought by Purſevants into *England*; and there brought before the Privy-Council in the *Star-Chamber*, for Sedition and Hereſy, (which were Charges ordinarily laid againſt the Profeſſors of the Goſpel in thoſe Times) and thence ſent to the *Fleet*: and brought ſoon after to *Bath-place*, there ſitting *Clark* Biſhop of *Bath*, *Sampſon* Biſhop of *Chicheſter*, and *Reps* Biſhop of *Norwich*, the King's Commiſſioners.

The occaſion thereof, the Diſcovery of a Religious Cheat.

And no wonder he met with theſe Troubles: For he had raiſed up the hatred of the Friars of *Calais* againſt him, by being a Diſcoverer and Deſtroyer of one of their groſs Religious Cheats. There had been great talk of a Miracle in S. *Nicolas* Church, for the conviction of Men, that the Wafer after Conſecration was indeed turned into the Body, Fleſh and Bones of Chriſt. For in a Tomb in that Church, repreſenting the Sepulchre, there were lying upon a Marble Stone three Hoſts ſprinkled with Blood, and a Bone repreſenting ſome Miracle. This Miracle was in writing, with a Pope's Bull of Pardon annexed, to thoſe, I ſuppoſe, that ſhould viſit that Church. There was alſo a Picture of the Reſurrection, bearing ſome relation to this Miracle. This Picture and Story *Damplip* freely ſpake againſt in one of his Sermons, ſaying, that *it was but an Illuſion of the French before* Calais *was Engliſh*. Upon this Sermon, (the King alſo having ordered the taking away all ſuperſtitious Shrines) there came a Commiſſion to the Lord Deputy of *Calais*, to this Sir *John Butler*, the Arch-biſhop's Commiſſary, and one or two more, that they ſhould ſearch, whether this were true; and if they found it not ſo, that immediately the Shrine ſhould be plucked down; and ſo it was. For breaking up a Stone in the corner of the Tomb, inſtead of the three Hoſts, the Blood and the Bone, they found ſouldered in the Croſs of Marble lying under the Sepulchre, three plain white Counters, which they had painted like unto Hoſts, and a Bone, that is in the tip of a Sheep's Tail. This *Damplip* ſhewed the next Day, being Sunday, unto the People; and after that, they were ſent to the King by the Lord Deputy. But this ſo angred the Friars and their Creatures, that it coſt *Damplip* his Life, and Commiſſary *Butler* much trouble, and the loſs of his Office.

Glazier Commiſſary in *Calais*.

After *Harvey*, *Hugh Glazier* B. D. and Canon of *Chriſt*'s-Church, *Canterbury*, ſucceeded in the Office of Commiſſary to the Arch-biſhop for *Calais*. He was once a Friar, but afterwards favoured the Reformation. He was put up to preach at *Paul*'s Croſs the firſt Lent after King *Edward* came to the Crown: and then aſſerted the obſervation of *Lent* to be but of human Inſtitution.

ABp's Judgment of Admiſſion of Scholars into the School belonging to the Cathedral.

This Year the Cathedral Church of *Canterbury* was altered from Monks to Secular Men of the Clergy, *viz.* Prebendaries, or Canons, Petticanons, Choriſters and Scholars. At this Erection were preſent *Thomas*

Thomas Cranmer Arch-biſhop, the Lord *Rich* Chancellor of the Court of the Augmentation of the Revenues of the Crown; Sir *Chriſtopher Hales* Knight, the King's Attorney, Sir *Anthony Sentleger* Knight, with divers other Commiſſioners. And nominating and electing ſuch convenient and fit Perſons, as ſhould ſerve for the Furniture of the ſaid Cathedral Church according to the new Foundation, it came to paſs, that when they ſhould elect the Children of the Grammar-School, there were of the Commiſſioners more than one or two, who would have none admitted, but Sons, or younger Brethren, of Gentlemen. As for other Husband-mens Children, they were more meet they ſaid for the Plough, and to be Artificers, than to occupy the place of the Learned ſort. So that they wiſhed none elſe to be put to School, but only Gentlemens Children. Whereunto the moſt Reverend Father the Arch-biſhop, being of a contrary Mind, ſaid, "That he thought it not indifferent ſo to order the matter. "For, ſaid he, poor Mens Children are many times endued with "more ſingular Gifts of Nature, which are alſo the Gifts of God, "as with Eloquence, Memory, apt Pronunciation, Sobriety, and "ſuch like; and alſo commonly more apt to apply their Study, "than is the Gentleman's Son delicately Educated. *Hereunto it was "on the other part replied*, That it was meet for the Ploughman's "Son to go to Plough, and the Artificer's Son to apply the Trade "of his Parents Vocation; and the Gentleman's Children are meet "to have the knowledg of Government and Rule in the Common-"Wealth. For we have, *ſaid they*, as much need of Ploughmen, "as any other State. And all ſorts of Men may not go to School. "I grant, *replied the Arch-biſhop*, much of your meaning herein, as "needful in a Common-wealth: But yet utterly to exclude the "Ploughman's Son, and the Poor Man's Son from the benefit of "Learning, as though they were unworthy to have the Gifts of "the Holy Ghoſt beſtowed upon them, as well as upon others, is as "much to ſay, as that Almighty God ſhould not be at liberty to be-"ſtow his great Gifts of Grace upon any Perſon, nor no where elſe, "but as we and other Men ſhall appoint them to be employed, ac-"cording to our Fancy, and not according to his moſt godly Will "and Pleaſure: Who giveth his Gifts both of Learning, and other "Perfections in all Sciences, unto all Kinds and States of People in-"differently. Even ſo doth he many times withdraw from them and "their Poſterity again thoſe beneficial Gifts, if they be not thankful. "If we ſhould ſhut up into a ſtrait Corner the bountiful Grace of "the Holy Ghoſt, and thereupon attempt to build our Fancies, we "ſhould make as perfect a Work thereof, as thoſe that took upon "them to build the Tower of *Babel*. For God would ſo provide, "that the Off-ſpring of our beſt-born Children ſhould peradventure "become moſt unapt to learn, and very Dolts, as I my ſelf have "ſeen no ſmall number of them very dull, and without all manner "of Capacity. And to ſay the truth, I take it, that none of us all "here being Gentlemen born (as I think) but had our beginning "that way, from a low and baſe Parentage. And through the be-"nefit of Learning, and other Civil Knowledg, for the moſt part all "Gentlemen aſcend to their Eſtate. *Then it was again anſwered*, "That

An. 1540.

Foxii MSS.

An. 1540. "That the moſt part of the Nobility came up by Feats of Arms, "and Martial Acts. As though, *ſaid the Arch-biſhop*, that the "noble Captain was always unfurniſhed of good Learning and "Knowledg to perſwade and diſſwade his Army Rhetorically. "Who rather that way is brought unto Authority, than elſe his "manly Looks. To conclude, the poor Man's Son, by pains-"taking, will for the moſt part be learned, when the Gentleman's "Son will not take the pains to get it. And we are taught by the "Scriptures, that Almighty God raiſeth up from the Dunghil, and "ſetteth him in high Authority. And whenſoever it pleaſeth him "of his Divine Providence, he depoſeth Princes unto a right humble "and poor Eſtate. Wherefore if the Gentleman's Son be apt to "Learning, let him be admitted; if not apt, let the poor Man's "Child that is apt enter his Room. With words to the like effect. Such a ſeaſonable Patron of poor Men was the Arch-biſhop.

Biſhops conſecrated.

Edm. Boner. Nic. Hethe. *April* the 4*th*, *Edmond Boner* LL. D. Biſhop of *Hereford*, conſecrated Biſhop of *London*, and *Nicolas Hethe*, conſecrated Biſhop of *Rocheſter*, in a Chappel in S. *Paul*'s, on the North ſide of the Nave, *Cranm.* Regiſt. by *Stephen* Biſhop of *Winton*, aſſiſted by *Richard* Biſhop of *Chicheſter*, *Robert* Biſhop of S. *Aſaph*, and *John* Biſhop of *Hereford*; by virtue of Commiſſional Letters from the Arch-biſhop.

Tho. Thirlby. *December* the 29*th*, *Thomas Thirlby*, conſecrated the firſt Biſhop of *Weſtminſter* in S. *Saviours* Chappel, near the Sepulchre of *Henry* VIII. in the Church of *Weſtminſter*, by the Biſhop of *London*; aſſiſted by *Nicolas* Biſhop of *Rocheſter*, and *John* Suffragan of *Bedford*, by Letters Commiſſional from the Arch-biſhop.

Some account of *Thirlby*'s Riſe. Dr. *Butts*, the King's Phyſician, firſt moved him to take Dr. *Thirlby* into his Service; for that the ſaid *Thirleby* was accounted a favourer of all ſuch as favoured ſincere Religion. The Arch-biſhop ſoon became acquainted with him, and liked his Learning, and his Qualities ſo well, that he became his good Lord towards the King's Majeſty, and commended him to him, to be a Man worthy to ſerve a Prince, for ſuch ſingular Qualities as were in him. And indeed the King ſoon employed him in Embaſſies in *France* and elſewhere: So that he grew in the King's Favour by the means of the Arch-biſhop; who had a very extraordinary Love for him, and thought nothing too much to give him, or to do for him. And we may conclude it was by his means, that after the diſſolution of the Biſhoprick of *Weſtminſter*, he was preferred to *Norwich*, in the Year 1550. He complied with King *Edward*'s Proceedings all his Reign; and ſo he did with Queen *Mary*'s during hers, being then tranſlated to *Ely*. And was then made uſe of to be one of the Biſhops, (*Boner* being the other) that were ſent to *Oxon*, to degrade the Arch-biſhop, which he did with Tears. If this Biſhop *did not, to his uttermoſt endeavour, practiſe to ſave the Arch-biſhop's Life, he not only did him much wrong, but alſo abuſed his ſingular Benevolence with over-much Ingratitude.* I uſe the words of *Morice* the Arch-biſhop's Secretary, as though he ſuſpected he did not.

In a Letter to *Day* the Printer, *An.* 1565.

CHAP.

CHAP. XXIII.

An. 1541.

All-Souls College viſited.

THE following Year, the College of *All-Souls*, *Oxon*, underwent the Arch-biſhop's Viſitation, by virtue of a Commiſſion, *May* 12. to *John Cocks*, the Arch-biſhop's Vicar-general in Spirituals, *John Rokesby* LL. D of the Arches, *Walter Wright* LL. D. Publick Notary, and *John Warner* M. D. Warden of the College. This Viſitation was occaſioned upon a Complaint of the very ill and looſe Behaviour of the Members of that Houſe. The College grew ſcandalous for their Factions, Diſſentions, and Combinations one againſt another; for their Compotations, Ingurgitations, Surfeitings, Drunkenneſſes, enormous and exceſſive Comeſſations. They kept Boys in the College, under pretence of poor Scholars. They entred not into Orders, and became not Prieſts after they were Maſters of Art: Nor obſerved their Times of Diſputations. Their Habit and Apparel was gaudy. And other things there were among them contrary to the Statutes of the College. This Viſitation was prorogued, and all the Viſitors were reduced to one, *viz.* Dr. *VVright*. And in concuſion, the Arch-biſhop gave them a Set of Injunctions, Declarations and Interpretations of their Statutes, to the number of Four and twenty. One was for the better frequenting Chappel, and ſinging the Service. Another for the Reſidence of the Warden, not to be abſent above ſixty Days in a Year. The reſt were, to obſerve, at the Dean's Command, the ſolemn Times of Diſputation. That ſuch Bachelors of Arts that were Fellows, ſhould take their Degrees of Maſters of Arts, when they were ſtanding for it. That ſeveral of them, being Maſters of Arts, ſhould take Prieſts Orders. That the Maſter and the reſt, Fellows and Scholars, ſhould wear long Gowns to their Heels, plain Shirts, and not gathered about the Neck and Arms, and adorned with Silk; and the reſt ſhould wear decent Garments. Concerning keeping Boys, beſide ſuch as were Servants; that if any of the Fellows, Scholars, or Servants of the College, ſhall keep any poor Scholars, Boy, or Youth, to lodg with him in his Chamber, or within the College, to nouriſh him with the Fragments of the College, after ſuch a Day, that he be then admoniſhed by the Warden, or Sub-warden, *&c.* and ſuch Boys to be expelled the College.

The ABp viſits *All-Souls* College.

ABp *Cranm.* Regiſt.

But it ſeems this Viſitation did not effect the good Ends intended by it: For not long after another Commiſſion for the Viſitation of this College, was given by the Arch-biſhop to *John Barbar* LL. D. Official of his Court of *Canterbury*.

Viſits it a ſecond Time.

In the Month of *October*, there iſſued out the King's Letters to our Arch-biſhop for taking away ſuperſtitious Shrines. Which I ſuppoſe the Arch-biſhop himſelf procured, having complained to the King, how little effect former Orders from his Majeſty had taken, (and particularly in his own Church) for the Images and Bones of ſuppoſed Saints, with all the Monuments of their pretended Miracles, to be taken away and defaced: and how his Injunctions were

The ABp gives order about Shrines.

illuded, which commanded, that there ſhould be no Offerings nor
An. 1541. ſetting up Candles to them in any Church, and ſpecially in the Cathedral Church of *Canterbury*; which once before had been ſcoured of theſe Superſtitions, when *Thomas a Becket*'s Tomb, and the the Riches thereof were taken away. The King in this Letter commanded him to cauſe due ſearch to be made in his Cathedral Church for Shrines, and coverings of Shrines, *&c.* and to take them away, that there remain no memory thereof; and to command all the Curats and Incumbents of Livings to do the like.

The King's Letters were as follow.

" *By the* KING.

The King to the ABp for ſearching after Shrines.

ABp *Cranm.* Regiſt.

" MOST Reverend Father in God, right Truſty, and right in-
" tirely Well-beloved, We greet you well: Letting you wit,
" that whereas heretofore, upon the Zeal and Remembrance which
" we had to our bounden Duty towards Almighty God, perceiving
" ſundry Superſtitions and Abuſes to be uſed and embraced by our
" People, whereby they grievouſly offended Him and his Word;
" We did not only cauſe the Images and Bones of ſuch as they re-
" ſorted and offered unto, with the Ornaments of the ſame; and all
" ſuch Writings and Monuments of fained Miracles, wherewith
" they were illuded, to be taken away in all places of our Realm;
" but alſo by our Injunctions commanded, that no Offering, or ſetting
" of Lights or Candles, ſhould be ſuffered in any Church, but only
" to the Bleſſed Sacrament of the Altar: It is lately come to our
" knowledg, that this our good Intent and Purpoſe notwithſtanding,
" the Shrines, Coverings of Shrines, and Monuments of thoſe things,
" do yet remain in ſundry places of our Realm, much to the ſlander
" of our Doings, and to the great Diſpleaſure of Almighty God,
" the ſame being means to allure our Subjects to their former Hypo-
" criſies and Superſtition; and alſo that our Injunctions be not kept,
" as appertaineth. Fro [for] the due and ſpeedy reformation where-
" of, we have thought meet by theſe our Letters, expreſly to Will
" and Command you, that incontinently upon the Receipt hereof,
" you ſhall not only cauſe due ſearch to be made in your Cathedral
" Church for thoſe things; and if any Shrine, Covering of Shrine,
" Table, Monument of Miracles, or other Pilgrimage, do there con-
" tinue, to cauſe it to be taken away, ſo as there remain no memo-
" ry of it: But alſo that you ſhall take order with all the Curats,
" and others, having Charge within your Dioceſs, to do the Sembla-
" ble. And to ſee that Our Injunctions be duly kept, as ap-
" pertaineth, without failing, as we truſt you, and as you woll
" anſwer to the contrary. Yeven [under] our Signet, at our
" Town of *Hull*, the iiii day of *October*, in the xxxiiii Year of our
" Reign.

This was dated from *Hull*, for the King was now in his Progreſs towards *Scotland*, to meet the Scots King according to appointment; though he met him not.

Whereupon the Arch-biſhop, by his Letter dated from *Lambeth*, *Oct.* 15. to *Richard Lyel* LL. D. Dean of the Deaneries of *Shoreham*, *Croyden*,

Croyden, *Bocking*, *Risburgh*, *Terring* and *Pagham*, enjoined him to take care to execute the King's Will: To cite before him with all ſpeed, all and ſingular the Miniſters of the Collegiate Churches; and Rectors, Vicars and Prieſts of the Pariſh-Churches within the Deaneries aforeſaid; and then to declare to them the Contents of the King's Letters, and to command them to obſerve exactly the King's Injunctions. The like Letters he alſo ſent to *Edmond Cranmer* Arch-deacon of *Canterbury*. An Anſwer to which the ſaid *Edmond* wrote to the Arch-biſhop, dated *Oct.* 29. ſignifying his doing according to the Arch-biſhop's Commandment. The like were written to *Hugh Glazier*, the Arch-biſhop's Commiſſary General in the Town of *Calais*, and the Marches of the ſame. Who ſent his Anſwer to the Arch-biſhop, *Nov.* 24. from the Town of *Calais*.

An. 1541. The ABp's Orders accordingly to his Dean, his Arch-Deacon and Commiſſary.

I am apt to think that theſe Letters of the King were Circulary, and ſent with the ſame Command to all the Biſhops to ſee executed in their ſeveral Dioceſſes; though the Effect of them was, according as the Biſhops themſelves ſtood affected.

This Year an exchange was made by the Abp of the Mannor of *Biſhopsburn* for *Bekesburn*, with Sir *John Gage*, Comptroller of the King's Houſhold. *Bekesburn*, anciently called *Livingsburn*, was healthfully and conveniently ſeated, lying an eaſy diſtance from *Canterbury*, whenſoever the Arch-biſhops were minded to be retired. This place ABp *Parker* took a great delight in, and intended greatly to enlarge by Buildings; but died before he began his Purpoſe. ABp *Cranmer* made conſiderable Buildings here, and probably would have done more, had he continued in his Prelacy. In the Year 1552, he finiſhed the *Gate-houſe* now ſtanding; as appears from the North and South ſides thereof, wherein are two Stones ſet in the Brick-work, with the Letters of his Name *T. C.* and Coat of Arms, and Motto, *Noſce Teipſum, & Deum*; together with the Date, 1552. This Mannor now returned to the Church again; from whence it had been for ſome time ſevered; only the Owners changed. For whereas, before the Diſſolution of the Monaſteries, it belonged to the Priors of *Chriſt-Church, Canterbury*; now it came to the Arch-biſhops. This Mannor was not given to *Chriſt-Church* till after the Year 1400. *Thomas Goldſtone*, a Prior of that Church, and a great Builder, built the Mannor-houſe for a Manſion for the Priors, and a Chappel annexed, and a new Hall adjoining to the Dormitory, and divers other Edifices there; as we learn from the Hiſtory of the Priors of *Canterbury* lately publiſhed. To which we may add a Record in that Church, to direct us in the Computation of the Time: *Viz.* Anno Dom. 1508. *In vigiliis S. Marci Capella dedicatur in Manerio de Lyvyngsborn, procurante Thoma Goldſton.* At the Diſſolution this was alienated and given to *Gage*; and from him it came to Arch-biſhop *Cranmer* and his Succeſſors. And the Bargain was confirmed by Act of Parliament, *Anno Henr.* 34.

The ABp lays *Bekesburn* to the See.

Angl. Sacra, Vol. 1. p. 148.

Records of *Chr.* Ch. *Cant.*

The Arch-biſhop, as he had opportunity, preferred Learned and Pious Men in his Dioceſs, in the Benefices of his Church; and ſuch who freely preached againſt the Pope, and his Superſtitions, againſt Images, and the Worſhip of them. The chief of theſe were *Nic. Ridley* (afterwards Biſhop of *London*) whom he made Vicar of *Herne*,

Learned Preachers preferred by the ABp.

An. 1541. *Herne*, and Prebend of *Canterbury*; and *John Scory* (afterwards Biſhop of *Chicheſter*) whom he made one of the ſix Preachers; *Michael Drum*, and *Lancelot Ridley*, worthy Men, were two more of the Six. Theſe he preferred, and divers others about through his Dioceſs, that ſet the Abuſes of Popery open before the Peoples Eyes in their Sermons. This ſo angred the Men of the old Religion, and particularly ſome of his own Church in *Canterbury*, that they detected them to the Arch-biſhop, by articling againſt them for their Doctrine. This they did this Year, when the Arch-biſhop viſited his Church. And about two Years after they did ſo again, as ſhall be taken notice of in due Seaſon.

The ABp makes ſome recant.

About this time it was, that *Serles* and *Shether*, two of the Six Preachers of *Canterbury*, were by the Arch-biſhop's Cenſure put to Recantation for ſome unſound Paſſages they had preached. Which made them ſuch Enemies to the Arch-biſhop, and ſuch Contrivers of his Ruin, by deviſing and drawing up a great number of Articles againſt him, if they could have accompliſhed their Deſign, as ſhall be ſeen hereafter under the Year 1543. It was obſerved of *Shether* at this time, that after the pronouncing his Recantation, or Declaration, he added theſe words, "Good Chriſtians, I take God to record, "that I never preached any thing to you in my Life but the Truth. And ſo in ſhort gave himſelf the Lie, and overthrew all the Recantation he had made before.

A Convocation. Their Buſineſs. *Fuller*'s Ch. Hiſt. from the Records of *Canterbury*.

The latter end of the Year there was a Convocation: Wherein one of the Matters before them was concerning the procuring a true Tranſlation of the New Teſtament. Which was indeed intended, not ſo much to do ſuch a good Work, as to hinder it. For having decried the preſent Tranſlation, on purpoſe to make it unlawful for any to uſe it, they pretended to ſet themſelves about a new One. But it was merely to delay and put off the People from the common uſe of the Scripture: As appeared plainly enough, in that the Biſhops themſelves undertook it. And ſo having it in their own Hands, they might make what delays they pleaſed. For in the third Seſſion, a Propoſition was made for the Tranſlation, and an Aſſignation to each Biſhop of his Task. As *Matthew* to the Arch-biſhop of *Canterbury*, *Mark* to the Biſhop of *Lincoln*, *Luke* to *Winton*, *John* to *Ely*: and ſo of the reſt. But the Arch-biſhop ſaw through all this. And therefore, in a Seſſions that followed after, told the Houſe from the King, to whom I ſuppoſe he had diſcovered this Intrigue, that the Tranſlantion ſhould be left to the Learned of both Univerſities. This was a Surprize to the Biſhops, who all, except *Ely* and S. *David*'s, proteſted againſt it, and began to undervalue the Sufficiency of the Univerſities, as much decayed of late; and that they were but young Men: and that the greateſt Learning lay in the Convocation-men. But the Arch-biſhop roundly ſaid, that *he would ſtick by his Maſter's Will and Pleaſure; and that the Univerſities ſhould examine the Tranſlation.*

Biſhops

An. 1541.

Biſhops Conſecrated.

May 29, being Sunday, *William Knight* was Conſecrated Biſhop of *Bath* and *Wells* by *Nicolas* Biſhop of *Rocheſter*, by Virtue of the Arch-biſhop's Letters to him, aſſiſted by *Richard* Suffragan of *Dover*, and *John* Suffragan of *Bedford*, in the Chappel of the ſaid Biſhop of *Bath*'s Houſe, ſituate in the *Minories* without *Aldgate*. *William Knight.*

September the 25*th*, *John Wakeman*, late Abbot of *Teuksbury*, was Conſecrated the firſt Biſhop of *Gloceſter*, by the Arch-biſhop, *Edmond* Biſhop of *London*, and *Thomas* Biſhop of *Weſtminſter* aſſiſting. *John Wakeman.*

John Chambre B. D. was Conſecrated firſt Biſhop of *Peterburgh*, *Octob.* 23. in the Cathedral Church of *Peterburgh*, in the Presbytery there, by *John* Biſhop of *Lincoln*, *Thomas* Biſhop of *Ely*, and *William* Biſhop of *Norwich*, by Commiſſion from the Arch-biſhop. *John Chambre.*

February the 19*th*, *Arthur Bulkeley*, in the Chappel of *John Incent* LL. D. Dean of St. *Paul*'s, by *John* Biſhop of *Sarum*, by virtue of Letters Commiſſional from the Arch-biſhop, *William* Biſhop of St. *David*'s and *John* Biſhop of *Gloceſter* aſſiſting. *Arthur Bulkeley.*

Robert King, another Abbot, and Titular Biſhop *Reonen*, Suffragan to the Biſhop of *Lincoln*, was this Year Conſecrated Biſhop of *Oxford*. The Date, or his Conſecrators I cannot aſſign, the Act being omitted in the Arch-biſhop's Regiſter. He was firſt a Monk of *Rewly*, a Priory without *Oxford*, of the *Ciſtertian* Order. Then Abbot of *Bruerne* in *Oxfordſhire*. After, Abbot of *Thame*, of which he was alſo called Biſhop: and laſtly of *Oſeney*. Both which he ſurrendred to the King at the diſſolution of Monaſteries. This Man, when Suffragan, preached at S. *Mary*'s in *Stamford*, where he moſt fiercely inveighed againſt ſuch as uſed the New Teſtament. In Q. *Mary*'s Reign he was a perſecutor of the Proteſtants, and died, 1557. *Robert King.*

CHAP. XXIV.

The King's Book reviſed.

An. 1542.

The King's Book reviſed by the ABp.

THE Arch-biſhop was this Year, among other things, employed in the *King's Book*, as it now was called, that is, *The Erudition of any Chriſtian Man*, ſpoken of before. For the King was minded now to have it well reviewed, and if there were any Errors, and leſs proper Expreſſions, to have them corrected and amended. And ſo to have it recommended unto the People as a compleat Book of Chriſtian Principles, in the ſtead of the Scripture; which upon pretence of their abuſe of, the King would not allow longer to be read. Accordingly a Correction was made throughout the Book: and the correct Copy ſent to *Cranmer* to peruſe. Which he did, and added his own Annotations upon various Paſſages in it at good length. And had it not been too long, I had tranſcribed it wholly out of a Volume in the *Benet*-College Library. But for a taſte take this that follows. In the Title, under his own Hand, was this written,

Animad-

An. 1542.

Animadverſions upon the King's Book.

Upon the Chapter of Original Sin.

Miſcellanea D. inter MSS. C.C.C.C.

For the firſt Offence of our Father Adam.] No Man ſhall be damned for the Offences of *Adam*, but for his own proper Offences, either *Actual*, or *Original*. Which Original Sin every Man hath of his own, and is born in it, although it came from *Adam*.

The principal means (*viz.* God's Favour) *whereby all Sinners attain their Juſtification*]. This Sentence importeth, that the Favour and Love of the Father of Heaven towards us, is the Means whereby we come to his Favour and Love. And ſo ſhould one thing be the Means to it ſelf. And it is not the uſe of Scripture to call any other the Means and Mediator for us, but only Jeſus Chriſt, by whom our acceſs is to the Father.

Having aſſured Hope and Confidence in Chriſt's Mercy, willing to enter into his perfect Faith.] He that hath aſſured Hope and Confidence in Chriſt's Mercy, hath already entred into a perfect Faith, and not only hath a Will to enter into it. For perfect Faith is nothing elſe but aſſured Hope and Confidence in Chriſt's Mercy.

Upon the Explication of the Tenth Commandment.

Without due Recompence.] This Addition agrees not well with the Coveting of another Man's Wife, wherein is no Recompenſation. And in the other things, although Recompenſation be made, yet the Commandment nevertheleſs is tranſgreſt and broken.

Upon another Chapter concerning Obedience to the Civil Power.

By his Ordinate Power.] This word *Ordinate Power* obſcureth the Sentence in the underſtanding of them that be ſimple and unlearned: and among the Learned it gendreth Contention and Diſputation, rather than it any thing edifieth. Therefore methinketh it better, and more plain as it is in the print, or elſe to ſay, *By his Ordinance*. For the Scripture ſpeaketh ſimply and plainly, *Poteſtati ejus quis reſiſtit?*

By theſe few Paſſages, which I have carefully taken out of the Arch-biſhop's own Book, may be ſeen of what a Critical and Exact Judgment he was.

Divers Diſcourſes of the ABp.

But beſides theſe *Adverſaria* in theſe Papers of the Arch-biſhop's Annotations, there be divers large Diſcourſes of his, upon ſeveral Heads of Religion, drawn up, as I conceive, upon the King's Command, to be inſerted into his Book above mentioned. I have extracted ſome of theſe Diſcourſes; as upon Faith, Juſtification, and Forgiveneſs of Injuries: Wherein may be ſeen his ſound Opinion in thoſe great Doctrines of Chriſtian Religion. I took alſo out of the ſame Volume, ſome *Specimen* of three other Diſcourſes of his. One with this Title, writ by his own Hand, *De Conſolatione Chriſtianorum*

anorum contra metum mortis. Ex Doctoribus Eccleſiaſticis. Compiled, I gueſs, as well for his own uſe, being not inapprehenſive of his tickliſh Station and Danger, from ſo many and implacable Enemies which he had, as to be inſerted in the aforeſaid Book. The others were two Exhortations, to take the Pains of Sickneſs well, and Adverſity patiently: the one taken out of *Cyprian*, the other out of S. *Auguſtin*, Lib. *De viſitatione infirmorum.* The *Specimen* of them are in the *Appendix*; as alſo the Diſcourſes of Faith, Juſtification, and Forgiveneſs of Injuries. *An.* 1542. N°. XXXI. N°. XXXII.

This Year *Boner* Biſhop of *London* ſet forth Injunctions for the Clergy of his Dioceſs, containing Directions for their Preaching and Converſation; together with a Catalogue of certain Books prohibited: Which the Curats were to enquire after in their reſpective Pariſhes, and to inform their Ordinaries of them, and of thoſe in whoſe poſſeſſions they found them. Among theſe Books were the Engliſh Teſtament of *Tindal*, and divers other Pieces of the ſaid godly and learned Man; ſome Prefaces and Marginal Gloſſes of *Thomas Matthews* in his Engliſh Bible. A Book of Friar *Barnes*. The Supplication of Beggars. The Practice of Prelates. The Revelation of Antichriſt. The Church of *John Raſtal*. The Diſputation between the Father and the Son. The Preface made in the Engliſh Primers by *Marſhal*. This *Marſhal* was he, I ſuppoſe, whoſe Chriſtian Name was *Cutbert*, and was D. D. and Arch-deacon of *Nottingham*, and died about 1549. At this Book I will ſtop a little, being a Book of Eminency and Remark in thoſe Times; and that hath ſuch a ſtrain of Truth and ſerious Piety in it, that it ſeems very probable, that the Arch-biſhop had a conſiderable hand it, and procured the Publication of it, *Cum privilegio Regali*. It was ſtiled *A Goodly Primer*, or *Book of Prayers*, and called *The King's Primer*. I ſpeak of the ſecond Edition, which was about the Year 1535. It began with an Admonition to the Reader, containing very ſharp and ſevere Reflections upon the Popiſh Devotions, and praying to Saints. And towards the concluſion, the Writer profeſſeth, "That this his Admo- "nition proceded neither of blynde Zele, or Affection, neyther "of Wyll or Purpoſe to offend or diſpleaſe any Man, moch leſs "than to diſpleaſe any Saint in Heven; and in no wyſe than our "bleſſed Lady, but evin of very pure Love to the Honour of "God, and Helth of Mennes Souls. The goodly Primer.

Then followeth a pious Expoſition of the Ten Commandments; and the Creed. Then is a general Confeſſion of Sin. Which goes according to the Commandments, after this manner: 1. I have not ſet my whole Belief, Confidence, Truſt and Hope in thee, *&c.* 2. I have divided thy Worſhip and Honour from Thee, and given it to thy Creatures, and to dead things, imagined of my own fond Fantaſy; I mean, in the miſuſing of Images. 3. I have abaſed thy Name, *&c.* 4. In the Sabbath-day I have not given my ſelf to hearing, reading and learning the Holy Scriptures, *&c.* Then comes an Expoſition upon the Lord's Prayer, and the Salutation.

An. 1542. Some ſhort Prayers. Some Graces before and after Meat; moſt of which are Graces ſtill retained in our Engliſh Primers, after the Catechiſm. And the Method of the Book is the ſame with our Childrens Primer now in uſe. In this Edition there was a Litany added, with a Preface before it, directly againſt praying to Saints, and ſhewing the difference of the Caſe, between preſenting our Petitions to God, and preſenting a Petition to an Earthly King: that though this latter cannot be done without the mediation of ſome Servant of the King, yet the former may be done immediately to God, in the Name of Chriſt. Beſides, he ſaid, there were many doubtful Saints: that many Saints canonized by the Biſhop of *Rome*, whether they were Saints or no, he committed to the ſecret Judgment of God. By this taſte of the Preface, you eaſily ſee, why Biſhop *Boner* placed it among the prohibited Books, to be diligently ſearched for. The Litany the Author added, for the ſake of many People, that thought there could be no right Prayers without they were in the old form of Proceſſions, which were by way of Litany, or Supplication to Angels and Saints. And ſo he writ in this Preface, that it was for the Contentation of ſuch weak Minds, and ſomewhat to bear their Infirmities, that he had at this his ſecond Edition of the Primer, cauſed the Litany to be printed. In this Litany all doubtful Saints are left out, and he addreſſeth only to the Holy Angels S. *Michael*, S. *Raphael*, &c. to pray for us; And the Bleſſed Apoſtles, S. *Peter*, S. *Paul*, S. *Andrew*, &c. The Prayer for the King, nameth K. *Henry* VIII, and his gracious Son Prince *Edward*. In the Kalendar *Thomas a Becket*'s Days are ſtill retained in red Letters. But I ſuppoſe that was done of courſe by the Printer, uſing the old Kalendar. In the ſame Book is a large and pious Paraphraſe on *Pſalm* LI. A Dialogue between the Father and the Son. Meditations on Chriſt's Paſſion; and many other things.

The ABp inſtrumental to the Reformation in *Scotland.*

By ſomewhat that happened this Year, the Arch-biſhop proved very inſtrumental in promoting the Reformation of corrupt Religion in the Neighbouring Nation of *Scotland*: which this Year had received a great Overthrow by the Engliſh Army; and great Numbers of Scotiſh Noblemen and Gentlemen were taken Priſoners, and brought up to *London*, and after diſpoſed of in the Houſes of the Engliſh Nobility and Gentry, under an eaſy Reſtraint. The Earl of *Caſſillis* was ſent to *Lambeth*; where the good Arch-biſhop ſhewed him all Reſpects, in providing him with Neceſſaries and Conveniences, but eſpecially in taking care of his Soul. He detected to him the great Errors of Popery, and the Reaſons of thoſe Regulations that had been lately made in Religion in *England*. And ſo ſucceſsful was the Arch-biſhop herein, that the Earl went home much enlightned in true Religion; which that Nation then had a great averſion to, for they highly miſliked the Courſes King *Henry* took. Which Prejudices the King underſtanding, endeavoured to take off, by ſending *Barlow* Biſhop of S. *Davids* to *Scotland*, with the Book of *The Inſtitution of a Chriſtian Man*. Which nevertheleſs made

Hiſt. Reform. Vol. I. p. 320.

made no great Impreſſion upon that People. But this that happened to the *Scotiſh* Nobility, that were now taken Priſoners, and eſpecially this Gueſt of the Arch-biſhop, becoming better enclined to Religion by the Knowledg they received while they remained here, had a happier Effect, and brought on the Reformation that after happened in that Kingdom. *An.* 1542.

The Parliament being ſummoned in *January*, in order to the King's making War with *France*, (whither he intended to go in Perſon) the Arch-biſhop reſolved to try this Occaſion to do ſome good Service again for Religion, which had of late received a great ſtop. His Endeavour now was to moderate the ſevere Acts about Religion, and to get ſome Liberty for the Peoples reading of the Scripture. *Cranmer* firſt made the Motion, and four Biſhops, *viz. Worceſter*, *Hereford*, *Chicheſter* and *Rocheſter*, ſeconded him. But *Wincheſter* oppoſed the Arch-biſhop's Motion with all earneſtneſs. And the Faction combined with ſo much Violence, that theſe Biſhops and all other fell off from the Arch-biſhop; and two of them endeavoured to perſwade the Arch-biſhop to deſiſt at preſent, and to ſtay for a better Opportunity. But he refuſed, and followed his Stroke with as much vigour as he could; and in fine, by his perſwaſion with the King and the Lords, a Bill paſt. And the King was the rather inclined thereunto, becauſe he being now to go abroad upon a weighty Expedition, thought convenient to leave his Subjects at home as eaſy as might be. So with much ſtruggling, an Act was paſt, intituled, *An Act for the Advancement of True Religion, and the Aboliſhment of the contrary.* In this Act, as *Tindal*'s Tranſlation of the Scriptures was forbidden to be kept or uſed, ſo other Bibles were allowed to ſome Perſons, excepting the Annotations and Preambles, which were to be cut or daſhed out. And the King's former Proclamations and Injunctions with the Primers, and other Books printed in Engliſh, for the Inſtruction of the People before the Year 1540, were ſtill to be in force, which it ſeems before were not. And that every Nobleman and Gentleman, might have the Bible read in their Houſes: and that Noble Ladies, and Gentlewomen, and Merchants might read it themſelves. But no Men or Women under thoſe Degrees. That every Perſon might read and teach in their Houſes, the Book ſet out in the Year 1540, (which was, *The neceſſary Erudition of a Chriſtian Man*) with the Pſalter, Primer, *Pater noſter*, *Ave*, and Creed in Engliſh. But when *Wincheſter* and his Party ſaw that they could not hinder the Bill from paſſing, they clogged it with Proviſoes, that it came ſhort of what the Arch-biſhop intended it; as that the People of all ſorts and conditions univerſally might not read the Scriptures, but only ſome few of the higher Rank. And that no Book ſhould be printed about Religion without the King's Allowance. And that the Act of the Six Articles ſhould be in the ſame Force it was before.

An Act procured by the ABp.

Hiſt. Refor. Vol. 1. p. 321.

An. 1542.

A Biſhop Conſecrated.

Paul Buſh.

June the 25*th*, being Sunday, *Paul Buſh*, Provincial of the *Bonhommes*, was conſecrated the firſt Biſhop of *Briſtol*, by *Nicolas* Biſhop of *Rocheſter*, aſſiſted by *Thomas* Biſhop of *Weſtminſter*, and *John* Suffragan of *Bedford*. This Conſecration was celebrated in the Pariſh-Church of *Hampton* in the Dioceſs of *Weſtminſter*.

CHAP. XXV.

An. 1543.

Preſentments at a Viſitation.

The King's Book publiſhed by Authority.

BY the Act above-mentioned, the generality of the People were reſtrained from reading the Holy Scriptures. But in lieu of it was ſet forth by the King and his Clergy, in the Year 1543, a Doctrine for all his Subjects to uſe and follow; which was the Book aboveſaid: and all Books that were contrary to it, were by Authority of Parliament condemned. It was printed in *London* by *Thomas Barthelet*. This Book the Arch-biſhop enjoined to be made publick in his Dioceſs, (as I ſuppoſe it was in all other Dioceſſes throughout the Kingdom) and allowed no preaching or arguing againſt it. And when one Mr. *Joſeph*, once a Friar in *Canterbury*, now a learned and earneſt Preacher, (and who was afterward preferred to *Bow-Church* in *London*) had attempted to preach againſt ſome things in the Book, the Arch-biſhop checked and forbad him: For indeed there were ſome Points therein, which the Arch-biſhop himſelf did not approve of, foiſted into it by *Wincheſter*'s Means and Intereſt at that time with the King. Which Biſhop, politickly as well as flatteringly, called it *The King's Book*, a Title which the Arch-Biſhop did not much like; for he knew well enough *Wincheſter*'s Hand was in it. And ſo he told him plainly in K. *Edward*'s Time, when he might ſpeak his Mind; telling him in relation thereunto, That *he had ſeduced the King*. But becauſe of the Authority of the Parliament ratifying the Book, and the many good and uſeful Things that were in it, the Arch-biſhop introduced and countenanced it in his Dioceſs, and would not allow open preaching againſt it.

A Viſitation at *Canterbury*.

The Arch-biſhop, about the Month of *September*, held a Viſitation in *Canterbury*: chiefly becauſe of the Jangling of the Preachers, and the divers Doctrines vented among them, according as their Fancies, Intereſts or Judgments led them. The Viſitation proceeded upon the King's Injunctions and other late Ordinances. And here I ſhall ſet down before the Reader ſome of the Preſentments, as I take them from an Original in a Volume that belonged to this Archbiſhop. Wherein notice may be taken, what ignorance was then in ſome of the Prieſts; what bandying againſt one another, and what good Progreſs the Goſpel did begin to make, and what good Numbers of Prieſts and Lay-men there were, that favoured of the Goſpel-Doctrine.

Intit. Accuſatio *Cranmer*, inter MSS. C.C.C.C.

Preſentments.

Sir *Humphrey Chirden*, Parſon of S. *Elphins*, on a Sunday in Lent, ſaid,

ſaid, "If *Judas* had gone to God and confeſſed his Fault, ſaying "*Peccavi*, as he went unto the Prieſts, he had not been damned. This Paſſage was plain enough levelled againſt confeſſing to a Prieſt. But this was preſentable, becauſe againſt the Six Articles. *An.* 1543.

One *Lancaſter*, the Parſon of *Pluckley*, was preſented, becauſe that when one *Giles* ſaid, That he bleſſed himſelf daily and nightly, ſaying, *In nomine Patris, & Filii & Sp. Sancti*; and then ſaid, In the Honour of God and our Lady, and all the company of Heaven, and for all Chriſten Souls, that God would have prayed for, a *Paternoſter*, an *Ave*, and a Creed; the ſaid Parſon ſaid to him, That if he knew it of Truth, that the ſaid *Giles* uſed the ſame form of Prayer, he would not accompany him, nor once drink with him.

Vincent Ingeam, a (Juſtice of Peace I ſuppoſe) commanded, on *Eaſter* Munday, 33° of the King, that no Man ſhould read, or hear the Bible read, upon pain of Impriſonment: and caſt two into Priſon, the one for ſpeaking againſt him therein, and the other for ſhowing him the King's Injunctions concerning the ſame. He repugned againſt the Doings of the Commiſſary, for taking down the Image of S. *John*, by the King's Commandment. Where I find, among other witneſſes to this, one *Daniel Cranmer*, a Relation doubtleſs of the Arch-biſhop.

Sir *Thomas*, Curate of *Sholden*, and *Thomas Sawier* ſet up again four Images, which by the King's Commandment were taken down, for Abuſes by Pilgrimages and Offerings: *viz.* S. *Nicolas*, S. *Stephen*, S. *Laurence*, and our Lady.

Another accuſed for forſaking his own Pariſh-Church at the time of *Eaſter*, two Years together, [not liking his Pariſh-Prieſt for his affection to the Goſpel] and for going to *Walſingham* [in Pilgrimage!] and that he would at no time ſhew to the Vicar a lawful Certificate, that he had received the Bleſſed Sacrament at the time commonly accuſtomed, as a Chriſten Man ought to do. And obſtinately refuſed to learn his *Pater Noſter*, *Ave*, *Credo*, and Ten Commandments in Engliſh, according to the King's Injunctions.

Sir *Edward Sponer*, Vicar of *Boughton*, had not declared to his Pariſhioners the right uſe of Ceremonies, neither ſhewed the difference between them, and Works commanded by God, as he is commanded by the King's Proclamation. He had not preached againſt the Biſhop of *Rome* his uſurped Power, and ſet forth the King's Supremacy, as he is bound by the King's Injunctions, and other his Proceedings. He hath not preached his Quarters Sermons, neither at *Boughton*, nor at his Benefice in the Merſh. He never declared, that the Even of ſuch Saints, whoſe Days be abrogated, be no Faſting-days.

The Arch-deacon of *Canterbury* (that was *Edmund* the Arch-biſhop's Brother) the morrow after the Aſcenſion was three Years, took out of the Church of S. *Andrews* in *Canterbury*, three lamp Tapers brenning before the Sacrament, and a Coat from a Rood, and did violently break the Arms and Legs of the Rood.

Sir *William Kemp*, Vicar of *Northgate*, had not read the Bible ſince Pentecoſt, as he was commanded by the Ordinary. He doth not declare to his Pariſhioners the right uſe of Holy Water, Holy Bread, bearing

An. 1543. bearing of Candles upon Candlemaſsday, giving of Aſhes, bearing of Palms, creeping to the Croſs. For lack wherof the moſt part of the ſaid Pariſh be as ignorant in ſuch things, as ever they were. And many of them do abuſe Holy Water, inſomuch that againſt Tempeſts of Thunder and Lightning, many run to the Church for Holy Water to caſt about their Houſes, to drive away Evil Spirits and Devils, notwithſtanding the King's Proclamations in the ſame. He hath not read to them the King's Injunctions, as he ought to do, by reaſon whereof his Pariſh be blind and ignorant in them.

Bartholomew Joy confeſſed to his Curate in general, ſaying, I am a Sinner. And when the Vicar asked him, wherein he had ſinned, he anſwered, that he had confeſſed himſelf to the Lord already, and that he would make none other Confeſſion at that time; and ſo departed.

John Toſts, *Chriſtopher Levenyſh*, *Bartholomew Joy*, in the 30*th* of the King, pulled down all the Pictures in the Church of *Northgate* in *Canterbury*, except only the Rood, *Mary* and *John*, the Twelve Apoſtles, the Picture of our Lady and S. *John* Baptiſt. And in the thirty fourth of the King, *Toſts* pulled down the Picture of our Lady, and had her and the Tabernacle home to his Houſe, and there did hew her all to Pieces. And at another time, the ſame *Toſts* openly, with a loud Voice, read the Bible in Engliſh in the Church to his Wife, *Sterkies* Wife, *George Toſts* Wife, to the Midwife of the ſame Pariſh, and to as many others as then were preſent.

Joanna Meriwether of S. *Mildreds* Pariſh, for diſpleaſure that ſhe bare towards a young Maid, named *Elizabeth Celſay*, and her Mother, made a Fire upon the Dung of the ſaid *Elizabeth*; and took a holy Candle, and dropt upon the ſaid Dung. And ſhe told unto her Neighbours, that the ſaid Enchantment would make the Cule of the ſaid Maid to divide into two parts.

Rafe, the Bell-ringer of *Chriſt-Church*, at the Burial of Dr. *Champion*, [the Arch-biſhop's Chaplain] after the Prieſt had cenſed his Grave, and a Boy was bearing away the Cenſers and the Coals, called after the Boy, and took the Cenſers, and poured the hot Coals upon him in his Grave, to the great ſlander of the ſaid Dr. *Champion*, as though he had been an Heretic, worthy burning. Alſo he ſaid, the King was content that all Images ſhould be honoured as they were wont to be.

Coxſon, Petty Canon of *Chriſt-Church*, made his Teſtament, by the advice of Mr. *Parkhurſt*, Mr. *Sandwich* and Mr. *Mills*, Canons of the ſaid Church; and gave and bequeathed to every Vicar of *Chriſt-Church* twenty Pence, that had a pair of Beads, and would ſay our Lady Pſalter for his Soul departed. And this was executed according to the Will.

The Parſon of *Alyngton* never preached in the Church of *Alyngton*, nor declared againſt the uſurped Power of the Biſhop of *Rome*, nor ſet forth the King's Supremacy according to the King's Proclamations, Letters and Injunctions. He hath been a great ſetter forth in his Pariſh of the Maid of *Kent*, Pilgrimages, fained Relicks, and other ſuch Superſtitions; and yet never recanted, and reproved the ſame, according to the King's Majeſty's Injunctions. He hath not declared to his Pariſhioners, that the Eves of ſuch Holy-days as be abrogate,

abrogate, be no Faſting-days, according to the King's Injunctions. So upon the Sundays, Candlemaſs-day, Aſh-wedneſday, Palm-Sunday, and Good-Friday, he hath not declared the true uſe of the Ceremonies, uſed thoſe Days according to the King's Proclamation. *An.* 1543.

The Curate of *Stodmerſh* did diſſuade Men from eating of White-meats the laſt Lent, and rebuked them that did eat White-meats. About Alhallontide was twelve-month he preached in S. *Dunſtan*'s Church beſide *Canterbury*, that *Men ſhould love God, and fear God, but not to truſt him too much.*

Turnor, in the time of his being at *Chartham*, did caſt no Holy Water, neither before the Sacrament, nor upon any Altar in the Church, (except the high Altar.) Nor alſo before the Crucifix in the Rood-loft, according to the laudible Ceremony. He chriſtned three Children upon one day, and did not anoint them with Holy Oil, neither upon Back nor Belly. He neither incenſed the Crucifix in the Rood-loft, nor any Altar in the Church, except the high Altar: Nor diſtributed any Holy Candles among his Pariſhioners, as hath been accuſtomed.

Sir *James Newnam* and one *Lawrence*, took down an Image of our Lady; to the which was no Offering, except Candles at the Purification of Women: nor any Miracles noted to be done there by the ſaid Image.

Scory, one of the ſix Preachers, ſaid, that much Superſtitions were uſed in the Church, as making of Croſſes upon Palm-Sunday, ſetting of them up, and Bleſſing them with the Holy Candles; Ringing of Bells in the Thunder. "For think you, ſaid he, that the Devil "will be afraid, or flee away at Croſs-making, hurling of Holy Water, "ringing of Bells, and ſuch other Ceremonies; when he was not a-"fraid to take Chriſt himſelf, and caſt him on his Back, and ſet him "on a Pinacle? Thoſe things that be good of themſelves, may not "utterly be put away, although they be abuſed. For then the Holy "Sacrament of the Altar ſhould be ſet aſide, which is daily bought "and ſold.

Serles, one of the ſix Preachers, in a Sermon ſaid, "If the Preacher "preach Error and erroneous Doctrine, the ſimple Man, though he "receive it and believe it, it doth not infect nor corrupt him. And "this he repeated twice. He ſaid alſo, that *Moſes* ſent Letters from "Hell, to teach the State thereof, and how Men ſhould live. And "another likewiſe out of Heaven. *Item*, they ſay, (ſaid he) that only "Faith juſtifies, and that it maketh no matter how we do live: Chriſt "died for us, and by his Blood hath waſhed all our Sins away; there-"fore what needeth us to faſt or pray?

Sandwich a Canon of *Chriſt's-Church*, ſaid in his Sermon in the Year 1542. "Whereas a good Chriſtian or Evil, preach-"ed unto you truly the Word of God, as I report me to the "Conſcience of you all; yet ſome that have evil Ears, did Evil "report of me. But if their Ears were cut off, as *Malchus*'s was, "and ſet up where every Man might wonder at them, I think "therein a Man ſhould not wiſh much againſt Charity. At another "time, in the Year 1543. he ſaid in his Sermon, Some, if they are "given to Goodneſs, to follow the Decrees of Holy Church, to kneel

"before

An. 1543. "before the Bleſſed Sacrament, they will counſel them from the ſame, "and ſay, *Deus in manufactis Templis non habitat.* They will have "none of the Holy Doctors. They will not have S. *Auguſtin*, S. *Am-*"*broſe*, S. *Hierom*, S. *Gregory*, *Baſil*, *Gregory Nazianzen*, &c. Since "the time we have been given to new Fangles, the Spirit of new "Fangle hath brought in the Spirit of Error. But what Remedy then, "ſaid he, to obtain the Spirit of Truth again? Of that, ſaid he, I "ſpake the laſt time that I preached, and ſhewed you that we muſt re-"turn where we went out. We muſt return to our Dog, to our Con-"ſcience again; and that will certify us where is the Truth.

Shether, one of the ſix Preachers, ſaid, "That there was one ſtrait "Way to the Truth, in which we & all Men have gone a long time; "ſaving a few now of late, not being content to follow that Trade, "have wandred in divers Pathways to ſeek a neerer way to the Truth. "But they are like unto one, that being clean loſt, was fain to ask "which way he might go to the end of his Journey? And to ſuch it "was anſwered, You be clean out of the Way, and there is none other "means for you, but even to turn back again, and to begin your Jour-"ney again where you left. Nothing at all, as the Informer adds, admoniſhing the People of the Way, which Men had loſt, by defend-ing and retaining the Uſurpations of *Rome*: Nor no mention, that the King's Majeſty hath reformed the Abuſes of Superſtitious Reli-gion. But even as one, that would have all things honeſtly refor-med, to revert again into their Superſtition, for the maintenance of all Blindneſs and Error, commanded every Man to turn back, and to begin where they left.

Dr. *Willowby* the Vicar of *Chilham*, keepeth ſtill in his Church a certain Shrine gilt, named S. *Auſtin*'s Shrine: Which Shrine was conveyed from S. *Auſtin*'s of *Canterbury*, unto the Pariſh-Church of *Chilham*, at the ſuppreſſion of the Monaſtery of S. *Auſtin*'s. *Item*, a Rood there, which had Shoes of Silver, being a Monument of Pil-grimage, or Offering, ſtandeth yet ſtill, being only ſpoiled of the Monument. He ſaid, Images had Power of God to help ſick People, vowing unto them, the Communication then being of our Lady of *Cutupſtreet*, between the ſaid Vicar and own *Dawſon* of *Chartham*, a Miller. *Memorandum*, that *Potter*'s Wife was baniſhed out of *Fe-verſham*, for her ſuſpect lying with Dr. *Willowby*, and alſo was com-pelled to forſake *Chilham* for the ſame, about two or three Years paſt; and yet ſhe remains in the Company of the ſaid Doctor.

Serles, mentioned before, in a Sermon made in the Chapter-houſe of *Chriſt's-Church*, *An.* 1543, ſaid, Some that occupy this place of Preach-ing, ſay no Mattins, Maſs nor Even-ſong once in a Quarter. They be never ſeen confeſſed, nor to occupy Porteous, nor Maſs-Book. Theſe uſe no Vocal Prayer: Beware of their Doctrine. In the Church of *Leneham* in the Day of Aſſumption, he ſaid, That as the Moon is in the Full at fourteen Days, even ſo *Mary* was conceived fully with Chriſt, when ſhe was fourteen Years old. *Item*, he ſaid, That if one had looked in *Mary*, when ſhe was full conceived with Chriſt, he ſhould have perceived him in his Mother's Womb, with a Buſh of Thorns on his Back: For he was Crucified, Crowned, and pricked with Thorns. That *Mary* bare Chriſt poorly; for ſhe had

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no Fire, but begged a Coal of one, and a Stick of another to warm her Child. He preached, that *Mary* nouriſhed her Son with Milk, but not with material Milk, but with Milk that came from Heaven: For no Woman elſe can nouriſh her Child with material Milk, than ſhe that is conceived by knowledg of Man. [And no queſtion this Heavenly Milk came along the milky Way.] That all the whole Faith of the World remained in *Mary* only for the ſpace of three Days and three Nights. That Faith was dead in the Apoſtles, and in all the World, from the Death of Chriſt till his Reſurrection, and remained in the Virgin *Mary* whole and only. That the Sorrows that ſhe had, were greater and more painful than Chriſt's, but for Death only. That Chriſt deſcended into Hell, and roſe the third Day and aſcended into Heaven, and many more with him; ſaying thus, *Multa corpora aſcenderunt cum Chriſto, ut perhiberent teſtimonium.* In *Aſhford* he preached, that Prayer was not acceptable with God, but in the Church only, and no where elſe; alledging this Text, *Domus mea domus orationis vocabitur.* Then and there he ſaid alſo, You Fellows of the new Trick, that go up and down with your Teſtaments in your Hands, I pray you what Profit take you by them? [this laſt Paſſage relating to the Teſtament, was interlined by *Cranmer* himſelf]. As *Adam* was expulſed out of *Paradiſe* for meddling with a Tree of Knowledg, even ſo be we for meddling with the Scripture of Chriſt. He ſaid, There were ſome that ſaid, that part of the *Ave Maria* was made to a Strumpet. That Chriſt in the Goſpel confounded *Mary Magdalene* with two Parables, likening her to an Aleſtake, and to a poor Woman whom an Emperor had married, and in his preſence did lie with a leprous Lazar-man. *Anno* 1542, Preaching in *Kennyngton*-Church on Good-friday, he ſaid, That as a Man was creeping to the Croſs upon a Good-friday, the Image looſed it ſelf off the Croſs, and met the Man before he came to the Croſs, and kiſs'd him. At the Funeral of Mr. *Boys*, he preached, That by the receiving of the Sacraments and Penance, all a Man's deadly Sins were forgiven clearly, but the venial Sins remained; and for them they that died ſhould be puniſhed, except they were relieved by Maſſes and Dirges after their Death. [This that follows is *Cranmer*'s hand,] He preacheth no Sermon, but one part of it is an Invective againſt the other Preachers of *Chriſt's Church*.

Shether preached at *Sandwich* in the Year 1542, That Baptiſm taketh away but only Original Sin. At another time there, That every Man, ſince the Paſſion of Chriſt, hath as much Liberty and Free-will, as ever *Adam* had in *Paradiſe* before his Fall. That the new Preachers, with the liberty of the Goſpel, have cauſed our Livings to be worſe than the Turks. That *Zacharias*, and *Elizabeth* his Wife, kept all the Commandments of God; and that it was a light thing for every Man to keep them, if he would. That Chriſt and Baptiſm did nothing elſe but waſh away Original Sin: and that if any Man after Baptiſm did fall, he muſt purchaſe Remiſſion of his Sins by Penance, as *Mary Magdalene* did. That a certain King was ſick of a Leproſy, and had a Viſion to go to *Jordan* to be waſhed, and ſhould be whole. And as he was in his good Intent going, he thought that he had as good and ſweet Water in his own Country, as that

An. 1543.

An. 1543. was; and ſo returned back and waſhed himſelf therein, but nothing at all he thereby mended: And then he went to *Jordan*, and ſo was made whole. He compared Man's Conſcience to a Dog. Beware of theſe falſe Preachers, which preach to you new Fangles. Will you know how to diſcern a true Preacher from a Falſe? You have a Dog, which is your Conſcience: Whenſoever you ſhall come to any Sermon, ask your Dog, What he ſaith unto it? If he ſay, it be good, then follow it: but if your Dog bark againſt it, and ſay it is naught, then beware and follow it not. Adding theſe words, If you will ask your Conſcience, What ſhe thinks of ſuch new Fangles as are brought into the Church of God, ſhe will ſay, that they be naught. He alſo preached, that Men now-a-days ſay, that Holy Water ſignifieth of Chriſt Blood. O! theſe are very glorious words. But it is not fit, good Chriſtians, that ſuch new Fangles and Fantaſies of Men ſhould be brought into the Church of God. *Item*, In all his Sermons he commonly uſeth to make Invectives againſt the other Preachers of this Cathedral Church; making the People believe, that the Preachers of the Church, preach nothing but a carnal Liberty, new Fangles, new Auricular Confeſſion, Prayers, Faſting, and all good Works. This laſt is added by *Cranmer*'s Hand, as are alſo ſeveral other Paſſages above, according as he himſelf took the Examination.

And as the Goſpellers thus articled againſt the Papiſts, ſo the Papiſts were as hot in drawing up Articles againſt the Goſpellers.

Scory, before-mentioned, was accuſed, that he preached in a Sermon at S. *Elphies*, on Aſcenſion-day 1541. That there was none in Heaven but Chriſt only; [meaning, I ſuppoſe, as Mediators there with God, in oppoſition to the Interceſſion of Saints]. Then followeth, writ by *Cranmer*'s hand, theſe words; "The Witneſſes a-"gainſt him, were *Bradkirk* Prieſt, *Shether*, *Marden*, *Colman*; Adding, "Theſe four be Witneſſes againſt all the Articles of *Ridley* "and *Scory*, in the firſt Detection made to me two Years paſt. Then follow more Accuſations of *Scory*. He preached in *Auguſt* laſt, in the Chapter-houſe of *Chriſt's-Church*, That no Man may pray in any wiſe in Latin, or other Tongue, except he underſtand what he prayeth. And that Prieſts and Clarks do offend, taking any Money or Reward for ſaying *Dirige* and Maſs. He ſaid, that ſome Preachers brought in their Sermons *Geſta Romanorum*, perſwading to the People, that it was the Goſpel or the Bible. Another time, *Anno* 1541, he preached in Lent in *Chriſt's-Church*, *Canterbury*, That only Faith juſtifies; and he that doth deny, that only Faith doth juſtify, would deny, if he durſt be ſo bold, that Chriſt doth juſtify. He preached at *Chriſt's-Church* another time, That the Supper of the Lord, which is *Sacrificium* & *Hoſtia*, is not *Hoſtia pro peccatis*, but *Hoſtia Laudis*. He preached at *Faverſham*, *Anno* 1542, in the Feaſt of Dedication, That the Dedication of material Churches was inſtituted for the Biſhops Profits; and that he could not ſee by Scripture, that they might uſe any ſuch Faſhions for that purpoſe, as for Conjuration. And then they muſt conjure the Devil out of the Ground, or out of the Lime and Stones. And if ſo, then it were as neceſſary for every Man's Houſe to be conſecrate or dedicate. Admit, quoth he, that

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the Dedication of the ſame were lawful, yet the Biſhops ſhould always preach, (for that is their Office); and other Men might and may conſecrate them as well as they. *An.* 1543.

Item, This ſumptuous adorning of Churches, is againſt the old Faſhion of the Primitive Church. They had no ſuch Copes, nor Chalices, nor other Jewels, nor Gildings, nor Paintings of Images, as we now have. And therefore if I were Curate, I would ſell all ſuch things, or lay them to pledg to help the Poor.

At *Chriſtmaſs* laſt there was a general Proceſſion by the King's Majeſty, and Mr. *Scory* preached theſe words: "Every Country hath "a Cuſtom to chuſe a Patron. As *England* hath choſen S. *George*; "*Scotland*, S. *Andrew*, &c. thinking, rather by interceſſion of Saints "to obtain the Victory of their Enemies. But, good People, quoth "he, foraſmuch as Saints be circumſcript, it is not poſſible for the "Saint that is in the North, to hear the Prayer that is made in the "South; nor that Saint that is in the South, to hear the Prayer that is "made in the North. But this laſt Paſſage of the *Chriſtmaſs* Sermon "hath a Croſs ſtruck through it.

Ridley, the Prebendary, was charged, *Sept.* 22. 1543, that he preached at S. *Stephens*, in the Rogation Week, *Anno Reg.* 32. that Auricular Confeſſion was but a meer poſitive Law, and ordained as a godly Means for the Sinner to come to the Prieſt for Counſel; but he could not find it in Scripture. And that there was no meeter Terms to be given to the Ceremonies of the Church, than to call them *Beggarly Ceremonies*. That *Te Deum* hath been ſung commonly in Engliſh at *Herne*, where the ſaid Mr. Doctor is Vicar.

Brooks, one of the ſix Preachers, was accuſed for preaching, That all Maſters and Miſtreſſes were bound to eat Eggs, Butter and Cheeſe in Lent, to give Example to their Houſholds to do the ſame. [This the Papiſts thought a breaking of Lent, to allow this eating of White-meats, whereas Fiſh only ought to be eaten.] And he thought, that the Ceremonies of the Church were but *Beggarly Ceremonies*, and that was the meeteſt Term he could give them.

Thomas Carden, Vicar of *Lime*, in a Lenten-Sermon, *Anno* 1543, ſaid, He ſuppoſed S. *Katharine* was rather a Devil in Hell, than a Saint in Heaven. And that the People ſaid naught, and that this term was naught to ſay, That they ſhould receive their Maker at *Eaſter*; but they ſhould ſay, we ſhall receive our Houſel. He preached, That the Water in the Font is no better than other Water is.

Drum, one of the ſix Preachers, in the Year 1543, preached in a Sermon made in *Chriſt's-Church*, that we may not pray in an Unknown Tongue; for if we do, we do but mock with God, and of God we be mocked. As if a Man do come to a Lord, and babble to him words he knoweth not, the Lord will but mock him, and account him for a Fool. So thy Prayer, Man, not underſtood, is but babbling; and for that before God thou art but a Fool. Your Pſalmody and Song in the Church is ſo taken with God, if that you, which do occupy your ſelves therein, do not underſtand it. And thou, that ſo babbleſt, doſt break the Command of God: For it is written, *Non accipies nomen Dei in vanum.* And you do call on God

An. 1543. vainly, when you do call upon him in a Tongue that you underſtand not. Wherefore to ſuch as know not the Latin, it muſt be needful to pray in the Mother-Tongue. *Item*, That the Material Church is a thing made and ordained to content the Affections of Men, and is not the thing that pleaſeth God, nor that God requires; but is a thing that God doth tolerate for the weakneſs of Men. For as the Father contenteth his Child with an Apple, or a Hobby-horſe; not becauſe theſe things do delight the Father, but becauſe the Child, ruled by Affections, is more deſirous of theſe things than the Father is rejoiced in the Deed: So Almighty God, condeſcending to the Infirmities of Man, and his weakneſs, doth tolerate material Churches, gorgeouſly built, and richly decked; not becauſe he requires, or is pleaſed with ſuch things. This *Drum* was one of the *Cambridg* Men, that Cardinal *Wolſey* tranſplanted into his College at *Oxon*, and who ſuffered Impriſonment there ſome time after with *Cox* and *Frith*, and divers others of the ſame College for Matters of Religion. But however *Drum* afterwards fell away into Papiſtry.

Lancaſter, Parſon of *Pluckley*, uſeth not in the Church-porch any Hally Water, according to the laudable Cuſtom of the Church. A great part of his Pariſh uſeth not to receive Hally Bread. Going on Proceſſion, he uſeth not to rehearſe *Sancta Maria*, nor any other Saints Names.

The Curate of *Much Mongam*, going on Proceſſion, refuſeth, and will in no wiſe ſing, nor ſay, the Litany in ſuch manner as all other Curates do.

Reflections upon the former Preſentments.

All theſe Collections I have made out of the Original of this Viſitation of the Arch-biſhop. Wherein may be ſeen the particular Matters in theſe Times vented and toſſed about in the Pulpits; the triſling way of Popiſh Preaching, conſiſting in ridiculous lying Fables and Stories, as is uſed ſtill in the Popiſh Countries; and with how much more Solidity, Truth and Reaſon the Sermons of thoſe, who favoured the Goſpel, were repleniſhed. We may obſerve here alſo, how diligent our Arch-biſhop was in his care of his Dioceſs, and the pains he took to come to a perfect Detection of his Clergy, in order to their Regulation, and divers other things, which an ingenious Reader will take notice of.

The Prebendaries and Preachers admoniſhed by the ABp.

The Arch-biſhop had all the Prebendaries and Preachers before him in his Conſiſtory, at *Croydon*, on Trinity-Sunday was twelve Month; where he argued with them, inſtructed, rebuked, exhorted them, according as he ſaw needful for ever Man, with relation unto the Articles above-ſaid. He told *Serles*, who had preached in favour of Images in Churches, as Repreſentatives of Saints, and not Idols, "That *Imago & Idolum* was one thing; but the one was the Latin, "the other the Greek. To which *Gardiner*, a Prebend of the "Church, replied, That he did not think, that an Image and an Idol "was one, but that an Image, not abuſed with Honor, is an Image, "and not an Idol. This ſaying of the Arch-biſhop did ſo gaul them, that they took occaſion after, in their Sermons, to confute it. And they lyingly reported in *Canterbury*, that the ABp ſhould ſay, He would be even with *Gardiner*, or that *Gardiner* ſhould repent his reaſoning

reaſoning with him. Whereas all that *Cranmer* ſaid, was, that the Communication that *Gardiner* had that Day, ſhould be repeated again at his Grace's coming to *Canterbury*. The ſame day the Arch-biſhop told them, that he had ſet in their Church ſix Preachers, three of the old Learning, and three of the New. Now *Gardiner* told him, he thought that would not be for the moſt quietneſs in Preachers. The Arch-biſhop replied, that he had ſhewed the King's Grace what he had done in that Matter, and that the King's Pleaſure was, that it ſhould be ſo. He then alſo gave them Warning, that none ſhould inveigh againſt others in their Sermons. *An.* 1543.

CHAP. XXVI.

A black Cloud over the Arch-biſhop.

SOon after this, a great and black Cloud hung over our Arch-biſhop's Head, that threatned to break upon him in Thunder and Lightning. The Prebendaries and others of the Church of *Canterbury* for the moſt part were addicted to the Pope and the old Superſtitions. Which the Arch-biſhop endeavouring to aboliſh, and to bring in truer knowledg of Religion among them, cauſed them to do what they could to oppoſe him. And indeed they uſually carried themſelves diſobligingly enough to him. Which made him ſay to one of them, *viz. Gardiner*, alias *Sandwich*, *You and your Company hold me ſhort, but I will hold you as ſhort.* They ſeemed now to have a fair Advantage againſt him, upon account of the Statute of the Six Articles: which the King at this time ſtood much upon the execution of; and did give out, that he required Juſtices and others, his Officers, in their ſeveral Places, to give notice of all Diſobedience againſt it. The Biſhop of *Wincheſter* alſo was now in great Favour with the King, a conſtant Adverſary to *Canterbury*, and implacably ſet againſt the *New Learning*, as it was then called. He thought to take this opportunity to deal ſo effectually with the King, as to get the Goſpel deſtroyed, and all that adhered to it. And moreover, about this time was given out a ſaying ordinarily, That *the Biſhop of* Wincheſter *had bent his Bow to ſhoot at ſome of the head Deer*: Meaning, as the Iſſue made manifeſt, the Arch-biſhop of *Canterbury* and Queen *Katharine Par*, and others of the Court. The Prebendaries Plot againſt the ABp.

And to carry on his Purpoſe, he being a Privy-Counſellor himſelf, had an underſtanding with ſome of the Council, who were of his Mind, and ready to ſecond theſe his Ends: as among the reſt was *Baker*, the Chancellor of the Court of Augmentations. Theſe were his Confidents at home. Abroad, to be his Soliciter, and his great Agitator, he had a very fit Man for his purpoſe, one Dr. *London*, Warden of *New-College Oxon*, Prebend of *Shipton* in the Church of *Sarum*, Canon of *Windſor*, and Dean of *Oſenay*, a very buſy Zealot. Who was in his Time the great Contriver and Practiſer of Miſchief againſt good Men, that could not comply with Papal Superſtitions. He was one of the three, that ſome Years before now proſecuted moſt rigorouſly the good Students in the Cardinal's College, when by *Wincheſter* the chief Manager.

An. 1543. by Impriſonment and hard Uſage ſeveral of them died. But this Man was met with: not long after this, ſuffering publick ſhame for Perjury, and died in a Jail. At one and the ſame time *Wincheſter*, with this his truſty Partner, *London*, was driving on two Games together: The one was to bring into trouble ſeveral of the King's own Court, that were Favourers of the Goſpel; not liking that ſuch ſhould be ſo near the King: and the other was to overthrow the good Arch-biſhop, and his Friends in his Dioceſs of *Canterbury*, and to extinguiſh that Light of the Goſpel that began notably to ſhine there.

Wincheſter deſigns the Death of divers of the Court.

For the compaſſing the firſt, they procured among them a ſpecial Seſſions to be held at *Windſor*: Wherein they not only, upon the Six Articles, condemned four poor honeſt Men, *viz. Perſons*, *Filmer*, *Teſtwood* and *Marbeck*, whereof the three former were burnt to Death; but they drew up a bundle of Indictments againſt a very great many, and ſome of Eminency about the King, as *Cardin* and *Hobby*, Knights, of the King's Privy-Chamber; with the Ladies, *Harman* and *Welden*, *Snowbal* and his Wife, and a great many more of the King's true and peaceable Subjects. One *Ockham*, that ſerved for Clark of the Peace at that time, had theſe Indictments ready, to carry them to the chief Patron of theſe Plots, the Biſhop of *Wincheſter*. But this Deſign, notwithſtanding the Privacy and crafty Contrivance of it, took not effect; but he rather brought himſelf into Diſgrace thereby. For one *Fulk*, belonging unto the Queen, being at Seſſions at *Windſor* at that time, and obſerving what was done, haſtily rode to Court, and diſcovered to the Perſons concerned what was hatching againſt them, letting them know, that *Ockham* was coming with his Indictments to the Biſhop of *Wincheſter*: who as ſoon as he had received them, would without doubt have laid them before the King and his Council. But by this ſeaſonable Notice they way-laid *Ockham*, and *Cardin* and others ſeized him, and all his Papers, as ſoon as he came to Court, before he got to *Wincheſter*. Theſe Papers were peruſed by ſome of the Privy-Council; and ſeeing what large numbers, it may be, of themſelves and of their Friends, as well as others, were indicted, and deſigned for Death, they thought fit to acquaint the King with it. And he, not liking ſuch bloody Doings, gave them all a Pardon: And obſerving how *Wincheſter* was the great Agent in all this, never liked him after.

Fox.

And of the ABp and his Friends.

But *Wincheſter* and *London* had other Irons in the Fire againſt the Arch-biſhop and his Friends at and about *Canterbury*: and particularly Dr. *Ridley* a Prebendary, *Scory*, *Lancelot Ridley*, and *Drum*, three of the Preachers. And to bring Miſchief upon theſe, by the inſtigation of *Wincheſter* and practice of *London*, ſeveral of the Prebendaries, and ſome of the Six Preachers, combine in a Reſolution to draw up Accuſations, both againſt the Arch-biſhop and againſt his Friends. But neither did this *Wincheſter*'s ſecond Plot ſucceed, but rather drew Shame upon himſelf, and thoſe that aſſiſted in it.

The Papers relating to ABp *Cranmer*'s Accuſation.

There is a Volume in the *Benet* College Library, intitled, *Accuſatio Cranmeri*: wherein are contained the rough Papers of the Examinations, that were taken of theſe Accuſers of the Arch-biſhop; the

the Interrogatories put to them, their Confeſſions and Submiſſions to the Arch-biſhop. Upon which Papers this was writ by the hand of Arch-biſhop *Parker*, in whoſe poſſeſſion they afterwards came, *viz.* *An.* 1543.

" *Memorandum*, That King *Henry*, being divers times by Biſhop " *Gardiner*, informed againſt Biſhop *Cranmer*, and the ſaid *Gardiner* " having his Inſtructions of one Dr. *London*, a ſtout and filthy Pre- " bendary of *Windſor*, who there convicted [of Perjury] did wear " a Paper openly, and rode through the Town with his Face to- " ward the Horſe-tail; and alſo had Information of Mr. *Moyles*, " Mr. *Baker*, and of ſome others promoted by the ſaid *Cranmer*; " (Whoſe Tales he uttered to the King) perceiving the Malice, " truſted the ſaid *Cranmer* with the Examination of theſe Matters; " which he did of divers Perſons, as by this doth appear.

Hence I have carefully extracted ſome Particulars, that I may give a particular Account of this exquiſite Piece of Malice; which aimed at nothing leſs than this good Man's Life, and that they might make him tread the ſame Path with his Friend *Crumwel* two or three Years before, as a Reward of his endeavours in ſetting forward a Reformation in the Church. The Contents thereof.

But firſt I will ſet down the Names of the Prebendaries and Preachers of the Cathedral Church of *Canterbury*, becauſe we ſhall have occaſion often to mention divers of them. The Canons and Preachers of *Canterbury*.

Canons of Canterbury, *Anno* 1543.

Richard Thornden Suffragan of *Dover*, *Arthur Sentleger*, *Richard Parkhurſt* Parſon of *Leneham*, *Nicolas Ridley*, *John Meines*, *Hugh Glazier*, *William Hunt*, *William Gardiner*, *John Milles*, *John Daniel*, *Robert Goldſon*, *John Baptiſt*.

The Six Preachers.

Robert Serles Vicar of *Charing*, *Michael Drum*, *Lancelot Ridley*, *John Scory*, *Edmund Shether*, *Thomas Brooke*.

Many of theſe he had himſelf preferred, and was a ſpecial good Lord unto. And yet ſuch was the ingratitude of ſeveral of them, that they voluntarily yielded to be made Tools to carry on this wicked Machination againſt him. The Names of the chief Actors were *Thornden*, who lived in the Arch-biſhop's Family, and eat at his Table, and with whom he uſed to converſe moſt familiarly: *Gardiner*, whom *Cranmer* had taken as his own Child; and he had reſigned up himſelf to him with Heart, Body and Service, as he once ſolemnly profeſſed to the Arch-biſhop: *Sentleger*, *Milles*, *Parkhurſt*, *Serles* and *Shether*; and one Dr. *Willoughby*, beneficed in *Kent*, and the King's Chaplain.

Their firſt Attempt which they made was, to prefer Bills of Accuſation againſt the Arch-biſhop's Chaplains and Preachers, *viz.* The two *Ridleyes*, *Scory*, *Turner*, *Bland*, *Drum*, *Lancaſter* and others; and ſlantingly through their Sides, ſtriking at the Arch-biſhop himſelf. This they did to the Juſtices at their Seſſions, upon the Statute of the Six Articles. And that by the ſuggeſtion of *London*; who thought *Cranmer*'s Chaplains complained of at the Seſſions.

thought it convenient that the Articles ſhould firſt be carried to the Seſſions, and from thence returned to the Council-Board. *Willoughby*, being the King's Chaplain, and a Man of ſome Quality, was prevailed with to preſent the Articles to the Juſtices, and to make them willing to meddle in this Affair, which otherwiſe they had no great Stomach to do, fearing they might draw the King's diſpleaſure upon themſelves. *Willoughby*, by the direction of *London*, told *Moyle* and *Thwaits*, and the other their Fellow-Juſtices, That they ſhould be ſhent for ſuffering ſuch Preaching and Contention, without doing any thing therein to ſtop it. And this was that they drove at; that after theſe Articles were preferred from the Juſtices up to Court, and ſeen and read by the King and Council, a Commiſſion ſhould then be obtained: and ſuch put into the Commiſſion, as might effectually take order with the Preachers. And theſe three Prebendaries, *Parkhurſt*, *Gardiner* and *Mills*, they laboured eſpecially to be put in Commiſſioners; and that the Arch-biſhop himſelf ſhould be left out: For ſo *London* had promiſed. *An.* 1543.

They prepare the Articles, and preſer them.

Their next Care was to prepare the Articles. *Gardiner* and *Serles* are extraordinary diligent in this Work, and had been gathering Matter a good ſpace before. The Writings were finiſhed at Juſtice *Moyle*'s Houſe. And *Willoughby* ſeems to be the Man that offered the Bill in Court. They dealt earneſtly with *Baro*, Clark of the Peace, to draw up the Indictment againſt the good Men complained of in their Bill of Articles, (the chief whereof were *John Bland*, and *Richard Turner*) but he denied it. And when the Jury, that were to be ſworn, came, they took them not orderly as they ſtood in the Panel, but overleaped ſome of them, and left them unſworn, that they might be ſure to have ſuch Men as would do their Buſineſs. After they had proceeded thus far, their next Care was to get their Articles ſent up to the Court, and laid before the King and Council.

They Article againſt the ABp himſelf.

And to theſe foreſaid Articles, they drew up another Book againſt the Arch-biſhop himſelf, the matter being firſt plotted between Dr. *London* and *Serles*, a diſcontented Man, lately impriſoned. And this created them a new Diligence, and divers Journeys from *Kent* to *London* to take their Inſtructions, and from *London* to *Kent*, to get their Informations. And there was at laſt a parcel of Articles (Trifles for the moſt part) raked out of the Dunghil, picked up any where, and from any Perſon without Proof. For they had nothing to ſhew for the truth of them, but Hear-ſay and Report, and ſcarcely that. *Serles* inveighles Dr. *Willoughby* into this Buſineſs, and brings him into acquaintance with Dr. *London*. In whoſe Houſe the Articles are firſt read, to whom it was propounded to preſent them. But when *Searles* had ſaid, that the things mentioned in the Articles were ſuch as were openly ſpoken, *Willoughby* replied, "Though he heard ſuch things, he was not ſure they were true; "and there was no Record to affirm them true, no Witneſſes Hands "being ſubſcribed. And ſo made a great boggle at preſenting them, and put *Serles* upon that Work. But *London* urged *Willoughby* to carry them to the Council, telling him, that it would be a Matter of great Danger for him, being ſo near the King, if he ſhould not give

give information of ſuch ill things in that Country where he lived; eſpecially knowing the King's Pleaſure, that ſuch Matters ſhould not be concealed, but that complaint ſhould be made of them to Him and his Council. And he bad him not fear; for that he himſelf had made ſuch a Spectacle † at *Windſor* in bringing to light abominable Hereſies, (meaning in cauſing thoſe three poor Men to be burnt, and indicting ſo many more their Maintainers) whereat the King, he ſaid, was aſtoniſhed, and angry, both with the Doers and Bearers. And therefore if he ſhould now ſhrink, he ſhould ſhew himſelf to be no true Subject. Upon theſe words, which created ſome fear in *Willoughby*, if he ſhould decline what *London* put him on to do, he was content to preſent them.

An. 1543.

† Little thinking what a Spectacle he was ſoon after to make there, when he was carried on Horſe-back through the Town, with a Paper upon his head, declaring his Perjury, and his Face to the Horſe's Tail.

Thus having gotten a Perſon ready for this part of the Drudgery, to prefer the Complaints againſt the Arch-biſhop, *London* writ them over again, and added other new Articles, as he pleaſed. Which *Serles* himſelf liked not: But *London* ſaid, he meant, by putting in ſome things, to bring the Matter before the Juſtices, and certain of the Spirituality for his purpoſe. Matters, many of them, of mere untruth, and not ſo much as the pretence of a Rumor for. But he told *Willoughby* and *Serles*, that it ſhould never be known to be their doings. And ſo *Willoughby* took the old Copy with him into *Kent*, to get it recorded, and ſigned with Hands. And *London* ſent a Copy to the Biſhop of *Wincheſter*. *Willoughby* being now at *Canterbury* about this Buſineſs, requiring the Prebendaries to ſign the Articles, they all refuſed. Up rode *Willoughby* to *London* again, and acquaints Dr. *London* therewith with a heavy heart. Then he began another practice, to tamper with the Juſtices, bidding *Willoughby* let them know, that the King would be angry with them for taking no more notice of the Diſorders in *Kent*. *London* went alſo himſelf to *Moyles* Lodging, a Leading Juſtice then in *Kent*, and talked with him, exhorting him to forward this Work againſt the Arch-biſhop; telling him, That he himſelf had taken up my Lord of *Canterbury* before the Council; meaning thereby to ſignify to him, that he needed not to fear him ſo much as he ſeemed to do, or his Intereſt at the Court. Upon this *Moyle* ſent to ſeveral other Gentlemen and Juſtices to ſearch out for any Prieſts that wanted a Crown, [as a Reward for their Information] who ſhould enquire about the Country for what things were rumoured againſt the Arch-biſhop. And ſo as many Rumors and Bruits as were brought, were preſently turned into Articles. But *Moyle* warily ſent all the Reports that came to his hand to the Arch-biſhop, not ſo much out of good-will to him, as that he might pretend to diſcharge his Duty in giving Information to the Dioceſan of Abuſes in his Dioceſs: thereby alſo reckoning to avert the Diſpleaſure of the Arch-biſhop from himſelf. But this *London* liked not of, and told him he would mar all.

London's Practices.

At length *Serles* and *Willoughby* had got together a maſs of Accuſations; whether true or falſe mattered not, but a great heap they made. For theſe two were the chief Collectors of Articles, both at *Canterbury*, and other Places in *Kent*: *London* having adviſed them to get as much Matter as could be deviſed; for it would be the goodlieſt Deed, as he ſaid, and the moſt bounden Act to the

A great Maſs of Articles againſt the ABp procured.

An. 1543. King that ever they did. Theſe Reports were digeſted into two or three Books. *Serles* brought up ſome of the Articles roughly drawn to *London*; and *London* tranſcribed them, and brought them to the Biſhop of *Wincheſter*: and there they were copied out by *German Gardiner*, his Secretary, another buſy Man.

The chief Inſtruments. *GARDINER.* *Gardiner*, the Prebendary, by this time had gotten a Book of Articles, ſigned by the reſt of the Prebendaries, and *Willoughby* brought them up: ſome of the Prebendaries coming up too, being about to be the Preſenters of the Book themſelves. *Wincheſter*, and *Baker*, Chancellor of the Court of Augmentations, gave the ſaid Prebendaries encouragement to proceed in what they went about. And buſy *London* to make the Articles the better entertained, when they ſhould be preſented to the Council, had officiouſly ſhewn the Copy of them to ſeveral of the ſaid Council before-hand.

SERLES. I muſt here give this further note concerning *Serles*: that he was ſo zealous a Man, that he had the Year before put up to the Council Articles againſt the Preachers of the Goſpel. But they were ſuch, that the Council thought not fit the King ſhould ſee them. Which he complained of; and it ſeems at his return was clapt up in Priſon for his pains, for ſome either malicious Inſinuations, or irregular Practices herein.

SHETHER. *Shether* was another of the Gang, and one of the forwardeſt in this invidious Buſineſs againſt the innocent Arch-biſhop. He was one of thoſe that came up to *London* to preſent the Bill. It may be gueſſed what a hot-headed Man he was, by a paſſage we meet with concerning him, when he was Proctor at *Oxford* in the Year 1535. In which Year he made ſuch a Combuſtion betwixt the Univerſity and the Townſ-men, that they being enraged againſt him, he went in danger of his Life. So that he and his Company were fain to go armed when they went abroad. And when he was out of his Proctorſhip, the Univerſity allowed him to defend himſelf from the Townſ-men at the Univerſity Charge, if he ſhould be ſet upon by them. This *Shether* brought up alſo his Collections to one *Ford* his Brother-in-Law, to write them out: which amounted to a great Book of two days Labour. For they were reſolved to have enough; and to make out in Bulk, what was wanting in Truth.

Faſti *Oxon.* p. 686.

The Biſhop of *Wincheſter*'s Diſcourſe with a Prebendary of *Canterbury*. Take an hint or two here of *Gardiner* Biſhop of *Wincheſter*, the ſecret Machine in all this ingrateful Work. Coming once from the Council, that then was beyond the Sea at *Calais*, about the time of the Breach with *France*, he after hearing Maſs at the Cathedral Church at *Canterbury*, took his Name-ſake *Gardiner*, the Prebendary, by the Hand, and asked him how he did, and how they did in *Canterbury*? meaning in relation to Religion profeſſed in the City. And when *Gardiner* anſwered, *But meetly*; he enquired, How they did within the Houſe among themſelves, with relation to the Church-men belonging to it? He told him, That they did not agree all in Preaching. *So do I hear*, ſaid *Wincheſter*. Then he asked, wherein they did not agree? *Gardiner* then repeated ſomewhat of *Ridley*'s and *Scory*'s Sermons: and this among other things, "That "Prayer ought to be made in a Tongue known, and not in a "Tongue

"Tongue unknown; for ſo it were but babling. *Wincheſter* then "ſaid, He miſſed. For the *Germans* themſelves are now againſt that "ſaying. Well, ſaid he, this is not well. My Lord of *Canterbury* "will look after this, I doubt not, or elſe ſuch Preaching will grow "unto an evil Inconvenience: I know well he will ſee Remedy for it. "Well, how do you do with them? *Gardiner* replied, My Lord, "Hardly: I am much marked in my Sermons. And I cannot tell whe-"ther I be taken, or no. I pray your good Lordſhip of your Counſel, "what were beſt for me to do. I had rather leave Preaching betimes, "than to be taken in my Sermons. Then ſaid *Wincheſter*, Do thus: "Write your Sermons into a Book, every word, as you will preach it; "and when you go into the Pulpit, deliver your Book unto the chief-"eſt Man there, that can read, and let him take heed of your Book "while you do preach, and ſay no more, but that you have written "and ſtudied for; And I warrant you, you ſhall do well enough. "And when you do hear any Man preach any otherwiſe then well, "hold you contented, and meddle not; ſo ſhall you do beſt. Then he paſt forth his time in Communication concerning the Ordinances of their Choir, their Statutes, their Maſſes, and Hours of them. And at the laſt ſent for *Ridley* the Prebendary, and had ſome conference with him: but what, it is uncertain. *An.* 1543.

Willoughby and *London* wait at the Council-Chamber.

The bulky Articles being at laſt hammered out and made ready, *London* now required *Willoughby* to deliver them to the Council; which he would fain have ſhrunk from. He then charged him upon his Allegiance to go with him to the Council-Chamber-Door, meaning to have him into the Council. Having gotten him there, he went in, and informed ſome of the Privy-Council, (and Friends, I ſuppoſe, to the Matter) that Dr. *Willoughby* was without, deſiring he might be called in. *Willoughby* was before inſtructed by *London* to uſe words to the Council to this Tenor, when he ſhould deliver his Articles: *viz.* "That the King and they had been at great Char-"ges, and taken great Pains to ſet a good and godly Way among "them, [meaning the Statute of the Six Articles.] And for all that "they had with them in *Kent* the moſt enormous Hereſies. And "becauſe he heard, that it was the King's Will and Pleaſure, that "every Man, on pain of his Allegiance, ſhould bring in what he "knew, or elſe if he knew and did conceal it, it ſhould be his "damage; therefore in diſcharge of his Duty, he came to tender "that Bill of Articles. But this Speech was not delivered that Day, the Council not being at leiſure. And leſt ſome People, knowing the pragmatical temper of *London*, might be jealous what he did at the Court, and ſuſpect it was for no Good to the Profeſſors of the Goſpel, it was ſtudiouſly given out, that he was there for ſome Promotion from the King.

Willoughby brought to the Lord Privy-Seal, and to *Wincheſter*.

The next day the ſedulous Man carried *Willoughby* to the Lord Privy-Seal, [Lord *Ruſſel*, if I miſtake not] with his Articles; but neither would my Lord-Privy-Seal ſee them, having no leiſure, as he pretended: I ſuppoſe, becauſe he liked them not, and loved my Lord of *Canterbury*. The Day after *London* carried him to the Biſhop of *Wincheſter*. Into whom he went and tarried an Hour, carrying

An. 1543. in the Copy of the Articles. In which time, no queſtion, the Biſhop and his truſty Subſtitute contrived for the managing of the Matter. Soon after *Willoughby* being with *Wincheſter*, and deſiring him, That he might not be put to preſent the Articles, not being able to teſtify to the Truth of them, *Wincheſter* bade him "Fear not to "do his Duty: and that if the Matter were not to be abidden by, the "Doers ſhould bear the blame, and not the Preſenter. And that it "was all our Duties to ſtand in ſuch things as were contrary to the "King's Injunctions. But notwithſtanding *Willoughby* got himſelf excuſed, and delivered them not; but the Prebendaries ſoon after *Eaſter* did.

The Contents of the Articles againſt the ABp.

The Articles are not ſpecified in the Papers I uſe; but by the Interrogatories and other Paſſages, it appears that ſome of them were theſe that follow: "That he rebuked *Serles* for that he preached, that "Images might be permitted in the Church, as Repreſentatives of "Saints, and not be Idols. *Item*, That the Arch-biſhop ſpake openly "before all the Prebendaries and Preachers in Conſiſtory, that the "King's Pleaſure was to have the Six Preachers conſiſt of three of the "New Learning, and three of the Old. *Item*, That *Serles* and *Shether* "underwent Cenſure laid upon them by the Arch-biſhop for ſome-"what they had preached, when the Honeſty of their Audience of-"fered themſelves to teſtify, that they were falſely accuſed, and that "that which was laid againſt them was not true: and although they "were a great Number, yet they could not be admitted. That they "were Innocent Preachers, and being Innocent, were condemned, the "one to Priſon, and the other to read a Declaration of falſe ſurmiſed "Articles. *Item*, That thoſe that would ſpeak againſt evil Opinions, "dared not; for if they did, they were complained of, and called Se-"ditious Perſons, ſtirring the People to Commotion: and complaining "to their Ordinary, they got nothing but diſpleaſure; and the evil "Preachers had much more Favour and Boldneſs. *Item*, That there "were two Images of Chriſt, and two of our Lady, that were taken "down; whereunto was neither Oblation, nor any Lights ſtanding "before them.

More Articles againſt his Commiſſary.

Other Articles, which were of *Serles* his own collecting, as appears by the Interrogatories, that *Cranmer* under his own hand had prepared to put to him, were ſuch as theſe, and were chiefly againſt the "Arch-biſhop's Commiſſary. That there were a great number of "evil Preachers in *Canterbury* Dioceſs. That the Arch-biſhop's Com-"miſſary [Dr. *Leigh*] in his Viſitation, commanded, that the Wax-"Candles, bleſſed upon Candlemaſs-day, ſhould not be delivered unto "the People. That Holy-Water ſhould not be born, nor caſt into "Mens Houſes. That in ſome Churches, by the Commiſſaries com-"mand, all the Images were pulled down, and hewed with Axes. "That the Commiſſary was moſt converſant with Abjured Perſons, "and other ſuſpect of Hereſy, aiding, maintaining, and ſuccouring "them. That *Joanna Bochier* was delivered by the Favour of the Com-"miſſary. [Whereas indeed ſhe was by the King's Pardon. This is "ſhe that was afterwards burnt for Arianiſm in King *Edward*'s Days]. "That one *Giles* came to *Canterbury*, in a Courtier's Coat, and a Beard, "being a Prieſt, and there lodged ten Days. And one *Hardes*, a "Juſtice,

"Juſtice, complained of him to the Commiſſary, but the Commiſſa-
"ry did nothing. [Whereas in truth he was not a Prieſt, but a Lay- *An.* 1543.
"man.] That a Taylor in *Canterbury* did openly read and expound
"the Scripture in his own Houſe: and open reſort thither was ſuffered
"by the Commiſſary. That the Maſter of S. *John*'s in *Canterbury* at
"his Death refuſed to receive, and deſpiſed the Bleſſed Sacrament: and
"yet by the Sufferance of the Commiſſary, was both buried like a true
"Chriſtian, and alſo was of very many praiſed for a good and holy
"Man. That Mr. *Bland* in communication with Mr. *Soper*, Vicar
"of *Boughton*, denied Auricular Confeſſion to be requiſite, and deli-
"vered his Opinion to the ſaid *Soper* in Writing. Which the Com-
"miſſary hearing, deſired *Soper* to let him ſee the Writing, ſwear-
"ing that he would not keep it from him: But when he had the Bill,
"he put it into his Purſe. That the Commiſſary reſigned a Benefice
"to the ſaid *Bland*, binding *Bland*, and his Succeſſor, by a Writing
"made under the Hand of my Lord of *Canterbury*, and the Chapter,
"to pay unto him, and his Aſſigns, a great part of the clear yearly
"Value for many Years. This was the Sum of *Serles*'s Articles: but
moſt of them were found to be frivolous and falſe.

Articles yet more againſt our Arch-biſhop were, "That he held a More ſtill.
"conſtant correſpondence with *Germany*, ſending Letters thither, and
"receiving Letters thence. That he gave out a great many Exhibiti-
ons in *Germany*, and had many Penſioners there. (In relation to
which, there ſeemed to be a deſign carrying on, that the Biſhop of
Wincheſter ſhould ſeize ſome of theſe Letters of the Arch-biſhop.
For *Gardiner* told him whoſe Hands they paſt through, namely one
Fuller of *Canterbury*, and that if the ſaid Biſhop would ſend for him,
and command him upon his Allegiance, he ſhould know more. Or
at leaſt, that he might make uſe of *Fuller* for a Witneſs to ſerve to
prove this Article.) Moreover, they put in their Articles, "That his
"Grace's Siſter was a Milner's Wife, and that She and her Husband
"lived nine or ten Years together in *Canterbury*. And then that She
"married to one Mr. *Bingham*, her former Husband being yet alive:
"and that Mr. Commiſſary married her Daughter. And though he
"were thus a married Prieſt, yet he was joined with Mr. Dean [*Wotton*]
"to be one of the Proctors of the Clergy in the Convocation-houſe:
"and not of their Election, but that it was obtained by the Intereſt of
"his Affinity.

The chief Witneſſes and Perſons concerned as Vouchers and In- The Witneſſes.
formers, were, *Roper*, *Balthazar* a Chirurgion, *Heywood*, *Moor*, *Beckinſal*, *German Gardiner*.

At length, after much adoe, ſome of the Prebendaries, in the The Prebendaries deliver the Articles.
Name of the Church of *Canterbury*, delivered into the Council not long after *Eaſter*, the Articles ſwelled to a good Quantity of Paper. And ſo they came at laſt into the King's Hand. Having received them, he bade *Baker* the Chancellor of the Court of Augmentation, a Kentiſh Man, being one of the Privy-Council, and a Privado in this Matter, to ſend to *Canterbury* for ſome to prove the Articles. The ſaid Chancellor orders the Dean, ignorant of the Matter, to ſend to *Shether* & *Serles* to come up as ſecretly as might be to *London*. Being come up, *Shether* repairs to the Dean: Who bad him with *Gardiner*

diner and *Parkhurſt*, to go to the Chancellor who ſent for them.
An. 1543. Being come before him, he ſaid to them, "That the King had a Book "againſt the Arch-biſhop delivered to him; which he had himſelf "peruſed. And becauſe that he perceived, that they could ſay ſome-"what, wiſhing alſo for *Serles*, (who was not yet come) he told them "the King willed them to ſay what they knew, fearing no Perſon, but "to dread only one God and one King. Whereupon they took the Book, and drew out ſuch Articles as they could witneſs of. He bad them return to *Canterbury*, and provide the Witneſſes there; and that *Shether* the youngeſt ſhould come back again, after he had perfected the Book in the Day and Year, and to bring it with him. From him they applied again to the Biſhop of *Wincheſter*, the great Wheel, and ſhewed him what *Baker* had ſaid to them.

CHAP. XXVII.

The King the Arch-biſhop's Friend in this Danger.

The King himſelf diſcovers all to the ABp.

THE King well perceiving the Malice of the Men, and a Plot contrived againſt an honeſt and innocent Man, ſtrengthned with the Favour and Aid of *Wincheſter*, and ſeveral of the Counſellors, and the imminent danger the Arch-biſhop was in, except he himſelf did interpoſe, it pleaſed God to turn the King's Heart to him. So he put the Book of Articles in his Sleeve; and paſſing one Evening in his Barge by *Lambeth-Bridg*, the Arch-biſhop ſtanding at the Stairs to do his Duty to his Majeſty; he called him into the Barge to him; and accoſting him with theſe words, *O my Chaplain, now I know who is the greateſt Heretick in* Kent, communicated to him theſe Matters, ſhewing him the Book of *Articles* againſt him and his Chaplains, and bad him peruſe it. This both ſurpriſed, and troubled the Arch-biſhop not a little: that thoſe of his own Church, and Juſtices of the Peace whom he had obliged, ſhould deal ſo treacherouſly with him. He kneeled down to the King, and well-knowing how falſe the *Articles* were, deſired him to grant a Commiſſion to whomſoever it pleaſed him, to try the Truth of theſe Accuſations, ſo as from the higheſt to the loweſt they might be well puniſhed, if they had done otherwiſe than became them. The King told him "He would grant a Commiſſion, and that ſuch Affiance and Confidence "he had in his Fidelity, that he ſhould be the chief Commiſſioner "himſelf, to whom he would wholly commit the Examination, with "two or three more ſuch as he ſhould chuſe. When the Arch-biſhop replied, That it would not ſeem indifferent to make him a Commiſſioner, who was a Party accuſed; the King told him, "That he was "ſure he would not halt with him, although he were driven to accuſe "himſelf, but would ſpeak the Truth of himſelf, if he had offended. The King added, That he knew partly how the Matter came about, [namely, by *Wincheſter*'s ſubtile means] and that if he handled the Matter wiſely, he ſhould find a pretty Conſpiracy againſt him. The King named but one, *viz.* Dr. *Belhouſe*, to be in the Commiſſion; and the Arch-biſhop named Dr. *John Cocks* his Vicar-General,

The ABp deſires a Commiſſion.

and

and *Anthony Huſſey* his Regiſter. The Commiſſion was made out of hand, and he was commanded to go himſelf into *Kent* upon it: And the King commanded the Commiſſioners particularly, that it ſhould be ſifted out, who was the firſt Occaſion of this Accuſation. Preſently every one that had meddled in this Detection, ſhrunk away, and gave over their hold. *An.* 1543.

The Arch-biſhop came to *Feverſham* himſelf, and there, as it ſeems, ſat upon the Commiſſion, and drew up ſome Interrogatories with his own Hand for ſome of theſe Informers; and having ſummoned theſe Accuſers before him, argued and expoſtulated meekly, and ſometimes earneſtly with them; chiefly inſiſting upon their Ingratitude and Diſingenuity with him. He asked *Sentleger*, if he were at Home on Palm-ſunday? (that was the Day, when the Prebendaries ſigned the Articles) *Sentleger* ſaying, He was then at his Benefice, the Arch-biſhop declared the *Proceſſion done that Day*, as he called it; and ſaid, Whether he and the reſt were preſent that Day, they were all knit in a Bond among them, which he would break: adding, in a paſſionate way of Expreſſion; "O, Mr. *Sentleger*, I had in you and "Mr. *Parkhurſt*, a good Judgment, and eſpecially in you; but ye "will not leave your old *Mumpſimus*. To which *Sentleger* boldly replied, That he truſted they uſed no *Mumpſimus*'s, but thoſe that were conſonant to the Laws of God and the Prince. And with *Shether*, one of the buſieſt Enemies the Arch-biſhop had in this Affair, the Arch-biſhop ſo fatherly diſcourſed and argued, that *Shether* could not forbear weeping. He and *Serles*, two of the chief Agents, were committed to Cuſtody. The ABp in Commiſſion expoſtulates with his Accuſers.

But *Shether* preſently diſpatcheth his Servant to the Biſhop of *VVincheſter*, declaring how he and *Serles* were in Durance, and recommended their Caſe to him. *VVincheſter* went into the Council-Chamber, probably to try his Intereſt with the Council to get them releaſed. But it ſeems he ſoon perceived how the King ſtood affected, and ſo there was nothing yet to be done: And therefore he told the Servant, he could give him no Anſwer as yet. A Day or two after, at the Servant's departing, he told him, "That his Maſter was a "Child for weeping to the Arch-biſhop, when he ſhould have anſwered; and that he ſhould not weep for ſhame, but anſwer like a "Man; and that he ſhould take a good Heart, for he ſhould have "Friends. That he would not forget him: but he muſt know of the "Council firſt what to do; and ſo deſired the Servant to have him recommended to the Prebendaries all in general; bidding him tell "them, That my Ld of *Canterbury* could not kill them, and that therefore they ſhould bear their Sufferings; for all he did was againſt himſelf, and that he ſhould ſee what would come of it. *Ford*, a Brother-in-law of *Shether*'s, and a Party, told the Servant, "That he ſhould "tell his Brother, that he ſhould never recant; for if he did, he would "never be his Friend while he lived, nor none ſhould that he could "let; and that my Lord of *VVincheſter* ſhould be his Friend. *Shether* in Priſon ſends to *Wincheſter*.

But to return to the Arch-biſhop's Examination of them. When he asked them what the reaſon was of theſe their doings; they pretended one one thing, and another another. *Gardiner* ſaid, that which moved him was, Becauſe he obſerved ſuch Jarrings among them, Their Reaſons which they pretended for what they did.

An. 1543. them, and ſo much Unquietneſs about Matters of Religion; and that he thought it was by the Arch-biſhop's Sufferance: Which the Arch-biſhop convinced him was falſe. *Shether* pretended that *Baker*, the Chancellor of the Augmentations, had willed him to mark the chief Fautors of new Opinions. *Willoughby* deſired Dr. *Thornton*, who was very great with the Arch-biſhop, but ſecretly falſe to him, that he would let his Lordſhip know, that he never put up Article againſt any Man in his Life; for that he was charged to have put up, or ready to have put up, the Articles. *Thornton* bad him ſtick to it, and not be afraid; for, ſaith he, I have ſpoken my Mind to the Council therein, as I am bound, and ſo be you, being the King's Chaplain.

Cockes and *Huſſey* Commiſſioners, and his Officers falſe.

But the Arch-biſhop left the further diſcovery of this Miſchief to the diligence of *Cockes* and *Huſſey* his Officers: this was about *Auguſt*. They ſat ſix Weeks, ſaith my Manuſcript; but being ſecret Favourers of the Papiſts, handled the Matter ſo, that nothing would be diſcloſed and eſpied, but every thing colourably was hid. The Arch-biſhop ſecretly obſerved this; but *Morice* his Secretary wrote to Dr. *Butts* the King's Phyſicians, and Sir *Anthony Denny* of his Bed-Chamber, That if the King ſent not ſome others to aſſiſt the Arch-biſhop, than thoſe that were with him, it was not poſſible any thing ſhould come to light; wiſhing that Dr. *Legh*, or ſome ſuch other ſtout Man, that had been exerciſed in the King's Eccleſiaſtical Affairs in his Viſitation, might be ſent to him. And Dr. *Legh* was ſoon diſpatched with Inſtructions from the King into *Kent*, with the King's Ring, which he delivered to the Arch-biſhop on *Alhollow*-Even. And with Dr. *Legh*, Dr. *Rowland Taylor* another Civilian, a bold and ſtirring Man, was joined; who afterwards was burnt for his conſtancy in Religion.

New Commiſſioners ſent down.

Theſe new Commiſſioners ſtartled the Delinquents; and they began to be very uneaſy, and full of Anger, as well as Fear. One cried, "Thank my Lord's Grace; that is a way to have Quietneſs in *Kent*, to "have Dr. *Legh* there. Of Dr. *Taylor* they ſaid, he was a Man of an "evil Judgment, and notified for, and brought up in the ſame. And another, reflecting upon theſe Men, ſaid, "I would all Ambitious "Knaves were hang'd; I would all maintainers of new Opinions were "hang'd; I would all Knaves that break Orders were hang'd; I "would all Knaves that are againſt the Common-Wealth were "hang'd.

The Regiſter falſe.

Huſſey the Regiſter, who had the Examinations of theſe Men, had private Conferences with them; and let *Serles* and *Sandwich* (alias *Gardiner*) have the Copies of their Accuſations, before they were to be called before *Legh*, that they might the better know what Anſwers to make.

The Delinquents Chambers and Cheſts ſearched.

But to proceed, to ſee what Courſe Dr. *Legh* took. Immediately upon his coming, according to the King's Advice, he gave Commiſſion to about nine or ten of the Arch-biſhop's Officers and Gentlemen, ſuch as were tried Men of Wit and Audacity, to go and ſearch the Purſes, Cheſts and Houſes of certain Prebendaries and Gentlemen, *viz.* ſuch as were deemed or ſuſpected to be of this Confederacy, within the Cathedral Church and without; and what Letters and Writings they could find with them, to bring to the Arch-biſhop and him.

They

They all went about their Work in the ſame Hour; and within four Hours after, the whole Conſpiracy was diſcovered, by finding of Letters, ſome from the Biſhop of *Wincheſter*, ſome from Dr. *London* at *Oxon*, and from Juſtices of the Shire. In the Chambers and Cheſts of ſome Gentlemen of the County, were found Letters ſerving to that purpoſe. And among the reſt there came to the Arch-biſhop's Hand two Letters, one of *Thornton*, and the other of Dr. *Barber*; whom the ABp retained with him in Houſhold, for expedition of Matters in Suit before him, being his Officer, and as a Counſellor to him in the Law when need required: Both promoted by him; *Thornton*, who was Suffragan of *Dover*, he made Prebendary of his Church, and whom he always ſet at his own Meſs. The Arch-biſhop taking them a-part, ſhewed them their Letters, and upbraided them with their Falſeneſs and Ingratitude. They fell down on their Knees to the Arch-biſhop, and with many Tears begged his Pardon, acknowledging that they had been a Year ago tempted to do what they had done. *An.* 1543.

The Treachery of *Thornton* and *Barber*.

The Arch-biſhop before them caſting up his Hands to Heaven, applied himſelf to God, thanking him that he had, in the midſt of ſo many Enemies and falſe Friends, vouchſafed him one great Friend and Maſter, meaning the King, without whoſe Protection, as he ſaid, he were not able to ſtand upright one Day. He prayed God to make them good Men, and bad them ask God forgiveneſs, ſeeing he had never deſerved ſuch uſage at their Hands. He added, that now he perceived there was no Fidelity nor Truth among Men; and that he was brought to that Point, that he feared his left Hand would accuſe his Right: But that he needed not to marvel at it, ſeeing Chriſt propheſied of ſuch a World to come in the latter Days. He prayed God of his Mercy to finiſh that Time ſhortly: and ſo diſmiſt them with gentle and comfortable words. And it was obſerved, that there never after appeared, neither in his Countenance nor his Words, any remembrance thereof. But he thought fit no more to truſt them; and ſo diſcharged them of his Service. And ſo he did one Mr. *Talbot*, another falſe Man, which was alſo of his Counſel and Chamber. But Dr. *London* took occaſion hence to ſay, That they could tell a ſhrewd Tale, if they were examined; and that it was not for nought they were put out of Service, as tho the reaſon were, that they ſhould no more have opportunity of knowing any of the Arch-biſhop's Doings or Sayings.

The ABp's Diſcourſe to them.

Mark XIII. 12. *The Brother ſhall betray the Brother to death, and the Father the Son: and Children ſhall riſe up againſt their Parents*, &c.

All the foreſaid ſeized Papers and Writings, were put into a Cheſt, and brought up to *Lambeth*, the King being minded to peruſe them, and to puniſh the Principals. In fine, divers of the chief of the Knot were committed to Priſon, where they remained till the next Year, ſome more cloſely confined than others; all during the Arch-biſhop's Pleaſure. All that the Arch-biſhop required of them, was Repentance and Recantation, and an ingenuous confeſſion of their Faults and Falſeneſs to him. Abiding for ſome time under Affliction, their Spirits began to mollify; and then, by ſupplicatory Letters to the Arch-biſhop, they begged his Pardon, made their Confeſſions, and deſired their Liberty.

The Conſpirators are impriſoned.

An. 1543. Their Releaſe.

About which time a Parliament was at hand. Then great labour was made by their Friends for a General Pardon from the King, procuring him a Subſidy, the eaſier to obtain it. Which indeed followed, and wiped away all Puniſhment and Correction for their Fault. But without the King's Indulgence, they were like ſuddenly to have had their Liberty by the Arch-biſhop's Interceſſion for them, being a Man that delighted not in revenge.

The Confeſſions & Letters.

In the before-mentioned Manuſcript Volume, belonging to *Benet*-College, whence I have extracted moſt of theſe Relations, are remaining the Interrogatories prepared for Dr. *London*, wrote by the Arch-biſhop's own Hand, together with the humble Confeſſions and Letters of *Willoughby*, *Gardiner*, *Serles*, *Milles*, *Sentleger*, and others concerned. Some of which I have tranſcribed into the *Appendix*. *Gardiner*'s Expreſſions ſeemed ſo penitent, ſtiling the Arch-biſhop his *Father*, that it made ſuch an Impreſſion upon the Arch-biſhop's Heart, that when he ſaw him next, he told him, *Ye call me* Father, *in good Faith I will be a Father to you indeed.* Yet this very Man, ſo ingrateful he was, that ſoon after this kind Reconciliation of the Arch-biſhop to him, and (as it ſeems) his deliverance out of Priſon, he and the reſt had freſh Communications together again: Inſomuch that the Arch-biſhop was fain to enter upon a new trouble with them, putting them under Reſtraint again, and interrogating them concerning their late Communication. Unleſs this Letter of *Gardiner* writ unto his Grace, may admit of a more favourable Interpretation.

N°. XXXIII.

" MOST honourable Father; Unadviſedly, as God ſhall ſave
" me, I have offended your Grace; and I think not the con-
" trary, but that ſome back Friend hath done me more hurt and
" hindrance, than I have at your Grace's Hands deſerved. For I
" know well in mine own Conſcience, I have nothing ſo highly of-
" fended, as I do perceive that your Grace is informed of me. In
" good Faith I ſpeak it of my Conſcience, and before God, I would
" I were under Ground. For now have I loſt that, which I never
" thought to loſe again: Yea that of which had I was as glad as
" ever I was of Benefit received in this World, as knoweth my Sa-
" viour Chriſt Jeſus: Who preſerve your Grace.

Yours, *Will. Gardiner.*

The Ends of the Conſpirators.

But while theſe things were tranſacted at *Canterbury*, on the Arch-biſhop's behalf, againſt theſe falſe Accuſers, Dr. *London*, one of the great Incendiaries, was cenſured at *Windſor*. For he, and one *Symons* a Lawyer, and *Ockham*, that laid Traps for others, were catch'd at length themſelves. They were Men that buſied themſelves in framing Indictments, upon the ſix Articles, againſt great Numbers of thoſe that favoured or profeſſed the Goſpel, and in ſending them to Court to *Wincheſter*; who was to prefer the Complaints to the Council. The King being more and more informed of their baſe Conſpiracies, and diſliking their bloody Diſpoſitions, commanded the Council ſhould ſearch into the Matters. And ſo *London* and his Fellows

Fellows being examined before the ſaid Council, were in the end found to be perjured, in denying, upon their Oaths, what they had indeed done, and was proved manifeſtly to their Faces. Hereupon they were adjudged perjured Perſons, and appointed to ride through *Windſor*, *Reading* and *Newbery*, where they had done moſt Miſchief, with their Faces towards the Horſe-Tail, and a Paper upon their Heads, declaring their Crime; and to ſtand upon the Pillory in each of thoſe Towns. And that Puniſhment they underwent, and then were ſent to the *Fleet*. *London* not long after died there, probably out of Shame and Sorrow: This was the End of one of theſe Conſpirators. *German Gardiner* was a Year after hanged, drawn and quartered, as a Traitor, for denying the King's Supremacy. And the Biſhop of *Wincheſter* after this, never had Favour or Regard of the King more. And *Heywood*, another of the Crew of the Informers and Witneſſes, was condemned for Treaſon with *Gardiner*; but making a Recantation, his Life was ſpared. *An.* 1543.

CHAP. XXVIII.

The Arch-biſhop falls into more Troubles.

AFter this, the Arch-biſhop received two terrible Shocks more, if I am right in the placing them, as I think I am, though I leave *Fox* to follow *Morice*, the Arch-biſhop's Secretary, in his Manuſcript Declaration of the ſaid Arch-biſhop. The former was a Complaint that was made openly againſt him in Parliament; and the latter, when the Lords of the Privy-Council accuſed him unto the King, and required that he ſhould be ſent to the *Tower*.

The ABp accuſed before the Parliament. MS. Declaration of ABp *Cranmer*.

Sir *John Goſtwick*, a Knight for *Bedforſhire*, a Man of great Service in his Time, but Papiſtical, ſtood up in the Houſe, and laid to his Charge his Sermons and Lectures, both at *Sandwich* and *Canterbury*, containing, as he ſaid, manifeſt Hereſy againſt the Sacrament of the Altar. Though it was much they ſhould accuſe him in that Point, ſeeing he then held a Corporal Preſence; but it diſpleaſed them that it was after the *Lutheran* way, rather than after theirs of Tranſubſtantiation. But the King perceived eaſily this proceeded of Malice, for that he was a Stranger in *Kent*, and had neither heard the Arch-biſhop preach nor read there. Knowing thereby that he was ſet on, and made an Inſtrument to ſerve other Mens Purpoſes; the King marvellouſly ſtormed at the Matter, calling *Goſtwick* openly, *Varlet*, and ſaid, "That he had plaid a villanous part, to abuſe in "open Parliament the Primate of the Realm, eſpecially being in Fa-"vour with his Prince as he was. What will they do with him, "*ſaid he*, if I were gone? Whereupon the King ſent word unto *Goſtwick*, by one of his Privy-Chamber, after this ſort; "Tell the "Varlet *Goſtwick*, That if he do not acknowledg his Fault unto my "Lord of *Canterbury*, and ſo reconcile himſelf towards him, that he "may become his good Lord, I will ſoon both make him a poor "*Goſtwick*, and otherwiſe puniſh him to the Example of others. "He wondred (he ſaid) he could hear my Lord of *Canterbury*

An. 1543. " preaching out of *Kent*. And that if he had been a *Kentiſh*-Man, " he might have had ſome more ſhadow to put up an Acculation a- " gainſt him. Now *Goſtwick*, hearing of this grievous Threat, came with all poſſible ſpeed unto *Lambeth*, and there ſubmitted himſelf in ſuch ſorrowful caſe, that my Lord out of hand not only forgave all his Offences, but alſo went directly unto the King for the obtaining of the King's Favour; which he obtained very hardly, and upon condition, that the King might hear no more of his meddling that way. This happened, I ſuppoſe, in the Parliament that began in *January*, and continued till *March* 29. 1544. The Arch-biſhop's Palace at *Canterbury* was this Year burnt, and therein his Brother-in-Law, and other Men, according to *Stow*.

The Palace of *Canterbury* burnt.

I find no Biſhops Conſecrated in this Year.

An. 1544. At length the Confederacy of the Papiſts in the Privy-Council (whereof I ſuſpect the Duke of *Norfolk* to be one, a great Friend of *Wincheſter*'s, by whoſe Inſtigation this Deſign was ſet on Foot) came and accuſed him moſt grievouſly unto the King; " That he, with " his Learned Men, had ſo infected the whole Realm with their un- " ſavoury Doctrine, that three parts of the Land were become abo- " minable Hereticks. And that it might prove dangerous to the " King, being like to produce ſuch Commotions and Uproars, as " were ſprung up in *Germany*. And therefore they deſired, that " the Arch-biſhop might be committed unto the *Tower*, until he " might be examined. The King was very ſtrait in granting this. They told him, " That the Arch-biſhop being one of the Privy- " Council, no Man dared to object Matter againſt him, unleſs he " were firſt committed to durance. Which being done, Men would " be bold to tell the Truth, and ſay their Conſciences. Upon this Perſwaſion of theirs, the King granted unto them, that they ſhould call him the next Day before them, and, as they ſaw cauſe, ſo to commit him to the *Tower*.

The Council accuſe the ABp.

The King ſends privately for the ABp.

At Midnight, about Eleven of the Clock, before the Day he ſhould appear before the Council, the King ſent Mr. *Denny* to my Lord at *Lambeth*, willing him incontinently to come over to *VVeſtminſter* to him. The Arch-biſhop was in Bed, but roſe ſtraitway and repaired to the King, whom he found in the Gallery at *VVhitehall*. Being come, the King declared unto him what he had done, in giving Liberty to the Council to commit him to Priſon: for that they bare him in hand, that he and his learned Men had ſown ſuch Doctrine in the Realm, that all Men almoſt were infected with Hereſy; and that no Man durſt bring Matter againſt him, being at Liberty, and one of the Council. And therefore I have granted to their Requeſt, ſaid the King; but whether I have done well or no, what ſay you, my Lord? The Arch-biſhop firſt humbly thanked the King, that it had pleaſed him to give him that warning before-hand. And that he was very well content to be committed to the *Tower* for the trial of his Doctrine, ſo that he might be indifferently heard; as he doubted not but that his Majeſty would ſee him ſo to be uſed. Whereat the King cried out, " O Lord God, what fond Simplicity " have you, ſo to permit your ſelf to be impriſoned, that every " Enemy

" Enemy of yours may take Advantage againſt you? Do not you " know, that when they have you once in Priſon, three or four falſe " Knaves will ſoon be procured to witneſs againſt you, and condemn " you; which elſe, now being at Liberty, dare not once open their " Lips, or appear before your Face? No, not ſo, my Lord, (ſaid " the King) I have better regard unto you, than to permit your " Enemies ſo to overthrow you. And therefore I will have you to " Morrow come to the Council, which no doubt will ſend for " you. And when they break this Matter unto you, require them, " that being one of them, you may have ſo much Favour, as they " would have themſelves; that is, to have your Accuſers brought " before you. And if they ſtand with you, without regard of your " Allegations, and will in no Condition condeſcend unto your Re- " queſt, but will needs commit you to the *Tower*, then appeal you " from them to our Perſon, and give to them this my Ring; (which " he then delivered unto the Arch-biſhop) by the which (ſaid the " King) they ſhall well underſtand, that I have taken your Cauſe " into my Hand from them. Which Ring they well know, that I " uſe it for no other Purpoſe, but to call Matters from the Council " into mine own Hands, to be ordered and determined. And with this good Advice *Cranmer*, after moſt humble Thanks, departed from the King's Majeſty. *An.* 1544.

The next Morning, according to the King's Monition, and his own Expectation, the Council ſent for him by Eight of the Clock in the Morning. And when he came to the Council-Chamber-Door, he was not permitted to enter into the Council-Chamber, but ſtood without among Serving-men and Lacquies above three quarters of an hour; many Counſellors and others going in and out. The Matter ſeemed ſtrange unto his Secretary, who then attended upon him; which made him ſlip away to Dr. *Butts*, to whom he related the manner of the thing. Who by and by came, and kept my Lord Company. And yet e're he was called into the Council, Dr. *Butts* went to the King, and told him, that he had ſeen a ſtrange Sight. What is that, ſaid the King? Marry, ſaid he, my Lord of *Canterbury* is become a Lacquey, or a Serving-man: For to my knowledg, he hath ſtood among them this hour almoſt at the Council-Chamber-Door. Have they ſerved my Lord ſo? " It is well enough, ſaid the " King, I ſhall talk with them by and by. Anon *Cranmer* was called into the Council, there it was declared unto him, That a great Complaint was made of him, both to the King and to them, That he, and others by his Permiſſion, had infected the whole Realm with Hereſy: And therefore it was the King's Pleaſure that they ſhould commit him to the *Tower*, and there for his Trial, to be examined. *Cranmer* required, as is before declared, with many, both Reaſons and Perſwaſions, that he might have his Accuſers come there before them, before they uſed any further Extremity againſt him. In fine, there was no Intreaty could ſerve, but that he muſt needs depart to the *Tower*. " I am ſorry, my Lords, ſaid *Cranmer*, " that you drive me unto this Exigent, to appeal from you to the " King's Majeſty; who by this Token hath reſumed this Matter into " his own Hand, and diſchargeth you thereof. And ſo delivered the King's

Comes before the Council.

King's Ring unto them. By and by the Lord *Ruſſel* ſwore a great *An.* 1544. Oath, and ſaid, "Did not I tell you, my Lords, what would come "of this Matter? I know, right well, that the King would never "permit my Lord of *Canterbury* to have ſuch a Blemiſh, as to be "impriſoned, unleſs it were for High-Treaſon. And ſo as the manner was, when they had once received that Ring, they left off their Matter, and went all unto the King's Perſon, both with his Token, and the Cauſe.

The King rebukes the Council for *Cranmer*.

When they came unto his Highneſs, the King ſaid unto them; "Ah, my Lords, I thought that I had had a diſcreet and wiſe Coun- "cil, but now I perceive that I am deceived. How have you hand- "led here my Lord of *Canterbury*? What make ye of him? A "Slave? Shutting him out of the Council-Chamber among Serving- "men. Would ye be ſo handled your ſelves? *And after ſuch taunt- "ing words as theſe ſpoken, the King added*, I would you ſhould "well underſtand, that I account my Lord of *Canterbury* as faithful "a Man towards me, as ever was Prelate in this Realm, and one to "whom I am many ways beholden, by the Faith I owe unto God, "*and ſo laid his Hand upon his Breaſt*. And therefore who loveth "me, *ſaid he*, will upon that Account regard him. And with theſe words all, and eſpecially my Lord of *Norfolk*, anſwered and ſaid, "We meant no manner of Hurt unto my Lord of *Canterbury*, that "we requeſted to have him in Durance. Which we only did, becauſe "he might, after his Trial, be ſet at Liberty to his greater Glory. "Well, *ſaid the King*, I pray you uſe not my Friends ſo. I per- "ceive now well enough, how the World goeth among you. There "remaineth Malice among you one to another; let it be avoided "out of hand, I would adviſe you. And ſo the King departed, and the Lords ſhook Hands every Man with the Arch-biſhop. Againſt whom never more after durſt any Man ſpurn, during King *Henry*'s Life. And becauſe the King would have Love always nouriſhed between the Lords of the Council and the Arch-biſhop, he would ſend them divers times to Dinner with him. And ſo he did after this Reconciliation.

The King changes the ABp's Arms.

Thus did the King interpoſe himſelf divers times between his Arch-biſhop, and his irreconcileable Enemies the Papiſts: and obſerving, by theſe Eſſays againſt him, under what Perils he was like to come hereafter for his Religion, about this Time it was, as I conjecture, that the King changed his Coat of Arms. For unto the Year 1543, he bore his Paternal Coat, of *Three Cranes Sable*, as I find by a Date ſet under his Arms, yet remaining in a Window in *Lambeth-Houſe*. For it is to be noted, That the King perceiving how much ado *Cranmer* would have in the Defence of his Religion, altered the *Three Cranes*, which were parcel of his Anceſtors Arms, into *Three Pelicans*, declaring unto him, "That "thoſe Birds ſhould ſignify unto him, that he ought to be ready, as "the Pelican is, to ſhed his Blood for his young Ones, brought up in "the Faith of Chriſt. For, *ſaid the King*, you are like to be taſted, "if you ſtand to your Tackling at length. As in very deed many and ſundry times he was ſhouldered at, both in this King's Reign, as you have heard, and under the two ſucceding Princes.

CHAP.

CHAP. XXIX.

An. 1544.

Occaſional Prayers and Suffrages.

OCcaſional Prayers and Suffrages, to be uſed throughout all Churches, began now to be more uſual than formerly. For theſe common Devotions were twice this Year appointed by Authority, as they had been once the laſt; which I look upon the Arch-biſhop to be the great Inſtrument in procuring: That he might by this means, by little and little, bring into uſe Prayer in the Engliſh Tongue, which he ſo much deſired: and that the People, by underſtanding part of their Prayers, might be the more deſirous to have their whole Service rendred intelligible; whereby God might be ſerved with the more Seriouſneſs and true Devotion.

Prayers to be made againſt immoderate Rain.

The laſt Year there was a plentiful Crop upon the Ground: But when the Time of Harveſt drew near, there happened a great Plague of Rain. So in *Auguſt* Letters were iſſued out from the King to the Arch-biſhop, that he ſhould appoint certain Prayers to be uſed for the ceaſing of the Wet-weather; and to write to the reſt of the Province to do the like. But hear the King's Letter.

Cranm. Regiſt.

" MOST Reverend Father in God, right Truſty, and right in-
" tirely Beloved, We greet you well. And foraſmuch as
" there hath been now a late, and ſtill continueth, much Rain, and
" other unſeaſonable Weather, whereby is like to enſue great
" Hurt and Damage to the Corn and Fruits now ripe upon the
" Ground, unleſs it ſhall pleaſe God, of his infinite Goodneſs, to
" ſtretch forth his holy Hand over us: Conſidering, by ſundry Ex-
" amples heretofore, that God at the Contemplation of earneſt and
" devout Prayers, oftentimes extended his Mercy and Grace; and
" hath alſo aſſuredly promiſed, that whenſoever we call upon him for
" Things meet for us, he will grant unto us the ſame: We, having
" the Governance and Charge of his People committed unto Us,
" have thought good to cauſe the ſame to be exhorted by You, and
" other the Prelats of this our Realm, with an earneſt repentant
" Heart for their Iniquities, to call unto God for Mercy; and with
" devout and humble Prayer and Supplication, every Perſon, both
" by himſelf apart, and alſo by Common-Prayer, to beſeech him to
" ſend unto us ſuch ſeaſonable and temperate Weather, to have in
" thoſe Fruits, and Corn on the Ground, which hitherto he hath
" cauſed ſo plenteouſly to grow.

" For the which purpoſe we require you, and nevertheleſs com-
" mand you, to ſend unto all your Brethren, the Biſhops within
" your Province, to cauſe ſuch general Rogations and Proceſſions to
" be made incontinently within their Dioceſſes, as in caſe like here-
" tofore hath been accuſtomed in this behalf accordingly.

" Yevon under our Signet, at our Manor of the *Moor*, the 20*th*
" Day of *Auguſt*, the xxxv Year of our Reign.

The

An. 1544. The Arch-biſhop accordingly ſent his Order, dated *Auguſt* 23. 1543. to *Edmond* Biſhop of *London*, that there might be Prayers and Supplications in his Dioceſs every Fourth and Sixth Days of the Week. And the like Order was diſpatched to all the other Biſhops in his Province; "By their Prayers, as was accuſtomed, to implore God's "Mercy to avert his Wrath, that the People had juſtly deſerved. "And not to ceaſe their Prayers and Suffrages till further Order from "him.

Engliſh Suffrages commanded to be uſed.

It is not ſo evident, that theſe Prayers were in the Engliſh Tongue. But in the Year following, *viz.* 1544. there were, without Controverſy, certain Suffrages drawn up in our Mother-Tongue by the Arch-biſhop's means; which he intended to be univerſally obſerved every where. Upon the Arch-biſhop's pious Motions, as it ſeems, the King iſſued out his Letters to him, dated in *June*, for the publication of theſe Prayers in Engliſh, to be from thenceforth continually uſed in the Church; together with ſetting forth the King's Injunctions, by Preaching and good Exhortation, that the People, who before did but ſlackly obſerve their Devotions, for want of underſtanding the Divine Service, might henceforth more frequently and more fervently reſort to religious Worſhip.

The Contents of the King's Letter to that intent. *Cranm.* Regiſt. Fol. 48.

I ſhall not here ſet down the King's Letter, as I tranſcribed it out of Arch-biſhop *Cranmer*'s Regiſter, becauſe Biſhop *Burnet* hath printed it already in his firſt Volume, among the *Collections*, *pag.* 264. It runs in ſuch a pious ſtrain, as tho none but the Arch-biſhop had been the Suggeſtor thereof. "That ſince at that time Chriſtendom was "plagued with Wars, Hatred and Diſſenſions, and in no Place was "Peace and Agreement: and ſince it was out of the Power of Man "to redreſs theſe Miſeries, God alone being able to reſtore Peace, "and unite Mens Hearts; Therefore the King was reſolved to have "general Proceſſions uſed in all Churches, with all Reverence and "Devotion of the People. And becauſe the not underſtanding the "Prayers and Suffrages formerly uſed, cauſed that the People came "but ſlackly to the Proceſſions; therefore the King now had pub-"liſhed certain Prayers in our Native Tongue. Which he, with "his preſent Letter, had ſent to the Arch-biſhop, for the ſpecial "Truſt and Confidence he had of his Godly Mind, and the earneſt "deſire that was in him for the ſetting forth of God's Glory, and "the true worſhipping of his Name. And that theſe Prayers ſhould "not be obſerved for a Month or two, as his other Injunctions had "been, but that they, together with the Injunctions, ſhould be ear-"neſtly ſet forth by Preaching, good Exhortation, and otherwiſe; "in ſuch ſort as they might feel the Godly Taſte thereof, and godly "and joyouſly with Thanks receive, embrace, and frequent the "ſame. Commanding the Arch-biſhop, that he ſhould not only "cauſe the ſame Suffrages to be uſed in his own Dioceſs, but ſignify "the King's Pleaſure in this regard to all other Biſhops of his Pro-"vince. And that he ſhould have a ſpecial reſpect hereunto; and "make report, if any did not with good dexterity accompliſh the "ſame. It was given under the King's Signet, at his Manor of "S. *James*'s, *June* 11. in the *36th* of his Reign. I have not met with theſe Suffrages; which if I had, I ſhould have been enclined to publiſh

publiſh them here; and the rather, becauſe I believe they were of *Cranmer*'s own compoſing. *An.* 1544.

According to this Letter, the Arch-biſhop diſperſed his Letters to *Edmund* Biſhop of *London*, and the other Biſhops, with a Copy of the Suffrages to be uſed: urging withal, the obſervation of all the King's Injunctions heretofore promulgated, for the confirming and eſtabliſhing of Sacred Religion.

A Proceſſion for the King's Expedition.

About *Auguſt* this Year, the King was upon going himſelf in Perſon to invade *France*, againſt which Nation he was now in Hoſtility; and had prepared a mighty Army by Land and Sea for that purpoſe. Now the Arch-biſhop was again called upon by the Privy-Counſellors, to appoint Proceſſions in the Engliſh Tongue through the Realm, for the King's good Succeſs in this great Expedition. The Councils Letter ran in this Tenor.

The Councils Letter to the ABp. Reg. *Cranm.*

" AFTER our right-hearty Commendations to your good Lord-
" ſhip: Theſe ſhall be to ſignify to the ſame, That the King's
" Highneſs having ſo provided for the Safety of his Grace's Realm,
" as the great Malice of his Enemies ſhall, by the Grace of God,
" take ſmall effect: For the repulſing of which, his Highneſs hath
" in a readineſs to ſet abroad, at the furtheſt on Wedneſday next,
" ſuch a puiſſant Navy, as hath not been ſeen aſſembled in the re-
" membrance of Man: Conſidering nevertheleſs, that all Victories
" and good Succeſſes come only at the Direction and Appointment
" of God, following herein that Trade of ſuch a Chriſtian Prince, as
" he is, hath deviſed to have Proceſſions throughout the Realm, in
" ſuch ſort as in like Caſes hath heretofore laudably been accuſtomed.
" Requiring your Lordſhip therefore, to take Order incontinently,
" that from henceforth, through your Province, the ſaid Proceſſions
" be kept continually upon the accuſtomed Days, and none other-
" wiſe; and ſung or ſaid, as the number of the Quoire ſhall ſerve
" for the ſame, in the Engliſh Tongue; to the intent, that there
" may be an Uniformity in every Place. Whereby it may pleaſe
" God at all times to proſper his Majeſty in all his Affairs: And the
" rather, to have regard at this time unto the Uprightneſs of his
" Grace's Quarrel, and to ſend his Highneſs victorious Succeſs of the
" ſame. And thus we bid your Lordſhip moſt heartily well to fare.
" From *Petworth*, the 10*th* Day of *Auguſt*.

Your Lordſhip's aſſured loving Friends,

W. Eſſex, St. Wynton, Ant. Brown. Will. Paget.

The Copy of this Letter the Arch-biſhop diſpatched to the Biſhop of *London*; and in a Letter of his own, he firſt ſtirred him up to take care of making due Proviſions for the religious Performance of theſe Prayers in his Dioceſs, upon conſideration of the King's great Wars by Land and Sea, and his Wars in *France*, in *Scotland*, and in the Parts about *Bulloign*. Then he enjoined him, and all the Biſhops in his Province, every Fourth and Sixth Day, to retire to Prayer and Supplication to God; and that the People ſhould, as he wrote, *Con-*

cinna modulatione & una voce cunctipotentem Deum Sabaoth, omnis Victoriæ largitorem unicum, ſanctè & piè, non labiis ſed corde puro adorent: "In becoming Harmony, and with one Voice, holily and "piouſly, not with the Lips, but with a pure Heart, adore the Al- "mighty God of Sabaoth, the only giver of all Victory.

An. 1544.

Popery prevails.

And in theſe ſmaller Matters our Arch-biſhop was fain now to be contented to buſy himſelf, ſince about this Juncture *Winton* or his Party had the Aſcendent, and did all at Court. Concerning theſe latter Times of King *Henry*, when the Popiſh Biſhops carried all before them again; and the Acts of Parliament that were made, whereby the Biſhops were empowred to call Seſſions as oft as they would, to try thoſe that gave not due Obedience to the Superſtitions of the Church, and that upon pain of Treaſon: Thus *John Bale* complains, whoſe Words may give us ſome light into the ſad Condition of theſe Times. "Still remaineth there Soul-Maſſes, of all "Abominations the principal; their prodigious Sacrifices, their "Cenſings of Idols, their boyiſh Proceſſions, their uncommanded "Worſhippings, and their Confeſſions in the Ear, of all Traitery "the Fountain; with many other ſtrange Obſervations, which the "Scripture of God knoweth not. Nothing is brought as yet to "Chriſt's clear Inſtitution, and ſincere Ordinance, but all remaineth "ſtill as the Antichriſts left it. Nothing is tried by God's Word, "but by the ancient Authority of Fathers. Now paſſeth all under "their Title. Though the old Biſhops of *Rome* were of late Years "proved Antichriſts, and their Names razed out of our Books; yet "muſt they thus properly, for old Acquaintance, be called ſtill *Our "Fathers*. If it were naught afore, I think it is now much worſe; "for now are they become *laudable* Ceremonies, whereas before- "time they were but Ceremonies alone. Now are they become "*neceſſary Rites, godly Conſtitutions, ſeemly Uſages*, and *civil Or- "dinances*, whereas afore they had no ſuch Names. And he that "diſobeyeth them, ſhall not only be judged a Felon, and worthy to "be hanged, by their new-forged Laws, but alſo condemned for a "Traitor againſt the King, though he never in his Life hindred, "but rather to his Power hath forwarded the Common-Wealth. "To put this with ſuch-like in Execution, the Biſhops have Autho- "rity, every Month in the Year if they liſt, to call a Seſſion, to Hang "and Burn at their pleaſure. And this is ratified and confirmed by "Act of Parliament, to ſtand the more in Effect.

Image of both Churches.

Gardiner and the Biſhops now carry all.

Gardiner Biſhop of *Wincheſter*, had by his Policy and Intereſt, brought things thus backward again, and exalted the Power of the Biſhops, that of late Years had been much eclipſed. And ſo he plainly told one *Seton*, a Man of Eminency in theſe Times, both for Piety and Learning in *London*; who met with Troubles there, about the Year 1541, for a Sermon preached at S. *Anthonies*, againſt Juſtification by Works. This *Seton* being now it ſeems fallen into new Troubles, and brought before the aforeſaid Biſhop; when he was able no longer to withſtand the manifeſt Truth, ſaid to him, "Mr. "*Seton*, we know ye are Learned, and plenteouſly endued with "Knowledg in the Scriptures, yet think not that ye ſhall over- "come us. No, no, ſet your Heart at reſt, and look never to "have

" have it ſaid, that ye have overcome the Biſhops. For it ſhall " not be ſo. *An.* 1544.

Robert Holgate Biſhop of *Landaff*, was this Year preferred to the See of *York*. His Confirmation is mentioned in the Arch-biſhop of *Canterbury*'s Regiſter: Wherein is ſet down an Oath which he then took, of Renunciation of the Pope, and Acknowledgment of the King's Supremacy, very full and large. Afterwards I find the ſame Oath adminiſtred to *Kitchin* Elect of *Landaff*, and *Ridley* Elect of *Rocheſter*, and *Farrar* of S. *Davids*. But I think it not unworthy to be here ſet down as I find it, ſeeming to be a new Form drawn up, to be henceforth taken by all Biſhops. And this Arch-biſhop of *York* the firſt that took it. Bp of *Landaff* removed to *York*.

" I *Robert* Arch-biſhop of *York* Elect, having now the Vail of " Darkneſs of the Uſurped Power, Authority and Juriſdiction " of the See and Biſhop of *Rome*, clearly taken away from mine Eyes, " do utterly teſtify and declare in my Conſcience, that neither the " See, nor the Biſhop of *Rome*, nor any Foreign Poteſtate hath, nor " ought to have, any Juriſdiction, Power or Authority within this " Realm, neither by God's Law, nor by any juſt Law or Means. " And though by Sufferance and Abuſions in Time paſt, they afore- " ſaid have uſurped and vindicated a feigned and unlawful Power " and Juriſdiction within this Realm, which hath been ſupported " till few Years paſt; Therefore becauſe it might be deemed, and " thought thereby, that I took or take it for Juſt and Good, I there- " fore do now clearly and frankly renounce, forſake, refuſe and re- " linquiſh that pretended Authority, Power and Juriſdiction, both of " the See and Biſhop of *Rome*, and of all other Foreign Powers: " And that I ſhall never conſent or agree, that the foreſaid See or Bp " of *Rome*, or any of their Succeſſors, ſhall practiſe, exerciſe, or have " any manner of Authority, Juriſdiction or Power within this " Realm, or any other the King's Realms or Dominions; nor any " Foreign Poteſtate, of what State, Degree, or Condition he be; " but that I ſhall reſiſt the ſame to the uttermoſt of my Power; and " that I ſhall bear Faith, Troth, and true Allegiance to the King's " Majeſty, and to his Heirs and Succeſſors declared, or hereafter to " be declared, by the Authority of the Act, made in the Seſſions of " his Parliament holden at *Weſtminſter*, the 14*th* day of *January*, in " the 35*th* Year, and in the Act made in the 28*th* Year of the King's " Majeſty's Reign. And that I ſhall accept, repute, and take the " King's Majeſty, his Heirs and Succeſſors, when they, or any of " them ſhall enjoy his Place, to be the only Supream Head in Earth, " under God, of the Church of *England* and *Ireland*, and all other his " Highneſs Dominions. And that with my Body, Cunning, Wit, " and uttermoſt of my Power, without Guile, Fraud, or other un- " due Means, I ſhall obſerve, keep, maintain and defend all the " King's Majeſty's Stiles, Titles and Rights, with the whole Effects " and Contents of the Acts provided for the ſame, and all other Acts " and Statutes made and to be made within the Realm, in and for " that purpoſe, and the Derogation, Extirpation and Extinguiſh- " ment of the uſurped and pretended Authority, Power and Juriſ- The ABp's Oath. *Cranm.* Regiſt.

An. 1544. " diction of the See and Biſhop of *Rome*, and all other Foreign Po-
" teſtates as afore. And alſo as well his Statute made in the ſaid
" 28*th* Year, as his Statute made in the Parliament holden in
" the 35*th* Year of the King's Majeſty's Reign, for Eſtabliſh-
" ment and Declaration of his Highneſs Succeſſion, and all Acts
" and Statutes made and to be made in Confirmation and Corro-
" boration of the King's Majeſty's Power and Supremacy in Earth,
" of his Church of *England* and of *Ireland*, and all other his Grace's
" Dominions. I ſhall alſo defend and maintain, with my Body
" and Goods, with all my Wit and Power. And thus I ſhall do a-
" gainſt all manner of Perſons, of what State, Dignity, Degree or Con-
" dition ſoever they be; and in no wiſe do nor attempt, nor to my
" Power ſuffer, or know to be done or attempted, directly or indi-
" rectly, any thing or things privily or apertly, to the let, hindrance,
" damage or derogation of any of the ſaid Statutes, or any part
" thereof, by any manner of Means, or for or by any manner of Pre-
" tence. And in caſe any Oath hath been made by me to any Per-
" ſon or Perſons, in Maintenance, Defence or Favour of the Biſhop
" of *Rome*, or his Authority, Juriſdiction or Power, or againſt any
" the Statutes aforeſaid, I repute the ſame as vain and adnichilate.
" I ſhall wholly obſerve and keep this Oath. So help me God, and
" all Saints, and the Holy Evangeles.

And then after this Oath, followed the Prayers before the Benediction of the Pall, and the Ceremonies of delivering it.

CHAP. XXX.

The Arch-biſhop Reformeth the Canon Law.

An. 1545. The ABp ſets upon reforming the Canon Law.

OUR Arch-biſhop ſeeing the great Evil and Inconvenience of Canons and Papal Laws which were ſtill in Force, and ſtudied much in the Kingdom, had in his Mind now a good while to get them ſuppreſſed, or to reduce them into a narrower Compaſs, and to cull out of them a ſet of juſt and wholſome Laws, that ſhould ſerve for the Government of the Eccleſiaſtical State. And indeed there was great need of ſome Reformation of theſe Laws: For moſt of them extolled the Pope unmeaſurably, and made his Power to be above that of Emperors and Kings. Some of them were, " That
" he that acknowledged not himſelf to be under the Biſhop of
" *Rome*, and that the Pope is ordained of God to have the Primacy
" over the World, is an Heretick. That Princes Laws, if they be
" againſt the Canons and Decrees of the Biſhop of *Rome*, be of no
" Force. That all the Decrees of the Biſhop of *Rome* ought to be
" kept perpetually, as God's Word ſpoken by the Mouth of *Peter*.
" That all Kings, Biſhops and Noblemen, that believe or ſuffer the
" Biſhop of *Rome*'s Decrees in any thing to be violated, are accur-
" ſed. That the See of *Rome* hath neither Spot nor Wrinkle.
And abundance of the like, which the Arch-biſhop himſelf drew out of the Canon Laws, and are ſet down by the Biſhop of *Sarum* in his Hiſtory. There-

Part I. among the Collections, p. 257.

Therefore by the Arch-biſhop's Motion and Advice, the King had an Act paſt the laſt Year, *viz.* 1544. "That his Majeſty ſhould have "Authority, during his Life, to name thirty two Perſons; that is to "ſay, ſixteen Spiritual, and ſixteen Temporal, to examine all Ca- "nons, Conſtitutions and Ordinances, Provincial and Synodal, and "to draw up ſuch Laws Eccleſiaſtical, as ſhould be thought by the "King and them convenient to be uſed in all Spiritual Courts. Accord- ing to this Act, tho it ſeems this Nomination hapned ſome time before the making of the ſame, the King nominated ſeveral Perſons to ſtudy, and prepare a Scheme of good Laws for the Church. Who brought their Buſineſs to a Concluſion, and ſo it reſted for a time. The Arch- biſhop being now to go down into *Kent*, to meet ſome Commiſſio- ners at *Sittingborn*, went to *Hampton-Court* to take his leave of the King. There he put him in mind of theſe Eccleſiaſtical Laws, and urged him to ratify them. So the King bad him diſpatch to him the Names of the Perſons, (which had been chiefly left to *Cranmer*'s Election) and the Book they had made. This care he, going out of Town, left with *Heth* Biſhop of *Rocheſter*.

An. 1545. An Act concerning it.

So that theſe Laws, by the great Pains of the Arch-biſhop, and ſome Learned Men about him, were brought to that good Perfection, that they wanted nothing but the Confirmation of the King. And there was a Letter drawn up ready for that purpoſe for the King to ſign. It was directed to all Arch-biſhops, Biſhops, Abbots, Clerks, Dukes, Marqueſſes, Earls, Barons, Knights and Gentlemen, and all others of whatſoever Degree, his Subjects and Liege-men: Giving them to underſtand, "That in the room of the corrupt Laws, Decrees "and Statutes that proceeded from the Biſhops of *Rome*, which were "all aboliſhed, he had put forth by his Authority another Set of Eccle- "ſiaſtical Laws, which he required to be obſerved, under pain of his "Indignation. The Copy of this Letter may be read in the *Ap- pendix*. But whatſoever the Matter was, whether it were the King's other Buſineſs, or the ſecret Oppoſitions of Biſhop *Gardiner*, and the Papiſts, this Letter was not ſigned by the King.

The Progreſs made by the ABp in this Work.

N°. XXXIV.

I have ſeen the Digeſt of theſe Eccleſiaſtical Laws in a Manuſcript in *Folio*, fairly written out by the Arch-biſhop's Secretary, with the Title to each Chapter prefixed, and the Index of the Chapters at the beginning, both of the Arch-biſhop's own Hand. In many pla- ces there be his own Corrections and Additions, and ſometimes a Croſs by him ſtruck through divers Lines. And ſo he proceeded a good way in the Book. And where the Arch-biſhop left off, *Pe- ter Martyr* went on, by his Order, to reviſe the reſt in the Me- thod he had begun. And in the Title, *De Præſcriptionibus*, the greateſt part of the ſeventh Chapter is *Martyr*'s own writing, *viz.* beginning at this word *Rumpitur*, which is in *Pag.* 248. of the prin- ted Book, *Lin.* 23. and ſo to the end of the Chapter. So that this Manuſcript I conjecture was the firſt Draught of theſe Laws, pre- pared in the Reign of King *Henry*, and reviſed in the Reign of King *Edward* his Succeſſor, when *P. Martyr* was appointed by that King's Letters to be one of thoſe that were to be employed in this Work; who was much at this Time with the Arch-biſhop. In this Draught were ſeveral Chapters afterwards added, partly by *Cranmer*, and partly by

The MSS. of theſe Laws. Inter *Fox.* MSS.

Reformatio Le- gum Eccleſiaſt. Lond. 1640.

An. 1545. by *Martyr*. There was yet a latter, and more perfect Draught of theſe Laws, as they were compleated and finiſhed in King *Edward*'s Reign. This Draught fell into the Poſſeſſion of Arch-biſhop *Parker*. From whence he publiſhed the Book in the Year 1571, intituling it, *Reformatio Legum Eccleſiaſticarum*, &c. Which was printed again in the Year 1640. Both theſe Manuſcript Draughts were diligently compared together by *John Fox*; and the main Difference ſeemed to conſiſt, in putting the latter into a new Method, and placing the Titles differently.

The ABp labours in this Work under K. *Edward*.

For in this Matter *Cranmer* was much buſied in King *Edward*'s Reign alſo, being greatly deſirous to bring that good Work to perfection. For he thought it greatly inconvenient, when the Pope's Power was abrogated, that his Laws ſhould remain in Force; holding it highly neceſſary, that the Nation might have a Body of wholſome Laws, for the good Adminiſtration of Juſtice in the Spiritual Courts. Wherefore he procured in the fifth Year of that King, Letters Commiſſional to him, and ſeven more, diligently to ſet about the peruſal of the old Church-Laws; and then to compile ſuch a Body of Laws, as ſhould ſeem, in their Judgments, moſt expedient to be practiſed in the Eccleſiaſtical Courts and Juriſdictions: Theſe ſeven were, *Thomas Goodrick* Biſhop of *Ely*, *Richard Cox* the King's Almoner, *Peter Martyr*, *William May*, *Rowland Taylour*, *John Lucas* and *Richard Goodrick*. But the Matter was in effect wholly intruſted by the King to the Arch-biſhop, who aſſociated to himſelf in the active part of this Work, *Taylour*, *Martyr* and *Haddon*. The Method they obſerved in managing this Affair, was, that after they had finiſhed a Title, and drawn it up, it was then ſent to Dr. *Haddon*, who was a Civilian, and an accurate Latiniſt, to peruſe: And if any thing was leſs elegantly expreſſed, to correct it. So I find at the Title *De Decimis*, theſe words writ by *Cranmer*; *This is finiſhed by us, but muſt be over-ſeen again by Dr.* Haddon. Thus for inſtance, I obſerve theſe Corrections by *Haddon*'s Pen, in the Chapter intituled, *De Commodis quæ perveniunt à Sacris ritibus*; inſtead of *Gratiarum actionis mulierum a partu*, he corrected it, *Levatarum puerperarum*: And in another place, *Cuicunq; hoc Prærogativum eſt*, inſtead of *hoc Prærogativum*, he put, *Hoc peculiare jus tribuitur, quod Prærogativum vocant*. But his Corrections are very few, and but of words leſs proper: The Work and Words were mainly *Cranmer*'s own. But all this great and long Labour of the Arch-biſhop came to no effect, by reaſon of the King's untimely Death, and it may be, the ſecret oppoſition of Papiſts.

The ABp employed in mending Books of Service.

At the ſame time that he being at *Hampton-Court*, dealt with the King concerning the Reformation of the Canon-Laws, he alſo gave him an Account of a Buſineſs his Majeſty had imployed him in, and with him alſo *Heth* and *Day* Bps of *Worceſter* and *Chicheſter*, and ſome other of his Chaplains, and Learned Men; whom he had of late appointed with the Arch-biſhop to peruſe certain Books of Service, delivered by the King to them, wherein there were many Superſtitions fit to be amended. Which the Arch-biſhop, in the Name of the reſt, at this time acquainted the King with: As namely, the Vigil, and ringing of Bells all the Night long upon Alhallow-Night; and the

the covering of Images in the Church in the time of Lent, with the lifting the Vail that covereth the Croſs on Palm-Sunday, and kneeling to the Croſs at the ſame time. He moved the King in his own Name, and the Name of the reſt, that theſe things might be aboliſhed, and the Superſtitions, and other Enormities and Abuſes of the ſame. And that becauſe all other Vigils, which in the beginning of the Church were godly uſed; yet for the manifold Superſtitions and Abuſes, which did after grow by means of the ſame, were many Years paſt taken away throughout *Chriſtendom*, and there remained nothing, but the Name of the Vigil in the Calendar, ſaving only upon *Alhallow*-Day at Night, he moved that it might be obſerved no more. And becauſe creeping to the Croſs was a greater Abuſe than any of the other, (for there the People ſaid, *Crucem tuam adoramus, Domine:* And the Ordinal ſaith, *Procedant Clerici ad Crucem adorandum nudis pedibus:* and it followeth in the ſaid Ordinal, *Ponatur Crux ante aliquod Altare, ubi à Populo adoretur:* Which by the Biſhop's Book, intituled, *A neceſſary Inſtruction*, is againſt the ſecond Commandment) therefore he deſired of the King, that the creeping to the Croſs might alſo ceaſe hereafter. *An.* 1545.

The King conſults with the ABp for the Redreſs of certain Superſtitions.

Theſe ſuperſtitious Uſages were allowed in the Articles of Religion, put forth *Anno* 1536. *Cranmer* then not having Intereſt enough to procure the laying them aſide, or thinking it then not a fitting ſeaſon to attempt it, as being in vain to oppoſe what the King himſelf at that time approved of. But now the King liſtned to the Arch-biſhop, and bad him confer with the Biſhop of *Worceſter*, and ſend to him their Thoughts, what courſe they would adviſe him to take for Redreſs. The Arch-biſhop accordingly conſulted with the ſaid Biſhop, who then went along with *Cranmer* in the Reformation. The Effect of which was, as the Arch-biſhop wrote to the King ſoon after from *Bekesbourn*, "That his Majeſty ſhould ſend his Letters to both the "Arch-biſhops to reform theſe Superſtitions; and they to ſend in the "King's Name to all the Prelates within their reſpective Provinces "to the ſame purpoſe. The Arch-biſhop withal ſent to the King the Minutes of a Letter to be ſent to him, the ſaid Arch-biſhop, to that intent. He alſo adviſed the King, that at the ſame time that this Alteration was commanded to be made, he ſhould ſet forth ſome Doctrine which ſhould declare the Cauſe of the aboliſhing theſe Uſages, for the Satisfaction of the Conſciences of the People. For he knew well, as he wrote, that the People would think the Honour of Chriſt was taken away, when this honouring of the Croſs was taken away: And therefore that they ſhould need ſome good Inſtruction herein. He nominated the Biſhops of *Worceſter* and *Chicheſter*, and ſome other his Graces Chaplains for the preparing this: "And this, he ſaid, would make the People obey him without mur-"muring; nay, be thankful to him for ſhewing them the Truth: "And it would be a Satisfaction to other Nations, when they ſhould "ſee the King do nothing but by the Authority of God's Word, and "for the ſetting forth of God's Honour, and not the diminiſhing "thereof. This Letter of the Arch-biſhop to the King is extant in the Paper-Office, whence the Biſhop of *Sarum* extracted a Copy.

Hiſt. Ref. Vol. II. Collect. *p.* 236.

Theſe

An. 1545. The opportunity of *Winchester*'s Abſence taken.

Theſe things were agitated in the Biſhop of *VVincheſter*'s Abſence, whom the King had ſent Ambaſſador this Year with the Biſhop of *VVeſtminſter* to *Charles* the Emperor, about the Mediation of a Peace between *England* and *France*. The Arch-biſhop took this occaſion to move the King in theſe good Purpoſes for a further Reformation of Abuſes in Religion; towards the which the King appeared to be in ſo good a Mind, *VVincheſter* being abſent, who, if he had been at Home, would undoubtedly have done his Endeavour to put a Check to theſe Attempts. But it muſt be attributed to his being Abroad, that the King gave an Ear to the Arch-biſhop, and apointed a Set of more moderate Biſhops and Divines to prepare Matter for his Allowance and Ratification. But *VVincheſter*, tho at a diſtance, had Information of theſe Deſigns by his Intelligencers; and by making the King believe, that if he ſuffered any Innovations in Religion to proceed, the Emperor would withdraw his Mediation for a League: by theſe crafty Means of this Man, theſe good Motions proceeded no further.

The ABp prevails with the King in two great Points.

So that there were two Abuſes in Religion, which our Arch-biſhop by Time and ſeaſonable Inculcation, brought the King off from. He had a very great Eſteem for Images in Churches, and for the Worſhip uſed to the Croſs. And many Diſputations and Diſcourſes happened between the King and the Arch-biſhop concerning them. Once at the King's Palace at *Newhal* in *Eſſex*, *Canterbury* and *Wincheſter* being alone with the King, a Talk happened about Images, and the Arguments that were uſed for aboliſhing them were conſidered. The Arch-biſhop, who built all his Arguments upon the Word of God, produced the ſecond Commandment, and thence he raiſed his Argument. But the King diſcuſſed it as a Commandment relating only to the Jews, and not to us; as *VVincheſter* relates in one of his Letters to the Duke of *Somerſet*; adding, (becauſe the reaſoning was ſo much to his own Mind) That *the King ſo diſcuſſed it, that all the Clerks in Chriſtendom could not amend it*. And when at another time, one had uſed Arguments againſt the Image of the Trinity, whether *Cranmer*, or ſome elſe I know not, *VVincheſter* heard the King anſwer them too: So poſſeſs'd was the King once with an Opinion of retaining them; and yet at length, by the Arch-biſhop's wiſe and moderate Carriage and Speeches, the King was brought to another Opinion, and to give his Orders for the aboliſhing of a great many of them; namely of ſuch as had been abuſed. But when he had done this, he would not forgo the other, but commanded *Kneeling* and *Creeping* to the Croſs. And groſs was the Superſtition that was committed in this blind Devotion; which the King, by the Arch-biſhop's means being at length ſenſible of, was prevailed with, that this alſo ſhould no more be uſed, as you heard before.

Seeks to redreſs Alienation of the Revenues of the Cathedral.

There was one thing more this careful Arch-biſhop recommended to the King this Year. He was troubled for his Cathedral Church of *Canterbury*, obſerving how the Revenues of it were diminiſhed, and made away daily by the Prebendaries thereof, to ſatisfy the inſatiable Greedineſs of the Laity, and it may be their own too. And the Courtiers and others were hard to be withſtood, when they were minded to rake from the Church. The Practice was, that when any were minded to get a Portion of Land from the Church, they would

would firſt engage the King therein, and ſo the Church was to make it over to him. And then by Gift, or for ſome trifling Conſideration, as a Sale, it was conveyed to them from the King. Nay, ſometimes they would uſe the King's Name, without his knowledg. *An.* 1545.

Cranmer had the Honeſty and the Courage to make Complaint of this Abuſe and Injury done to the Revenues of the Cathedral. " That thoſe of the Church, to their Diſquietment, and alſo great " Charges, did alienate their Lands daily, as it was ſaid, by the " King's Commandment: But he was ſure, *he ſaid*, that others " had gotten the beſt Lands, and not his Majeſty. Therefore he " ſued, that when his Majeſty was minded to have any of their " Lands, that they might have ſome Letters from him to declare " his Pleaſure, without the which they were ſworn to make no " Alienation: and that the ſame Alienations might not be made at " other Mens Pleaſures, but only to his Majeſty's Uſe. By which Means it is likely, the Prebendaries had more quiet Poſſeſſion of their Lands for the time to come.

By this Time the Arch-biſhop had compaſſed two very good Things, in order to the furthering the Common People in Knowledg and True Religion. The one was, that he brought in among the Laity a more common uſe of the Scriptures; and the other, that Sermons were more frequently preached than had been before. But both theſe, to the Grief of the Arch-biſhop, were ſadly abuſed: For now the Contending of Preachers in their Pulpits, one againſt another, grew more and more, and became moſt ſcandalous. So that few preached the Word of God truly and ſincerely, but ran almoſt wholly upon Matters controverted; and in that railing manner, that their Expreſſions were very provoking. So that this came to the ſowing of Diſcord among the People, inſtead of promoting Love, Unity, and ſolid Religion. The Laity on the other hand, ſome of them railed much on the Biſhops, and ſpoke contemptibly of the Prieſts, and taunted the Preachers. The Scriptures were much read, but the Effect of it appeared too much in their making uſe of it only for Jangling and Diſputation upon Points of Religion, and to taunt at the Ignorance or Error of Prieſts. Others on the other hand, to be even with the Goſpellers, made it their Buſineſs to derogate from the Scripture, to deal with it irreverently, and to rhime and ſing, and make ſport with it in Alehouſes and Taverns. Theſe things came to King *Henry*'s Ears, which made him very earneſtly blame both the Laity and Spirituality for it, in a Speech which he made at the Diſſolution of his Parliament this Year. Scripture and Sermons more common by the ABp's means. Vid. *Herb.* Hiſt. P. 600.

A Biſhop Confirmed.

Anthony Kitchin, alias *Dunſtan*, D.D. was Elected and Confirmed Biſhop of *Landaff*, *May* 2. The ABp ſent his Commiſſional Letters, dated the ſame Day, to *Thomas* Biſhop of *Weſtminſter* for his Conſecration: But the Conſecration is not entred in the Regiſter. *Anth. Kitchin.*

An. 1545. His Oath to the King began thus: "I *Anthony Kitchin*, Elect Bi-
"ſhop of *Landaff*, having now the Vale of Darkneſs of the Uſur-
"ped Power, Authority and Juriſdiction of the See and Biſhop of
"*Rome*, clearly taken away from mine Eyes, do utterly teſtify and
"declare in my Heart, that neither the See, nor the Biſhop of
"*Rome*, nor any Foreign Poteſtate hath, or ought to have, *&c.* as
before.

An. 1546.

A Proclamation againſt the Engliſh Teſtament.

Another Proclamation was ſet out the next Year, (which was the laſt iſſued out under this King) prohibiting again *Tindal*'s and *Coverdale*'s Engliſh New Teſtament, or any other than what was permitted by Parliament; and alſo the Engliſh Books of *Wickliff*, *Frith*, &c. the King being vexed with the Conteſts and Clamours of the People one againſt another, while they diſputed ſo much of what they read, and practiſed ſo little.

He interprets a Statute of his Church.

A ſmall matter oftentimes creates great Brablings and Contentions in Fraternities. Such a ſmall thing now occurred in the Archbiſhop's Church. Two of the Prebends were minded to change Houſes; but the reſt it ſeems made ſome Oppoſition, as reckoning it contrary to a certain Statute of that Church. The Arch-biſhop hearing hereof, ſeaſonably interpoſed, and interpreted their Statute for them. The Preachers alſo of this Church, ſeem not to have been fairly dealt with by the Prebends, both as to their Lodgings and Benefits. But at a late Chapter they had obtained an Order in their behalf. This the Arch-biſhop now, who favoured Preaching, reminded them ſpeedily to make good. Concerning both theſe Affairs, he wrote this Letter to them, for the preſerving Quietneſs, Peace and good Order in his Church.

Ex Regiſt. Eccleſ. Chriſt. Cant.

"AFter my hearty Commendations: Whereas I am informed,
"that you be in doubt whether any Prebendary of that my
"Church, may exchange his Houſe or Garden with another Pre-
"bend of the ſame Church-Living, and that you be moved by this
"Statute ſo to think, which here followeth; *Statuimus ut Canoni-*
"*cus de novo Electus, & demiſſus in demortui, aut reſignantis, aut*
"*quoviſmodo cedentis ades ſuccedat.* Theſe be to ſignify unto you,
"that neither this Statute, nor any other Reaſon that I know,
"maketh any thing againſt the Exchange between two Prebends
"Living, but that they may change Houſe, Orchard or Garden du-
"ring their Life, this Statute or any other Reaſon contrary not-
"withſtanding. And whereas you have appointed your Preachers
"at your laſt Chapter, their Chambers and Commodities, I require
"you that they may be indelayedly admitted thereunto, according
"to that your Order. Thus fare you well. From my Mannor of
"*Croyden*, the 12*th* of *December*, 1546.

Th. Cantuarienſ.

To my loving Friends, the Vice-dean and Prebendaries of my Church in Canterbury.

This

An. 1546.

This was the laſt Year of King *Henry*. And the two laſt things the Arch-biſhop was concerned in by the King, were theſe. The King commanded him to pen a Form, for the Alteration of the Maſs into a Communion. For a Peace being concluded between *Henry* and the *French* King, while that King's Ambaſſador, Dr. *Annebault* was here, a notable Treaty was in hand by both Kings, for the promoting that good Piece of Reformation in the Churches of both Kingdoms, of aboliſhing the Maſs. The Kings ſeemed to be firmly reſolved thereon, intending to exhort the Emperor to do the ſame. The Work our King committed to the Arch-biſhop, who no queſtion undertook it very gladly. But the Death of the King prevented this taking Effect.

The ABp by the King's Command pens a Form for a Communion.

The laſt Office the Arch-biſhop did for the King his Maſter, was to viſit him in his laſt Sickneſs, whom of all his Biſhops and Chaplains he choſe to have with him at that needful Hour, to receive his laſt Comfort and Counſel. But the King was void of Speech when he came, though not of Senſe and Apprehenſion. For when the King took him by the Hand, the Arch-biſhop ſpeaking comfortably to him, deſired him to give him ſome Token, that he put his Truſt in God through *Jeſus Chriſt*, according as he had adviſed him; and thereat the King preſently wrung hard the Arch-biſhop's Hand, and ſoon after departed, *viz. January* the 28*th*.

His laſt Office to the King.

The End of the Firſt Book.

An. 1546.

MEMORIALS
OF
Arch-Biſhop *CRANMER.*

BOOK II.

CHAPTER I.

He Crowns King Edward.

OUR Arch-biſhop having loſt his old Maſter, was not ſo ſorrowful, but the Hopefulneſs of the new One did as much revive and ſolace him; becauſe he concluded, that the Matters requiſite for the Reformation of the Church, were like now to go on more roundly, and with leſs Impediment. Conceives great Hopes of K. *Edward.*

One of the very firſt Things that was done in young King *Edward* the Sixth's Reign, in relation to the Church, was, that the Biſhops, who had the Care of Eccleſiaſtical Matters, and the Souls of Men, ſhould be made to depend intirely upon the King and his Council, and to be ſubject to ſuſpenſion from their Office, and to have their whole Epiſcopal Power taken from them at his Pleaſure, which might ſerve as a Bridle in caſe they ſhould oppoſe the Proceedings of a Reformation. In this I ſuppoſe the Arch-biſhop had his Hand: For it was his Judgment, that the Exerciſe of all Epiſcopal Juriſdiction depended upon the Prince: And that as he gave it, ſo he might reſtrain it at his Pleaſure. And therefore he began this Matter with himſelf, Petitioning, "That as he had exerciſed the Autho-" rity of an Arch-biſhop during the Reign of the former King; ſo " that Authority ending with his Life, it would pleaſe the preſent " King *Edward*, to commit unto him that Power again. For it ſeemed, that he would not act as Arch-biſhop, till he had a new Commiſſion from the new King for ſo doing. And that this was his Judgment, appeared in the firſt words of that Commiſſion granted to him; In the compoſing of which I make no queſtion he had his Hand. *Quandoquidem omnis juris dicendi autoritas, atq; etiam juriſdictio omnimoda, tam illa quæ Eccleſiaſtica dicitur, quam Secularis, à Regia poteſtate, velut à ſupremo capite, ac omnium Magiſtratuum infra Regnum noſtrum fonte & ſcaturigine, primitus emanaverit, &c.* That is, "Since all Authority of exerciſing Juriſdiction, and alſo all "kind The ABp takes a Commiſſion to execute his Office: *Cranm.* Regiſt.

An. 1546. " kind of Juriſdiction, as well that which is called *Eccleſi-*
" *aſtical*, as *Secular*, originally hath flowed from the King's
" Power, as from the Supream Head, and the Fountain and
" Source of all Magiſtracy within our Kingdom: We therefore in
" this part yielding to your humble Supplications, and conſult-
" ing for the Good of our Subjects, have determined to commit
" our Place to you, under the Manner and Form hereunder deſcri-
" bed. And the King then licenſeth him to ordain within his Dioceſs, and to promote and preſent to Eccleſiaſtical Benefices; and to inſtitute and inveſt; and if occaſion required, to deprive; to prove Teſtaments, and the reſt of the Buſineſs of his Courts. And ſo all the reſt of his Offices were reckoned. This was dated *Feb.* 7. 1546. But yet all theſe things were committed to him, with a Power of Revocation of the Exerciſe of this Authority reſerved in the King, *& durante beneplacito.* Thus a formal Commiſſion was made to him; I do not tranſcribe it, becauſe the Biſhop of *Sarum* hath ſaved me that Pains. And hence I find, that the Arch-biſhop in ſome of his Writings is ſtiled, *The Commiſſary of our dread Soveraign Lord King* Edward.

Hiſt. Ref. P. II. Coll. p. 90.

K. *Edward* crowned by the ABp.

One of the firſt Exerciſes of his Epiſcopal Power, was the Coronation of young King *Edward.* Which was celebrated *February* the *20th*, at the Abbey of *Weſtminſter*, the Arch-biſhop aſſiſting now at his Coronation, as he had done about nine Years before at his Chriſtening, when he ſtood his Godfather. The Form and Solemnity of it, and wherein the Arch-biſhop bore ſo great a part, was in this manner, as I collect and tranſcribe out of a Manuſcript in *Benet* College.

C.C.C.C. Library. Miſcellan. B.

The manner of the Coronation.

Firſt, There was a goodly Stage richly hanged with Cloth of Gold and Cloth of Arras; and the Steps from the Choire contained two and twenty Steps of height; and down to the high Altar but fifteen Steps, goodly carpetted, where the King's Grace ſhould tread with his Nobles.

Secondly, The high Altar richly garniſhed with divers and coſtly Jewels and Ornaments of much Eſtimation and Value. And alſo the Tombs on each ſide the high Altar, richly hanged with fine Gold Arras.

Thirdly, In the midſt of the Stage was a goodly thing made of ſeven ſteps of height, all round, where the King's Majeſty's Chair Royal ſtood; and he ſat therein, after he was crowned, all the Maſs-while.

Fourthly, At nine of the Clock all *Weſtminſter* Choire was in their Copes, and three goodly Croſſes before them: and after them other three goodly rich Croſſes, and the King's Chappel with his Children, following all in Scarlet, with Surplices and Copes on their Backs. And after them ten Biſhops in Scarlet with their Rochets, and rich Copes on their Backs, and their Mitres on their Heads, did ſet forth at the Weſt Door of *Weſtminſter* towards the King's Palace, there to receive his Grace; and my Lord of *Canterbury* with his Croſs before him alone, and his Mitre on his Head. And ſo paſt forth in order, as before is ſaid. And within a certain ſpace after were certain blew Cloths laid abroad in the Church-floor againſt the King's coming, and ſo all the Palace, even to *York* place.

Then

Then is deſcribed the ſetting forward to *Weſtminſter* Church to his Coronation, Unction and Confirmation. *An.* 1546.

After all the Lords in order had kneeled down and kiſs'd his Grace's right Foot, and after held their Hands between his Grace's Hands, and kiſs'd his Grace's left Cheek, and ſo did their Homage; Then began a Maſs of the Holy Ghoſt by my Lord of *Canterbury*, with good ſinging in the Choire, and Organs playing. There at Offering time his Grace offered to the Altar a Pound of Gold, a Loaf of Bread, and a Chalice of Wine.

Then after the Levation of the Maſs, there was read by my Lord Chancellor, in preſence of all the Nobles, a General Pardon granted by King *Henry* the Eighth, Father to our Liege Lord the King, that all ſhall be pardoned that have offended before the 28*th* day of *January* laſt paſt.

When the King's Majeſty, with his Nobles, came to the Place of the Coronation, within a while after, his Grace was removed into a Chair of Crimſon Velvet, and born in the Chair between two Noble-men, unto the North-ſide of the Stage, and ſhewed to the People; and theſe words ſpoken to the People by my Lord of *Canterbury*, in this manner, ſaying: "Sirs, here I preſent unto you K. *Edward*, the rightful "Inheritor to the Crown of this Realm. Wherefore all ye, that be "come this Day to do your Homage, Service, and bounden Duty, Be "ye willing to do the ſame? To the which all the People cried with a loud Voice, and ſaid, *Yea, Yea, Yea*; and cried, *King* Edward; and prayed, *God ſave King* Edward. And ſo to the South-ſide in like manner, and to the Eaſt-ſide, and to the Weſt-ſide.

After this, his Grace was born again to the high Altar in his Chair, and there ſat bare-headed: And all his Nobles and Peers of the Realm were about his Grace, and my Lord of *Canterbury* Principal. And there made certain Prayers and Godly Pſalms over his Grace; and the Choire anſwered with goodly Singing, the Organs playing, and Trumpets blowing.

Then after a certain Unction, Bleſſing, and Signing of his Grace, he was born into a Place by the high Altar, where the Kings uſe always to kneel at the Levation of the Parliament-Maſs. And there his Grace was made ready of new Garments; and after a certain ſpace brought forth between two Noble-men, and ſat before the High Altar bare-headed. Then after a while his Grace was anointed in the Breaſt, his Soles of his Feet, his Elbows, his Wriſts of his Hands, and his Crown of his Head, with vertuous Prayer ſaid by the Biſhop of *Canterbury*, and ſung by the Choire.

Then anon after this, a goodly fair Cloth of red Tinſel Gold was hung over his Head: And my Lord of *Canterbury* kneeling on his Knees, and his Grace lying proſtrate afore the Altar, anointed his Back.

Then after this, my Lord of *Canterbury* aroſe and ſtood up, and the fair Cloth taken away. Then my Lord Protector, Duke of *Somerſet*, held the Crown in his Hand a certain ſpace; and immediately after began *Te Deum*, with the Organs going, the Choire ſinging, and the Trumpets playing in the Battlements of the Church. Then immediately after that, was the Crown ſet on the King's Majeſty's Head

An. 1546. Head by them two, [*viz. Somerſet*, and the Arch-biſhop of *Canterbury*]. And after that another Crown; and ſo his Grace was crowned with three Crowns.

The Relation breaks off here abruptly. But what is wanting, may be ſupplied by the Order of the Coronation, as Biſhop *Burnet* hath taken it out of the Council-Book, and given it us in his Hiſtory.

Hiſt. Ref. Vol. II Collect. p. 93.

The ABp's Speech at the Coronation. *Foxes & Firebrands*, Part 2.

At this Coronation there was no Sermon as I can find, but that was ſupplied by an excellent Speech which was made by the Arch-biſhop. It was found among the ineſtimable Collections of Arch-biſhop *Uſher*; and though publiſhed of late Years, yet I cannot but inſert it here, tending ſo much to illuſtrate the Memory of this great and good Arch-biſhop.

" MOST Dread and Royal Soveraign: The Promiſes your " Highneſs hath made here, at your Coronation, to forſake " the Devil and all his Works, are not to be taken in the Biſhop of " *Rome*'s Senſe, when you commit any thing diſtaſtful to that See, " to hit your Majeſty in the Teeth, as Pope *Paul* the Third, late " Biſhop of *Rome*, ſent to your Royal Father, ſaying, *Didſt thou not* " *promiſe, at our permiſſion of thy Coronation, to forſake the Devil and* " *all his Works, and doſt thou run to Hereſy? For the Breach of this* " *thy Promiſe, knoweſt thou not, that 'tis in our Power to diſpoſe of thy* " *Sword and Scepter to whom we pleaſe?* We, your Majeſty's Clergy, do humbly conceive, that this Promiſe reacheth not at your " Highneſs Sword, Spiritual or Temporal, or in the leaſt at your " Highneſs ſwaying the Scepter of this your Dominion, as you " and your Predeceſſors have had them from God. Neither could " your Anceſtors lawfully reſign up their Crowns to the Biſhop of " *Rome* or his Legats, according to their ancient Oaths then taken " upon that Ceremony.

" The Biſhops of *Canterbury* for the moſt part have crowned your " Predeceſſors, and anointed them Kings of this Land: Yet it was " not in their Power to receive or reject them, neither did it give " them Authority to preſcribe them Conditions to take or to leave " their Crowns, although the Biſhops of *Rome* would encroach upon your Predeceſſors by their Act and Oil, that in the end they " might poſſeſs thoſe Biſhops with an Intereſt to diſpoſe of their " Crowns at their Pleaſure. But the wiſer ſort will look to their " Claws and clip them.

" The ſolemn Rites of Coronation have their Ends and Utility; " yet neither direct Force or Neceſſity: They be good Admonitions " to put Kings in mind of their Duty to God, but no encreaſement " of their Dignity: For they be God's Anointed; not in reſpect of " the Oil which the Biſhop uſeth, but in conſideration of their " Power, which is Ordained; Of the Sword, which is Authorized; " Of their Perſons, which are elected of God, and endued with " the Gifts of his Spirit, for the better ruling and guiding of his " People.

" The Oil, if added, is but a Ceremony: If it be wanting, that " King is yet a perfect Monarch notwithſtanding, and God's Anoin-

" ted,

" ed, as well as if he was inoiled. Now for the Perſon or Biſhop " that doth anoint a King, it is proper to be done by the chiefeſt. " But if they cannot, or will not, any Biſhop may perform this Ce- " remony. *An.* 1546.

" To condition with Monarchs upon theſe Ceremonies, the Bi- " ſhop of *Rome* (or other Biſhops owning his Supremacy) hath no " Authority: but he may faithfully declare what God requires at " the Hands of Kings and Rulers, that is, Religion and Vertue. " Therefore not from the Biſhop of *Rome*, but as a Meſſenger from " my Saviour *Jeſus* Chriſt, I ſhall moſt humbly admoniſh your " Royal Majeſty what Things your Highneſs is to perform.

" Your Majeſty is God's Vicegerent, and Chriſt's Vicar within " your own Dominions, and to ſee, with your Predeceſſor *Joſias*, " God truly worſhipped, and Idolatry deſtroyed; the Tyranny of the " Biſhops of *Rome* baniſhed from your Subjects, and Images remo- " ved. Theſe Acts be Signs of a ſecond *Joſias*, who reformed the " Church of God in his Days. You are to reward Vertue, to re- " venge Sin, to juſtify the Innocent, to relieve the Poor, to procure " Peace, to repreſs Violence, and to execute Juſtice throughout " your Realms. For Precedents on thoſe Kings who performed not " theſe Things, the Old Law ſhews how the Lord revenged his " Quarrel; and on thoſe Kings who fulfilled theſe things, he poured " forth his Bleſſings in abundance. For Example, it is written of " *Joſiah*, in the Book of the *Kings*, thus; *Like unto him there was* " *no King, that turned to the Lord with all his Heart, according to all* " *the Law of* Moſes; *neither after him aroſe there any like him.* This " was to that Prince a perpetual Fame of Dignity, to remain to the " End of Days.

" Being bound by my Function to lay theſe Things before your " Royal Highneſs; the one as a Reward, if you fulfil; the other as " a Judgment from God, if you neglect them: Yet I openly declare, " before the living God, and before theſe Nobles of the Land, that " I have no Commiſſion to denounce your Majeſty deprived, if your " Highneſs miſs in part, or in whole, of theſe Performances: Much " leſs to draw up Indentures between God and your Majeſty, or to " ſay you forfeit your Crown with a Clauſe for the Biſhop of *Rome*, " as have been done by your Majeſty's Predeceſſors, King *John*, and " his Son *Henry* of this Land. The Almighty God of his Mercy, " let the Light of his Countenance ſhine upon your Majeſty, grant " you a proſperous and happy Reign, defend you and ſave you: and " let your Subjects ſay, *Amen.*

God ſave the King.

I find no Biſhop Conſecrated this Year.

An. 1547.

CHAP. II.

A Royal Viſitation.

A Royal Viſitation on foot.

BY theſe and other pious Inſtigations of the Arch-biſhop, who was of high eſteem with the King, he began early to think of the Church, and to take care about rectifying the Diſorders of its Members. For about *April* there was a Royal Viſitation reſolved upon all *England* over, for the better Reformation of Religion. And accordingly in the beginning of *May*, Letters were iſſued out from the King to the Arch-biſhops, that they and all their Fellow-Biſhops, ſhould forbear their Viſitations, as was uſually done in all Royal and Archiepiſcopal Viſitations. And it was enjoined, that no Miniſters ſhould preach in any Churches but in their own.

Titus B. 2. In a Volume in the *Cotton* Library, there be extant the King's Letters to *Robert* Arch-biſhop of *York*, relating to this Viſitation; ſigned by our Arch-biſhop, the Duke of *Somerſet* the Protector, and his Brother Sir *Thomas Seymour*, the Lord *Ruſſel*, Favourers of the Reformation; the Lord *St. Johns*, *Petres* the Secretary, who went along with it; *Gage* Controuler of the Houſhold, and *Baker* Chancellor of the Court of Augmentations, back-Friends to it. I do not ſet down the Letter it ſelf, becauſe the Biſhop of *Sarum* hath already publiſhed it in his Hiſtory.

Hiſt. Ref. Vol. II. Collect. p. 103.

Very worthy ſober and learned Men were appointed for Viſitors, both of the Laity and Clergy. And there was a Book of Injunctions prepared, whereby the King's Viſitors were to govern their Viſitation. The Original of which Book of Injunctions is extant in *Benet*-College Library: There I have ſeen them, being ſigned by *Thomas* Arch-biſhop of *Canterbury*, the Duke of *Somerſet*, Sir *Thomas Seymour*, and divers others of the Privy-Council; but no Biſhop ſave *Cranmer* only; he being, I ſuppoſe, the only Biſhop then a Privy-Counſellor; and now often appearing in the Council for the better forwarding of Religion. Theſe Injunctions are printed in Biſhop *Sparrow*'s Collection, and briefly epitomized in the *Hiſtory of the Reformation*.

Vol. II. p. 28.

The Viſitors.

The Perſons nominated for this preſent Employment were theſe, as I find them ſet down in a Manuſcript, formerly belonging to Arch-biſhop *Parker*, but now in the *Benet*-College Library: Where you may obſerve the Viſitors were divided into ſix Sets, and to each Set were apportioned particular Counties, and a Preacher and a Regiſter, in this exact Method following.

Vol. intit. *Synodalia.*

Viſitors.	*Added by ABp* Parker.	Counties viſited.
Dean of *Weſtminſter.*	*Boſton.*	York.
Sir *John Herſeley* Kt.		Durſme.
Nicholas Ridley, Preacher.		Carlyll.
Edward Plankney, Regiſter.		Cheſter.

Viſitors.

Viſitors.	*Added by ABp* Parker.	Counties viſited.	*An.* 1547.
Sir *Anthony Coke*, Kt.		Weſtminſter.	
Sir *John Godſalve*, Kt. †			† He belonged to the Office of the Signet, and was Protonotary.
Dr. *Chriſtopher Neviſon.*	The Elder.	London.	
John Goſnold.	A Lawyer.	Norwich.	
Dr. *Madewe*, Preacher.			
Peter Lylly, Regiſter.		Ely.	
Sir *John Hales*, Kt.		Rocheſter.	
Sir *John Maſon*, Kt.			
Sir *Anthony Cope*, Kt.		Canterbury.	
Dr. *Cave.*	A Lawyer.	Chicheſter.	
Mr. *Briggs*, Preacher.	Once of *Pembroke.*		
Raſe Morice, Regiſter.		Wincheſter.	
Dean of *Pauls.*	Dr. *May.*	Sariſbury.	
Dean of *Exeter.*	Dr. *Hains.*	Exeter.	
Sir *Walter Buckler*, Kt.		Bath.	
Mr. *Cotisford*, Preacher.		Briſtow.	
John Redman, Regiſter.	Of *Haſlingfeld.*	Gloceſter.	
Dean of *Lincoln.*	Dr. *Taylor.*	Peterburgh.	
Dr. *Rowland Taylor.*		Lincoln.	
Mr. *John Joſeph.*	Once of *Canterbury*, a Friar.	Oxford.	
		Coventry.	
John Old, Regiſter.		Litchfeld.	
Mr. *Moriſon.*	Once Husband to the Earl of *Rutland*'s Wife.	Worceſter.	
		Hereford.	
Mr. *Syddel.*			
Mr. *Ferrowr*, Preacher.	After L. Biſhop of S. *Davids.*	Landaff.	
		S. Davids.	
George Conſtantine, Regiſter.		Bangor.	
Hue Rawlins, Preacher in the Welch Tongue.		S. Aſſe.	

Where we may obſerve, that in every Company of Viſitors was joined one Preacher, or more; whoſe Buſineſs, in the reſpective Circuits, was to preach to the People, to dehort them from the ſuperſtitious uſe of Beads and ſuch-like Things, and to learn them to worſhip God truly in Heart and Mind, and to obey the Prince.

The Method which theſe Commiſſioners uſed in their Viſitation, as we collect from what was done at S. *Pauls*, *London*, was this. They ſummoned the Biſhop, and the Members of each Cathedral; and firſt ſware them to renounce the Biſhop of *Rome*, and to the The Method of this Viſitation.

An. 1547. King's Supremacy: and then that they ſhould preſent all things in their Church and Dioceſs, needful to be reformed. Then certain Interrogatories and Articles of Enquiry were read to them by the Regiſter. To perform which, an Oath was adminiſtred to them. After that, the printed Injunctions, and others not printed, with the Book of Homilies, were delivered, both to the Biſhop for his Church, and the Arch-deacons for their reſpective Arch-deaconries; ſtrictly injoining them to ſee them ſpeedily executed, reſerving other new Injunctions to be miniſtred afterwards, as they ſhould ſee cauſe. Their next Work was to examine the Canons and Prieſts by virtue of their Oaths which they had taken, concerning their Lives and Doctrines. What was diſcovered in other Places concerning the Vices of the Clergy, we may conlude from what was found among the Dignitaries of St. *Pauls*. For when the Canons and Prieſts belonging to this Church were examined, one of them, named *Painter*, openly confeſſed, that he had often carnally uſed a certain Married-man's Wife, whom he would not name: And divers others, both of the Canons and Prieſts, confeſſed the ſame of themſelves.

Fox.

There be remaining, in the Archives of the Church of *Canterbury*, the Injunctions of the King's Viſitors to the Dean and Chapter there, bearing date *Sept.* 22. *An.* 1 *Edw.* VI. ſubſcribed by the Viſitors Hands. Which Injunctions do all relate to the particular Statutes of the Church, and are of no other moment.

The Homilies, and *Eraſmus*'s Paraphraſe.

There was now a Book of Homilies prepared for preſent uſe, to be read in all Churches, for the Inſtruction of the People: and *Eraſmus*'s Paraphraſe upon the *New Teſtament* in Engliſh, was to be ſet up in all Churches, for the better inſtruction of Prieſts in the Senſe and Knowledg of the Scriptures. And both theſe Books, by the King's Injunctions aforementioned, were commanded to be taught and learned.

CHAP. III.

Homilies, and Eraſmus's *Paraphraſe.*

The ABp to *Wincheſter* concerning the Homilies.

ARch-biſhop *Cranmer* found it highly convenient to find out ſome Means for the Inſtruction of the People in true Religion, till the Church could be better ſupplied with learned Prieſts and Miniſters. For which purpoſe he reſolved upon having ſome good Homilies or Sermons, compoſed, to be read to the People; which ſhould in a plain manner teach the Grounds and Foundation of true Religion, and deliver the People from popular Errors and Superſtitions. When this was going in hand with, the Arch-biſhop ſent his Letters to the Biſhop of *Wincheſter*, to try if he could bring him to be willing to join in this Buſineſs; ſhewing him, that it was no more than what was intended by the former King, and a Convocation in the Year 1542, wherein himſelf was a Member, to make ſuch a ſtay of Errors, as were then by ignorant Preachers ſpread among the People. But this Biſhop was not for *Cranmer*'s Turn; in his Anſwer ſignifying to him, "That ſince that Convocation the King, his old Ma-

"ſter's

" ſter's Mind changed, and that God had afterwards given him the " Gift of Pacification, (as he worded it) meaning, that the King " made a ſtop in his once intended Reformation. He added, That " there was a Convocation that extinguiſhed thoſe Devices, and " this was ſtill in force: And therefore, that now nothing more " ought to be done in Church-Matters. And a Copy of this Letter he ſent to the Lord Protector, trying to perſwade him alſo to be of his Mind. *An.* 1547.

The Arch-biſhop anſwered theſe Letters of *Wincheſter*: Wherein he again required theſe Homilies to be made, by virtue of that Convocation five Years before; and deſired *Wincheſter* to weigh things. But he replied, "It was true, they communed then of ſuch things, " but they took not effect at that time; nor needed they to be put " in execution now. And that in his Judgment it could not be done " without a new Authority and Command from the King's Majeſty. *Then he uſed his Politicks, urging,* That it was not ſafe to " make new Stirs in Religion: That the Lord Protector did well in " putting out a Proclamation to ſtop vain Rumors; and he thought " it not beſt to enterprize any thing to tempt the People with occaſion of Tales, whereby to break the Proclamation. And as in a " natural Body, *he ſaid,* Reſt without Trouble did confirm and " ſtrengthen; ſo it was in a Common-wealth, Trouble travaileth, " and bringeth things to looſneſs. Then he ſuggeſted the Danger " the Arch-biſhop might involve himſelf in, by making Alterations. That he was not certain of his Life, when the old Order was broken, and a new brought in by Homilies; that he " ſhould continue to ſee the new Device executed. For it was not " done in a Day; He wiſhed there were nothing elſe to do now. " He ſuggeſted, that a new Order engendred a new Cauſe of Puniſhment againſt them that offend; and Puniſhments were not " pleaſant to them that have the Execution. And yet they muſt be, " for nothing may be contemned. There were two Letters *Wincheſter* ſent to the Arch-biſhop, in anſwer to as many from the Arch-biſhop: In which he laboured to perſwade the Arch-biſhop, not to innovate any thing in Religion during the King's Minority; and particularly to forbear making Homilies, and refuſing for himſelf to meddle therein. An imperfect part of one of theſe Letters I have laid in the *Appendix*, as I tranſcribed it from the Original. See his Letters to the Protector, in *Fox*. N°. XXXV.

So when it was perceived that *Wincheſter* would not be brought to comply, and join in with the Arch-biſhop and the reſt, they went about the compoſing the Homilies themſelves. *Cranmer* had a great hand in them: And that Homily of Salvation particularly ſeems to be of his own doing. This, while he was in compoſing it, was ſhewn to *Wincheſter* by the Arch-biſhop; to which he made this Objection. "That he would yield to him in this Homily, if they " could ſhew him any old Writer, that wrote how Faith excluded " Charity in the Office of Juſtification; and that it was againſt " Scripture. Upon this *Canterbury* began to argue with him, and to ſhew him how Faith excluded Charity in the Point of Juſtifying. And *Wincheſter* denied his Arguments. And in fine, ſuch was his Sophiſtication, that the Arch-biſhop at laſt told him; "He liked The ABp. *&c.* compoſe Homilies.

" nothing

" nothing unleſs he did it himſelf: and that he diſliked the Homily
An. 1547. " for that Reaſon, becauſe he was not a Counſellor.

Winchester in the *Fleet.* The Council had now put this Biſhop in the *Fleet*, for his Refractorineſs to the King's Proceedings; where, if his Complaint to the Lord Protector were true, he was ſomewhat ſtraitly handled: For he was allowed no Friend or Servant, no Chaplain, Barber, Taylor, nor Phyſician. A ſign he gave them high Provocation. While he was here, the Arch-biſhop ſent for him once or twice to diſcourſe with him, and to try to bring him to comply with their Proceedings in reforming Religion. He dealt very gently with him, and told him; " That he was a Man, in his Opinion, meet to be called to " the Council again: but withal told him, that he ſtood too much " in Obſtinacy; that it was perverſe Frowardneſs, and not any Zeal " for the Truth. And laboured to bring him to allow the Book, which was now finiſhed, and the Paraphraſe of *Eraſmus*.

The Bp of *Winchester's* Cenſure of the Homily of Salvation, The former he could not allow of, becauſe of the Doctrine therein by *Cranmer* aſſerted, of Juſtification by Faith without Works. Which *Cranmer* took pains to perſwade him about; telling him, his Intent was hereby, only to ſet out the Freedom of God's Mercy. But *Winchester* challenged him to ſhew Scripture for it, or any one ancient Writer, That Faith in juſtifying excludeth Charity. This *Winchester* afterward declared at large to the Lord Protector; and added, That the Arch-biſhop in that Homily of Salvation, had taken ſuch a Matter in hand, and ſo handled it, as, if he were his extream Enemy, he would have wiſhed him to have taken that Piece in hand, and ſo to have handled it as he did. He repreſented one of the Arch-biſhop's Arguments for Faith excluding Charity to be thus, out of that Homily; *We be juſtified by Faith without all Works of the Law: Charity is a Work of the Law:* Ergo, *We are juſtified without Charity.* But I warn the Reader to conſult the Homily it ſelf, before he paſs his Judgment upon *Cranmer*'s Argument, as it is here repreſented by one that was none of his Friend. In fine, he ſaid, " There " were as many Faults in that Homily of Salvation, as he had been " Weeks in Priſon, and that was ſeven, beſides the Matter, *viz.* " making a Trouble without Neceſſity.

And of the ABp for it. In ſhort, he charged the Arch-biſhop " for troubling the World " with ſuch a needleſs Speculation as this is; becauſe, *he ſaid*, that " in Baptiſm we are juſtified, being Infants, before we can talk of " the Juſtification we ſtrive for. For all Men receive their Juſtifica- " tion in their Infancy in Baptiſm. And if they fall after Baptiſm, " they muſt ariſe again by the Sacrament of Penance. And ſo this " Doctrine, *he ſaid*, was to be ſent to the Univerſities; where it is " meet to be talked and diſputed of, and not fit for Homilies. And to diſparage further the Arch-biſhop's Judgment, he told the Protector, " That if my Lord of *Canterbury* would needs travail in this " Matter, he ſhould never perſwade that Faith excluded Charity in " Juſtification, unleſs he borrowed Priſons of the Protector; and " then he might percaſe have ſome to agree to it: As poor Men " kneel at *Rome* when the Biſhop of *Rome* goeth by, or elſe are " knocked on the Head with a Halbard. And then he made ſome ſcoffing mention of the Strength of God's Spirit in the Arch-biſhop, and

and his Learning in his Laws, ſo as to be able to overthrow with his Breath all Untruths, and eſtabliſh Truths. I make no Reflection upon all this unſeemly Language of this Biſhop, but leave it to the Reader to judg hereby of the Learning and Spirit that was in him. And could we have retrieved the Arch-biſhop's own Arguments and Replies to theſe Barkings of *Wincheſter*, they would have left to the World a full Vindication of *Cranmer* and his Doctrine. *An.* 1547.

As to *Eraſmus*'s Paraphraſe, the ſaid Biſhop pretended, "He found "divers things in it to condemn the Work: and that he agreed with "them that ſaid, Eraſmus *laid the Eggs, and* Luther *hatched them*: "and that of all the monſtrous Opinions that have riſen, evil Men "had a wondrous Occaſion miniſtred to them from that Book. He alſo wrote to the Protector the particular Objections he made againſt it. He ſaid, "He might term it in one word *Abomination*, both for "the Malice and Untruth of much Matter out of *Eraſmus*'s "Pen: and alſo for the arrogant Ignorance of the Tranſlator of it; "conſidering that Book was authorized by the King, and a Charge "laid upon the Realm of twenty thouſand Pounds, by enjoining "every Pariſh to buy one: Whereof he had made an Eſtimate by "the probable number of Buyers, and the Price of the Book. He "charged the Tranſlator with Ignorance, both in Latin and Eng-"liſh; a Man (he ſaid) far unmeet to meddle with ſuch a Matter, "and not without Malice on his part. *Winchester*'s Cenſure of *Eraſmus*'s Paraphraſe.

"Finally, The Matter he had to ſhew in both the Books, was in "ſome part dangerous; and the Concealment thereof a great Fault, if "he did not utter it. And that he pretended, made him ſome-while "ago write to the Council, declaring his Mind in relation thereunto. For which he was ſent to the *Fleet*.

The true Occaſion whereof, as I take it from his own Letter, written with his own Hand, which I have before me, was this. Upon the Departure of the Lord Protector againſt the *Scots*, the King's Viſitors began their Viſitation. "Then as ſoon as the Biſhop heard of "the Viſitation, and the Books of Homilies and Injunctions were "come to his hands, he wrote to the Council, truſting, upon ſuch "earneſt Advertiſements as he made, they would incontinently have "ſent for him; and upon knowledg of ſo evident Matter as he "thought he had to ſhew, would have ſtaid till the Protector's Re-"turn. He ſaw (as he ſaid) a Determination to do all things ſud-"denly at one time. Whereunto, though the Protector had agreed, "yet of his Wiſdom, as the Biſhop conjectured, he had rather theſe "Matters ſhould have tarried till his Return, had he not been *preſ-"ſed on both Sides*, (an Expreſſion which the Protector in a Letter to "him had uſed). He reckoned, that if he could have ſtaid this "Matter in his Abſence, though by bringing himſelf into extream "Danger, beſides his Duty to God and the King, he ſhould have "done the Protector a Pleaſure, of whom he had this Opinion, that "willingly and wittingly, he would neither break the Act of Par-"liament, nor command Books to be bought by Authority, that "contained ſuch Doctrine as thoſe Books did. Thus he had, he ſaid, "remembrance of his Grace in theſe his Letters to the Council; "but he chiefly made not his Grace, but God his Foundation, with "the His Account of his Commitment. Inter *Foxii* MSS.

An. 1547. " the Preſervation of the late deceaſed King's Honour, and the Sure-
" ty of the King then being. His Writing, he confeſſed, was ve-
" hement; but he would have none offended with it, for he wrote it
" with a whole Heart; and if he could have written it with the
" Blood of his Heart, he would have done it, to have ſtaid the thing
" till it had been more maturely digeſted. He touched lively one
" Point in his Letter to the Council, and conſidered whether the
" King might command againſt a Common Law, or an Act of Par-
" liament; and ſhewed the Danger of it in the late Lord Cardinal,
" and the Lord *Typtoft* before him, who was Executed on *Tower-hill*,
" for acting againſt the Laws of the Land, though it were by the
" King's Commiſſion; and by other Precedents.

" Not long after theſe Letters of the Biſhop to the Council, they
" ſent for him. When he came before them, he came furniſhed with
" his Trinkets, his Sleeves and Boſom truſſed full of Books, to fur-
" niſh his former Allegations. He was heard very well, and gently.
" Then he ſhewed Matter that he thought would have moved them:
" For there he ſhewed the two contrary Books, [meaning the Ho-
" milies, and *Eraſmus*'s Paraphraſe]. But the Council told him,
" they were not moved: and added, That their Conſciences agreed
" not with his; uſing many good Words to bring him to Conformity.
" After he had been aſide from them, and was returned again, they
" entred a preciſe Order with him, either to receive the Injunctions,
" or to refuſe. In which Caſe they told him, that the Protector was
" privy to what was done there. The Biſhop anſwered, That he
" would receive them as far as God's Law and the King's would bind
" him. And becauſe he ſaw they drew to ſuch Preciſeneſs, he told
" them, there were three Weeks of Delay to the coming of the Viſi-
" tors to him. In the mean time he offered to go to *Oxford*, to abide
" the Diſcuſſion there. That Offer was not allowed. He deſired to
" go to his Houſe at *London*, and have Learned Men ſpeak with him
" there. That was not accepted. He entred then the Allegation
" of the Goſpel, of the Servant that ſaid, he would not do a thing,
" and yet did it: And ſo the Biſhop ſaid, it might be, that although
" he then ſaid Nay, as his Conſcience ſerved him, yet he might
" change, and was a Man that might be tempted. But as his Con-
" ſcience was then, he thought, that God's Laws and the King's let-
" ted him. Then they asked him, if he had ſpoken to any Man of
" what he found in the Books. To which he anſwered truly, [ac-
" knowledging he had]. But told the Lords, that he thought it
" hard, unleſs there were a greater Matter than this, to ſend him to
" Priſon for declaring his Mind before-hand, what he minded to do,
" before it had been by him done; who had all the mean time to re-
" pent himſelf.

In the End the Council committed him to the *Fleet*. Of his Behaviour under this Cenſure, he hath theſe words; " That he had
" well digeſted it; and ſo all might be well, he cared not what be-
" came of his Body. That he departed as quietly from them as ever
" Man did, and had endured with as little grudg. He had learned
" this Leſſon in the World, never to look backward, as S. *Paul*
" ſaith, *ne remember that is paſt*. That he would never grudg or com-
" plain of any thing for himſelf.

To

To the Lord Protector, to whom he wrote all this Account of himſelf, turning his Diſcourſe, he ſaid, "That he thought it very weighty, to have theſe Books recommended to the Realm in the King's "Name by his (the Protector) Direction, ſince the King himſelf "knew nothing of them, and therefore nothing could be aſcribed "to him: And his Grace had been ſo occupied, as all Men knew, "that he had no leiſure to peruſe them. And yet of ſuch ſort were "the Books according to the Account he had before written; and "that if no Man had advertiſed the Council, as he had, it was be-"cauſe they had not read them as he had done. *An.* 1547.

Eraſmus vindicated.

In Vindication of the Learned Author of the Paraphraſe, ſo bedaſhed by *Wincheſter*, I will here uſe the words of him that writ the *Epiſtle Dedicatory* before the tranſlated Paraphraſe on the *Acts*. "I "cannot but judg, that whoſo are prompt and haſty Condemners of "*Eraſmus*, or eager Adverſaries unto his Doctrine, do, under the "Name and Colour of *Eraſmus*, rather utter their Stomach and "Hatred againſt God's Word, and the Grace of the Goſpel, which "*Eraſmus* for his part moſt diligently and moſt ſimply laboureth to "bring to light. And to ſuch as ſaid, that his Doctrine was ſcarcely ſincere, and that he did ſomewhat err, he anſwered, "That *Eraſ-*"*mus*, foraſmuch as he was a Man, and ſo eſteemed himſelf, would "that his Works ſhould none otherwiſe be read or accepted, than "the Writings of other mortal Men. And that after his Judgment, "a little Trip among ſo many notable good Works for the interpre-"tation of Scripture, and for the help of the Simple, ſhould rather "be born withal, than ſo many good Things to be either rejected, "or kept away from the hungry Chriſtian Reader. It is a cold Cha-"rity that can bear with nothing; and an eager Malice it is, that "for a Trifle, or a Matter of nothing, would have the Ignorant to "lack ſo much good edifying, as may be taken of *Eraſmus*.

Wincheſter's Letter to *Somerſet* concerning theſe things.

Mention was made a little above, of the Biſhop of *Wincheſter's* Objections againſt the Paraphraſe of *Eraſmus*, ſent by him in a Letter to the Lord Protector. This Paper I have met with in Sir *John Cotton's* Library; and being ſomewhat long, I have put it into the *Appendix*: Wherein may be ſeen at large the Biſhop's Quarrels, both againſt the Paraphraſe and the Homilies; labouring here to ſhew, that the Book of Homilies and *Eraſmus's* Paraphraſe, did contradict each other, and therefore could not both be received; and that there were Errors in each, and ſo neither ought to be admitted. Moreover, he urged the Danger of making Alterations in Religion contrary to the Laws then in Force; deſigning thereby, if he could over-perſwade the Protector, to enervate the King's late Injunctions. For the Papiſts, whoſe chief Inſtrument was *VWincheſter*, ſaw it was time now to beſtir themſelves to overthrow theſe Proceedings that were in hand, if it were poſſible. N°. XXXVI.

The ABp appoints a Thankſgiving for a Victory.

When this Affair happened between the Council and the Biſhop, for which they caſt him into the *Fleet*, *Somerſet* the Protector was abſent in an Expedition againſt the *Scots*: By whoſe Conduct, in the Month of *September*, God bleſſed the King with a very glorious Victory, in a Battel fought near *Muſſelburrough*. Which redounded much to the Protector's Honour, wherein was more Danger than he

An. 1547. looked for, which gave him the greater occaſion to ſhew his Valour: For there were but few loſt on the Engliſh-ſide; but fifteen thouſand *Scots* reckoned to be ſlain, and two thouſand taken Priſoners. For this Victory a Publick Thankſgiving was thought fit to be Celebrated. And the Arch-biſhop required of the Biſhop of *London*, to procure a Sermon at S. *Pauls*, before the Mayor and Aldermen, and immediately after a Proceſſion in Engliſh, and *Te Deum*. The Arch-biſhop's Letter (which will ſhew what the Court thought of that good Succeſs) was as followeth.

The ABp to the Bp of *London*. *Cranm.* Regiſt.

" AFter our right hearty Commendations: Whereas it hath pleaſed Almighty God to ſend the King's Majeſty ſuch Victory againſt the *Scots*, as was almoſt above the Expectation of Man, and ſuch as hath not been heard of in any part of Chriſtendom this many Years: In which Victory above the Number of 15000 *Scots* be ſlain, 2000 taken Priſoners; and among them many Noble-men, and others of good Reputation; all their Ordnance and Baggage of their Camp alſo won from them. The King's Majeſty, with Advice of his Highneſs Privy-Council, preſently attending upon his Majeſty's moſt Royal Perſon, well-knowing this, as all other Goodneſs, to be Gifts of God, hath and ſo doth account it. And therefore rendereth unto him the only Glory and Praiſe for the ſame: And ſo hath willed me, not only in his Majeſty's Cathedral Church, and other Churches of my Dioceſs, to give Thanks to Almighty God, but alſo to require, in his Name, all other Biſhops in the Province of *Canterbury* to do, or cauſe to be done, ſemblably in their Courſe. Which his Majeſty's Pleaſure I have thought good to ſignify unto you: Requiring you, not only to cauſe a Sermon to be made in your Cathedral Church, the next Holy-day after receipt hereof, declaring the Goodneſs of God, and exhorting the People to Faith and amendment of Life; and to give Thanks to God for this Victory; but alſo at the ſame time, immediately after the Sermon, and in preſence of the Mayor, Aldermen, and other the Citizens of *London*, to cauſe the Proceſſion in Engliſh, and *Te Deum*, to be openly and devoutly ſung. And that you do alſo cauſe the like Order to be given in every Pariſh-Church in your Dioceſs, upon ſome Holy-day, when the Pariſhioners ſhall be there preſent, with as much ſpeed as you may; not failing, as you tender his Majeſty's Pleaſure. Thus fare you heartily well. From *Oatlands*, the 18*th* Day of *December* *, the Year of our Lord God, 1547.

* It ſhould be *Sept.* I ſuppoſe.

" Your loving Friend,

Tho. Cantuarien.

" The Counſellors Pleaſure is, you ſhall ſee this executed on " Tueſday next, in St. *Pauls* in *London*. This be given in " haſte.

CHAP.

An. 1547.

CHAP. IV.

A Convocation.

THE Parliament now ſat: And a Convocation was held *November* the 5*th*. Some Account of what was done here, I will in this place ſet down, as I extracted it out of the Notes of ſome Member, as I conceive, then preſent at it.

A Convocation in the firſt Year of the King. C.C.C.C. Library. Vol. intit. *Synodalia.*

Seſſion 1. Nov. 5.

" *John Taylor* Dean of *Lincoln*, choſen Prolocutor by univerſal " Conſent.

Seſſ. 2. Nov. 18.

" This Day the Prolocutor was preſented to the Arch-biſhop and " Biſhops in the Upper Houſe.

Seſſ. 3. Nov. 22.

" It was then agreed, that the Prolocutor, in the Name of the " whole Houſe, ſhould carry ſome Petitions unto the moſt Reverend " Father in God the Arch-biſhop, *viz.*

" I. That Proviſion be made, that the Eccleſiaſtical Law may be " examined, and promulged, according to that Statute of Parliament " in the 35*th* Year of *Henry* VIII.

" II. That for certain urgent Cauſes, the Convocation of this " Clergy may be taken and choſen into the Lower Houſe of Parlia- " ment, as anciently it was wont to be.

" III. That the Works of the Biſhops and Others, who by the " Command of the Convocation, have laboured in examining, re- " forming and publiſhing the Divine Service, may be produced, and " laid before the Examination of this Houſe.

" IV. That the Rigour of the Statute of paying the King the " Firſt-Fruits, may be ſomewhat moderated in certain urgent Clau- " ſes, and may be reformed, if poſſible.

The fourth Seſſion is omitted in the Manuſcript, the Writer probably being then abſent.

Seſſ. 5. Nov. *ult.*

" This Day Mr. Prolocutor exhibited, and cauſed to be read pub- " lickly, a Form of a certain Ordinance, delivered by the moſt Re- " verend the Arch-biſhop of *Canterbury*, for the receiving of the Bo- " dy of our Lord under both Kinds, *viz.* of Bread and Wine. To " which he himſelf ſubſcribed, and ſome others, *viz.* Mr. Prolocu- " tor, Mr. *Cranmer* Arch-deacon of *Canterbury*, Mr. *May*, Mr. *Jen-* " *yngs*, Mr. *VVilliams*, *VVilſon*, *Carleton*, &c.

An. 1547.

Seſſ. 6. Decemb. 2.

" This Seſſion, all this whole Seſſion, in Number Sixty-four, by " their Mouths did approve the Propoſition made the laſt Seſſion, of " taking the Lord's Body in both Kinds, *nullo reclamante.*

" The ſame Day with Conſent were choſen, Mr. Dr. *Draycot*, " *Bellaſis*, *Dakyns*, *Jeffrey*, *Elize ap Rice*, *Oking*, *Pool*, and *Ap Har-* " *ry*, to draw up a Form of a Statute for paying Tithes in Cities, *&c.*

This was a thing the Clergy now were very intent upon. For I find in the Arch-biſhop's Reformation of the Eccleſiaſtical Laws, there is a Law made for paying Tithes in Cities, as was done in *London.*

Seſſ. 7. Decemb. 9.

" By common Conſent were nominated and aſſigned Mr. *Rowland* " *Merick*, *John ap Harry*, *John VVilliams*, and *Elizeus Price*, DD.LL. " to obtain the following Effects, *viz.* That the Petition made to " have this Houſe adjoined to the Lower Houſe of Parliament, may " be granted. *Item*, That a Mitigation of the ſore Penalty expreſ- " ſed in the Statutes againſt the Recuſants, for non-payment of the " perpetual Tenths, may be alſo obtained.

" And the ſame Day were likewiſe appointed, Mr. Dean of *VVin-* " *cheſter*, and Mr. Dr. *Draycot*, to accompany Mr. Prolocutor to my " Lord of *Canterbury*, to know a determinate Anſwer, what In- " demnity and Impunity this Houſe ſhall have to treat of Matters " of Religion, in Caſes forbidden by the Statutes of this Realm to " treat in.

Seſſ. 8. Dec. 17.

" This Day was exhibited a certain Propoſition under theſe words, " *viz.* That all ſuch Canons, Laws, Statutes, Decrees, Uſages and " Cuſtoms, heretofore made, had or uſed, that forbid any Perſon to " contract Matrimony, or condemn Matrimony already contracted " by any Perſon, for any Vow or Promiſe of Prieſthood, Chaſtity " or Widowhood, ſhall from henceforth ceaſe, be utterly void, and " of none Effect. To which Propoſition many ſubſcribed, partly in " the Affirmative, partly in the Negative.

In the Affirmative,	In the Negative,
53 Voices.	22 Voices.

And here I will inſert a few words, which I take out of a Book writ very near this Time, and by one who was well acquainted with the Affairs of this Convocation. " The Affirmants, ſaith he, of " this Propoſition were almoſt treble ſo many as were the Negants. " Amongſt which Affirmants, divers were then unmarried, and ne- " ver afterwards did take the Liberty of Marriage; as Dr. *Taylor* " the Biſhop, Dr. *Benſon*, Dr. *Redman*, Dr. *Hugh VVeſton*, Mr. " *Wotton*, *&c.* Of them that denied it, notwithſtanding their Sub- " ſcriptions

Defence of Prieſts Marriage, p. 268.

" ſcriptions to the contrary, as few as they were, yet ſome of them " took upon them the Liberty of Marriage not long after, as Dr. " *Oken*, Mr. *Rayner*, Mr. *Wilſon*, *&c.* *An.* 1547.

This Subſcription following was made by the Hand of *John Redman*, S. T. P. in this very Convocation, who, being abſent this Seſſion, (for his Name is not among the 53) was deſired to declare his own Senſe in this Point, under his own Hand, being ſo Learned a Man, and in ſuch great Credit univerſally, for his Ability in deciding Queſtions of Conſcience. Dr. *Redman's* Judgment of Prieſts Marriage.

" I think that although the Word of God do exhort and counſel " Prieſts to live in Chaſtity, out of the Cumber of the Fleſh and " the World, that thereby they may the more wholly attend to their " Calling: Yet the Band of containing from Marriage, doth only " lie upon Prieſts of this Realm, by reaſon of Canons and Conſti- " tutions of the Church, and not by any Precept of God's Word; " as in that they ſhould be bound by reaſon of any Vow, which, in " as far as my Conſcience is, Prieſts in this Church of *England* do " not make: I think that it ſtandeth well with God's Word, that a " Man which hath been, or is but once married, being otherwiſe ac- " cordingly qualified, may be made a Prieſt. And I think that for- " aſmuch as Canons and Rules made in this behalf, be neither uni- " verſal nor everlaſting, but upon Conſideration may be altered and " changed: Therefore the King's Majeſty, and the higher Powers " of the Church, may, upon ſuch Reaſons as ſhall move them, take " away the Clog of perpetual Continency from the Prieſts; and " grant, that it may be lawful to ſuch as cannot, or will not contain, " to marry one Wife. And if ſhe die, then the ſaid Prieſt to marry " no more, remaining ſtill in his Miniſtration.

Some larger Account of this memorable Convocation, eſpecially as to ſome of theſe Matters then under their Hands, may be read in Biſhop *Stillingfleet's Irenicum*, publiſhed by him from a Manuſcript Volume once belonging to Arch-biſhop *Cranmer*. *Irenic.* p. 387.

In this Convocation the Arch-biſhop bore the great Sway; and what things were agitated herein, were chiefly by his Motion and Direction: Some whereof were turned into Laws by the Parliament, that was now ſitting, through his Activeneſs and Influence. As particularly that Repeal of the Statute of the Six Articles, and of ſome other ſevere Laws, decreeing divers things Treaſon and Felony, made in the former King's Reign. For when the Arch-biſhop in the Convocation had made a Speech to the Clergy, exhorting them to give themſelves to the ſtudy of the Scriptures, and to conſider what Things in the Church needed Reformation, that ſo the Church might be diſcharged of all Popiſh Traſh, not yet thrown out; Some told him, that as long as the Six Articles remained, it was not ſafe for them to deliver their Opinions: This he reported to the Council. Upon which they ordered this Act of Repeal. The ABp's Influence on the Parliament. *Hiſt. Ref.* Vol. I. p. 40.

By his means alſo another great thing, moved in the Convocation, was now ratified, and made a Law by this Parliament: which was, for the Adminiſtration of the Communion under both Kinds throughout the Kingdom of *England* and *Ireland*. And upon this the King appointed certain Grave and Learned Biſhops, and others, to aſſemble The Communion in both Kinds eſtabliſhed. *Fox.*

An. 1547. ble at *Windſor*-Caſtle, there to treat and confer together; and to conclude upon and ſet forth, one perfect and uniform Order of Communion, according to the Rules of Scripture, and the Uſe of the Primitive Church. And this being framed, it was enjoined to be uſed throughout the Realm, by a Proclamation, and all required to receive it with due Reverence.

The ABp's Queries concerning the Maſs.

I meet with a Writing of the Arch-biſhop without Date, conſiſting of Queries concerning the Maſs, in order to the aboliſhing it, and changing it into a Communion. Which I know not where ſo well to place as here, now the Convocation was employed upon this Matter: For it ſeems to have been drawn up by the Arch-biſhop, on purpoſe to be laid before the Conſideration of this Houſe. The Queries were theſe.

" What or wherein *John*, Faſting, giving Alms, being Baptized, " or receiving the Sacrament of the Altar in *England*, doth profit " and avail *Thomas* dwelling in *Italy*, and not knowing what *John* in " *England* doth?

" Whether it profit them that be in Heaven, and wherein?

" Whether it lieth in the Faſter, Giver of Alms, Receiver of the " Sacrament, him that is Baptized, to defraud any Member of " Chriſt's Body of the Benefit of Faſting, Alms-Deeds, Baptiſm, or " Receiving of the Sacrament; and to apply the ſame Benefit to " one Perſon more than to another?

" What thing is the Preſentation of the Body and Blood of Chriſt " in the Maſs, which you call the Oblation and Sacrifice of Chriſt? " And wherein ſtandeth it in Act, Geſture or Word; and in what " Act, Geſture or Word?

" Is there any Rite or Prayer, and expreſſed in the Scripture, " which Chriſt uſed or commanded at the firſt Inſtitution of the " Maſs, which we be now bound to uſe; and what the ſame be?

" Whether in the Primitive Church there were any Prieſts that " lived by ſaying of Maſs, Mattens and Even-ſong, and praying " for Souls, only? And where any ſuch State of Prieſthood be al- " lowed in the Scriptures, or be meet to be allowed now?

" For what Cauſe were it not expedient nor convenient, to have " the whole Maſs in the *Engliſh* Tongue?

" Wherein conſiſteth the Maſs by Chriſt's Inſtitution?

" What Time the accuſtomed Order began firſt in the Church, " that the Prieſts alone ſhould receive the Sacrament?

" Whether it be convenient that the ſame Cuſtom continue ſtill " within this Realm?

" Whether it be convenient that Maſſes Satisfactory ſhould con- " tinue; that is to ſay, Prieſts hired to ſing for Souls departed?

" Whether the Goſpel ought to be taught at the Time of the Maſs, " to the underſtanding of the People being preſent?

" Whether in the Maſs it were convenient to uſe ſuch Speech as the " People may underſtand?

The ABp aſſiſts at the Funeral of the *French* King.

To proceed to ſome other Things, wherein our Arch-biſhop was this Year concerned. In *June* the Church of S. *Pauls* was hanged with Black, and a ſumptuous Hearſe ſet up in the Choire, and a *Dirige* there

there ſung for the *French* King, who deceaſed the *March* precedent. And on the next Day the Arch-biſhop, aſſiſted with eight Biſhops more, all in rich Mitres, and their other Pontificals, did ſing a Maſs of *Requiem*; and the Biſhop of *Rocheſter* preached a Funeral Sermon. *An.* 1547. *Stow.*

A nice Matter was now put by the Council to the Arch-biſhop, having ſome other Biſhops and Learned Men joined with him, to the Number of Ten. The Caſe was, *Whether a Man divorced from his Wife for her Adultery, might not lawfully marry again?* This was propounded upon the Account of a great Man in thoſe Times, namely, the Brother of Queen *Katherine Par*, Marqueſs of *Northampton*; who had gotten a Divorce from his Wife, the Daughter of *Bourchier* Earl of *Eſſex*, for Adultery. The Canon Law would not allow marrying again upon a Divorce, making Divorce to be only a Separation from Bed and Board, and not a Diſſolving the Knot of Marriage. This was a great Queſtion depending among the Civilians. And it being committed to the Determination of our Arch-biſhop, and ſome other Delegates, (tho the Marqueſs ſtaid not for their Reſolution, but in this Interval married *Elizabeth* Daughter of the Lord *Brook*) he ſearched ſo diligently into the Scriptures firſt, and then into the Opinions of Fathers and Doctors, that his Collections ſwelled into a Volume, yet remaining in the Hands of a Learned Biſhop of this Realm: The Sum whereof is digeſted by the Biſhop of *Sarum*. *Cranmer* ſeemed to allow of Marriage in the Innocent Perſon. The Marqueſs of *Northampton*'s Divorce committed to the ABp. Bp of *Wigorn. Hiſt. Ref.* Vol. 2. p. 56.

He was a Means alſo to the Council of forbidding Proceſſions: Wherein the People carried Candles on Candlemaſs-day, Aſhes on Aſh-wedneſday, Palms on Palm-ſunday; becauſe he ſaw they were uſed ſo much to Superſtition, and looked like Feſtivals to the Heathen Gods. So that this Year on Candlemaſs-day, the old Cuſtom of bearing Candles in the Church, and on Aſh-wedneſday following, giving Aſhes in the Church, was left off through the whole City of *London*. Proceſſions forbid by his means. *Stow.*

He was a Member of a Committee this Winter, appointed to examine all the Offices of the Church, and to conſider where they needed Reformation, and accordingly to reform them. Of this Commiſſion were moſt of the Biſhops, and ſeveral others of the moſt Learned Divines in the Nation. And a new Office for the Communion was by them prepared, and by Authority ſet forth, as was obſerved before; and received all over *England*. Examines the Offices of the Church.

CHAP. V.

The Arch-biſhop's Catechiſm.

THIS Year the Arch-biſhop put forth a very uſeful Catechiſm, intituled, *A ſhort Inſtruction to Chriſtian Religion, for the ſingular Profit of Children and young People.* This Catechiſm went not by way of Queſtion and Anſwer, but contained an eaſy Expoſition of the Ten Commandments, the Creed, the Lord's Prayer, and the The ABp puts forth a Catechiſm.

two

An. 1547. two Sacraments. The first and second Commandments were put together as one, and the whole recital of the Second omitted, according to the use in those Times. But that Commandment is explained under the first. The Substance of this Book is grave, serious and sound Doctrine. It is said in the Title Page, *to be overseen and corrected by the Arch-bishop.* Indeed it was a Catechism wrote originally in the *German* Language, for the use of the younger Sort in *Norinberg*; Translated into Latin by *Justus Jonas*, Junior, who now was entertained by the Arch-bishop in his Family; and thence turned into our Vulgar Tongue by the said Arch-bishop, or his special Order. But 'tis certain, so great a Hand he had therein, that in the Arch-bishop's first Book of the Sacrament, he said, that it was *translated by himself, and set forth.* Bishop *Gardiner* in his Book against the Arch-bishop, takes advantage of two things in this Catechism against him, as though he himself, when he put it forth, was of the Opinion of the Corporal Presence. The one was a Picture that stood before the Book, where was an Altar with Candles lighted, and the Priest apparelled after the old Sort, putting the Wafer into the Communicant's Mouth. The other is an Expression or two used somewhere in the Book, *That with our bodily Mouths we receive the Body and Blood of Christ:* And, *that in the Sacrament we receive truly the Body and Blood of Christ.* And, *this we must believe, if we will be counted Christen Men.* But to both, *Cranmer* in his next Book against *Gardiner* made answer, "That as for the Picture, "it was that was set before the *Dutch* Edition of the Book, and so "none of his doing; but that he afterwards caused the Popish Pi- "cture to be altered into a Picture representing Christ eating his last "Supper with his Disciples. As for the Expressions, he said, he "taught, that we in the Sacrament do receive the Body and Blood of "Christ spiritually; and, that the words *Really* and *Substantially* were "not used, but *Truly.* And in his Answer to Dr. *Richard Smith*'s Preface, wrote against the said Arch-bishop, who it seems had twitted him also with this Catechism, he spake largely of these his Expressions in his own Vindication.

And a Book against *Unwritten Verities.*

There was another Book of the Arch-bishop's against *Unwritten Verities*, which I do by Conjecture place here, as put forth under this Year, or near this Time. Which I suppose Dr. *Smith* nibbled at in his Book of Traditions, which this Year he recanted. The Book was in Latin, and consisted only of Allegations out of the Bible and Ancient Writers. In Queen *Mary*'s Days the Book was again published by an *English* Exile, naming himself *E. P.* The Title it now bore was, *A Confutation of Unwritten Verities, by divers Authorities, diligently and truly gathered out of the Holy Scripture, and Ancient Fathers*; *By* Tho. Cranmer, *late Arch-bishop, and burned at* Oxford, *for the Defence of the true Doctrine of our Saviour. Translated and set forth by* E. P. Before it, is a Preface of the Translator to his Counrry-men and Brethren in *England.* In it he lamented the woful State of Things in *England,* by the Restoring of Popery, and the Persecution of Protestants there; and shewed what a kind of Man the chief Bishop then in *England, viz.* Cardinal *Pool*, was, who in the last King's Reign went from Prince to Prince, to excite

excite them to make War againſt his own Prince and Country. *An.* 1547.

This Treatiſe is but a bare Collection of places of Holy Scripture, and Ancient Fathers, to prove, "That the Canon of the Bible is a "true, and ſound, and perfect Doctrine, containing all Things ne- "ceſſary to Salvation: That neither the Writing of the Old Fathers, "without the Word of God, nor General Councils, nor the Oracles "of Angels, nor Apparitions from the Dead, nor Cuſtoms, can be "ſufficient in Religion to eſtabliſh Doctrine, or maintain new Ar- "ticles of Faith. Then Reaſons are given againſt Unwritten Veri- ties, and the places of Holy Scripture, and other Writers, which the Papiſts bring to maintain Unwritten Verities, are anſwered. At laſt the Objections of the Papiſts are confuted, in a concluding Chapter. Which laſt part was not writ by the Arch-biſhop, but by the Tranſlator. For relating here the Story of the Holy Maid of *Kent*, he ſaith, ſhe was examined by *Tho. Cranmer* Arch-biſhop of *Canterbury*. And at laſt he ſaith, "I have plainly and fully anſwered "to all that I remember the Papiſts do, or can allege by Writing, "Preaching, or Reaſoning, for the Defence of their Unwritten Ve- "rities; on which they build ſo many deteſtable Idolatries and He- "reſies. But yet if any be able to anſwer ſo plainly and truly to "the Scriptures, Authorities, and Reaſons rehearſed by me, as I have "done to theirs, and to prove their Doctrines by as plain Teſtimo- "nies and Reaſons as I have done mine, I ſhall not only acknowledg "my Ignorance and Error, but I ſhall gladly return into *England*, "recant my Hereſies, *&c.* Hence it is plain, that the Concluſion of the Book, as well as the Preface, was writ by the Tranſlator.

I will add one Paſſage taken out of this Book, about the middle, whereby it may be ſeen what a Clergy was now in *England*: Having quoted the Canons of the Apoſtles, *Let not a Biſhop or Deacon put away his Wife*, &c. He makes a heavy complaint againſt the frequent practice of beaſtly Sins in the Prieſts, Adultery, Sodomy, *&c.* and that they never were puniſhed. "And in my Memory, (as he "proceeds) which is above thirty Years, and alſo by the Informa- "tion of others, that be twenty Years elder than I, I could never "learn that one Prieſt was puniſhed. *Can.* 3.

This is ſome Account of the Care he took for the Church in general, as Metropolitan. But he had a particular Care of his own Dioceſs, now his Power was not checked, as it was in the former Reign, eſpecially of the City of *Canterbury*; which had been formerly the backwardeſt in Religion of any other Place of his Dioceſs. He ſupplied this City with ſtore of excellent Learned Preachers, *Turner*, the two *Ridleys*, *Becon*, *Beſely*, and *John Joſeph*, who this Year went along with the King's Viſitors, as one of their Preachers. Theſe converted not a few to ſincere Religion; as may appear by thoſe Numbers of *Canterbury*, that in Queen *Mary*'s Reign ſuffered the Torment of Fire for their Profeſſion of the Goſpel. But in that Reign all the Preachers fled, ſo that there was ſcarce one remaining in the City: Which was looked upon as a particular Sign of God's Diſpleaſure againſt that Place, becauſe the Profeſſors there, and others, reformed not themſelves, according to thoſe Opportunities of Grace, His Care of *Canterbury*.

An. 1547. Grace, which God had put into their Hands. And ſo I find in a Letter to them, wrote by ſome eminent Perſon in Priſon in Queen *Mary*'s Reign. "Alas! how few faithful Servants hath the Lord "of Life in theſe troubleſome Days within *Canterbury*, to whom a- "bove all other People, in compariſon of multitude, he hath ſent "moſt plenteouſly his Word, in the Mouths of moſt excellent "Preachers. But even as the People were Negligent, Hard-hearted, "nothing willing to take the lively Word unto their Defence, againſt "the World, the Devil and the Fleſh ——— Even ſo hath he "permitted the ſame Preachers to be diſperſed, that not one of "them ſhould be a comfortable Example to ſuch an unkinde Peo- "ple.

Fox's MSS.

CHAP. VI.

The Arch-biſhop's Care of the Univerſity.

The ABp's Influence upon the Univerſity.

THE Arch-biſhop was a great Patron of all ſolid Learning, being a very Learned Man himſelf. And knowing very well how much the *Libertas Philoſophandi*, and the Knowledg of Tongues, and the other Parts of Humane Learning tended to the preparing Mens Minds for the reception of True Religion, and for the detecting of the groſs Errors and Frauds of Popery, which could ſubſiſt only in the thick Darkneſs of Ignorance; theſe things made him always caſt a favourable Aſpect upon the Univerſities, and eſpecially that of *Cambridg*, whereof he himſelf was once a Member. Which the Governors, and the reſt of the Gremials, very well knew, and therefore did frequently apply to him, as often as they had need of the Favour of the Court or Parliament. *Roger Aſcham*, Fellow of S. *John*'s College, and one of the florideſt Wits of this Univerſity, and who ſucceeded Sir *John Cheke* in reading the Greek Lecture, ſaid of him in a Letter he ſent him, (wherein he ſtiled him *Literarum Decus & Ornamentum)*; "That he was the Man who was accu- "ſtomed to expreſs great Joy at the good Progreſs of Learning, ſuch "was his ſingular good-will towards it; and when it went otherwiſe "than well with it, he alone could apply a Remedy; ſuch was his "Sway and Authority. And ſo much was he the known *Mecænas* of Learning, that according to the publick Encouragement or Prejudice it received, ſo the Vulgar accounted the Praiſe or Diſpraiſe thereof to redound upon *Cranmer*. So that if Learning were Diſcountenanced, it was eſteemed to caſt ſome Diſparagement upon him; if it flouriſhed, it was a ſign that *Cranmer* prevailed at Court. For to that purpoſe do thoſe words of the ſaid *Aſcham* to the Archbiſhop in another Letter ſeem to tend. *Nulla hoc tempore literis vel inſperata clades, vel expectata commoditas accidere poteſt, cujus tu non aut author, ad magnam commendationem, aut particeps ad aliquam reprehenſionem, voce ac ſermone omnium jactatus eris.*

Some of St. *John*'s College apply to him upon the apprehenſion of a Danger.

In this Year 1547, and in the Month of *October*, there fell out an Accident in S. *John*'s College in *Cambridg*, which made thoſe of that College that favoured Learning and Religion, (as that Houſe was the chief

chief Nurſery thereof in that Univerſity) judg it highly neceſſary to apply themſelves to the Arch-biſhop, to divert a Storm from them. The Caſe was this; A *French* Lad of this College, Cizer to one Mr. *Stafford* there, had one Night, in hatred to the Maſs, ſecretly cut the String, whereby the Pix hung above the Altar in the Chappel. The like to which was indeed done in other Places of the Nation by ſome zealous Perſons, who began this Year, without any Warrant, to pull down Crucifixes and Images out of the Churches. As was particularly done in S. *Martins Ironmonger-lane, London.* This Affront to the Popiſh Service made a great Noiſe in the College: And the ſober Party among them feared the ill Effect it might have upon the whole College, either to its Diſparagement or Prejudice, when the News of it ſhould come to Court; eſpecially by the means of ſuch who ſtomached much the Decay and Downfal of Superſtition, and endeavoured what in them lay to obſcure and eclipſe the riſing Light of the Goſpel. Therefore after the Matter had been taken into Examination by themſelves, quietly and without Tumult, they thought fit, by Conſent, to acquaint the Arch-biſhop with it in a Letter; which one of their Members, *Thomas Lever*, a Learned and grave Man, carried; who likewiſe ſhould inform him of all Circumſtances: and ſo committed both the Cauſe and Perſon to his Grace's Judgment and Cenſure. But withal letting him know, that the Youth was well Learned, and before this had carried himſelf quietly and modeſtly; and that Mr. *Stafford*, who was a great Student, could not tell how to be without him: But however, ſuch was his Prudence, that he was willing to leave his Scholar and his Fault to the Arch-biſhop's Diſcretion. By which Meſſage they warily avoided the *Odium* of this Action, as though they had countenanced any violent or illegal Methods for the removal of Superſtition, before it were done by Publick Authority; and likewiſe reſcued their Scholar from Expulſion, or too rigorous Puniſhment, which ſome in the College would have been apt to inflict upon him, had not the Matter been thus prudently removed from them. *An.* 1547.

Let me here inſert another Matter that happened the Year after in the ſame College; whereat divers took Occaſion ſo to repreſent it to our Arch-biſhop, as to create in him, as much as they could, an ill Opinion of the better ſort of the Members thereof. About *November* or *December*, in the Year 1548, ſome of the College got this Queſtion to be diſputed in the Chappel concerning the Maſs, *Ipſáne Cœna Dominica fuerit, nécne?* It was handled with great Learning by two Learned Fellows of the Houſe, *Thomas Lever* and *Roger Hutchinſon*. The Noiſe of this ſoon ſpread in the Univerſity; and many were much diſpleaſed at it. At laſt *Aſcham* being a very fit Perſon to undertake it, was prevailed with by the reſt, to bring this Queſtion out of the private Walls of the College, into the publick Schools: yet as was pretended, with this mind and meaning, not dogmatically to aſſert any thing, but modeſtly and freely to learn from Learned Men, what could be fetched out of the Holy Scriptures to defend the Maſs, which had taken up, not only the chiefeſt Place in Religion, and Mens Conſciences, but took away in effect all the Uſe and Benefit of the faithful Miniſtry of the Word and Sacraments Offended with ſome of this College, and why.

from Christians. This Business they set about with Quietness, they
An. 1547. conferred their common Studies together, propounded to themselves the Canonical Scriptures, by the Authority whereof they wish'd the whole might be decided: They took also along with them, concerning this Matter, the Ancient Canons of the Early Church, the Councils of Fathers, the Decrees of Popes, the Judgments of Doctors, the great Plenty of Questionists, all the Modern Authors, both *German* and *Roman*. But this Design of theirs was not only the Subject of Talk in the University, but noted in the publick Sermons; and such Labour there was among some in opposition to it, that Dr. *Madew*, then Vice-chancellor, was prevailed with by his Letters to forbid the Disputation. They obeyed, but took it hardly, that they might not as well dispute in favour of the Question, as others might preach as much as they would against it. But it ended not here; for their Adversaries industriously carried the Report hereof to our Prelate, and did so blacken the Business by their Slanders, and loud and tragical Clamours, that he became somewhat offended with the Undertakers. These on the other hand, no question, applied themselves to him with their just Defence: and not only to him, but to others, and particularly to Mr. *Cecyl*, one formerly their Colleague, who was now Master of Requests to the Protector, letting him know the whole Matter; that he might upon occasion represent the Cause the more favourably to the Arch-bishop. And *Ascham* himself was their Scribe; whose Epistle, penned in a handsome Latin Stile, being not extant among his printed Epistles, and being subservient to the History of the University in those Times, I have thought worN°. XXXVII. thy to be inserted among the Originals. In this Letter he charged the other Party as well with Malice as Ignorance: For this their Question was very agreeable to *Thomas Aquinas*, who proved that the Mass exceeded the Lord's Supper in many Prerogatives, and much differed from it by many Notes; as, Women, Children, Bastards, maimed Persons, were not allowed to partake of the Mass, but they were received to the Holy Supper. So that should any say, (as he proceeds in his Letter) that the Mass and the Supper were the same, they might exclaim against them much more. Their Adversaries had charged them with being too rash, in not staying for what Reformation the State should make: But he said, that all *Cambridg* wanted rather Spurs to put them forward, than a Bridle to keep them back. But though their Dispute were prohibited, yet their Studies upon the same Argument had in a manner encreased; having now written a just Treatise of the Mass, which they intended shortly to present to the Protector; and waited only for *Cecyl*'s and *Cheke*'s Advice therein. But I must beg Pardon of the Reader for this Excursion.

The ill Condition and low Estate of the University.

And as I have given an Instance or two of the private Address of a particular College to him in a particular Case, so I will subjoin another more publick of the University in general. In the Year abovesaid, being the first Year of the King, the University laboured under the Fears of the Encroachments of the Town upon their Privileges, and likewise under great Suspicions of being spoiled of its Revenues, or at least of having them much diminished; she having observed how those of her Sister, the Church, were daily invaded by

by ſecular Hands. Theſe Fears put *Cambridg* now in a decaying State, and the Studies of good Literature began to be but little minded. Add alſo hereunto, that Eccleſiaſtical Preferments, which formerly were the peculiar Rewards of Academicks, were now ordinarily enjoyed by mere unlearned Lay-men. So the Earl of *Hartford* held a Deanery, a Treaſureſhip of a Cathedral Church, and four of the beſt Prebends; and his Son three hundred Pounds a Year out of a Biſhoprick. And Learned Men were ſeldom taken notice of, or had Honours conferred on them; and if they obtained any Rewards, they were but ſmall. Nor were Scholars now in any Repute or Value: So that neither Poor nor Rich abode long at their Studies in the Univerſity, to attain to any conſiderable Degrees of Learning. The Poor could not, becauſe the Encouragements there were ſcarce capable to maintain them; and the richer Sort would not, chuſing rather to follow ſome other Courſe, becauſe of the obſcure and neglected Condition Learning then lay under. The Grammar Schools alſo became diſuſed, Parents chuſing any other Calling for their Children, rather than to bring them up to Letters: As *Roger Aſcham*, a Man that well knew the State of the Univerſity, complains in a Letter to the Marqueſs of *Northampton*. This was the Cauſe that the ſaid *Aſcham* penſively thus writ unto our Arch-biſhop not long after. "That "the Univerſity was then in ſo depreſſed and drooping a Condition, "that very few had hope of coming thither at all, and fewer had "any Comfort to make long tarrying when they were there: "And that Abroad it retained not ſo much as the Shadow of its Ancient Dignity.

An. 1547.

Hiſt. Ref. Part II. p. 8.

At this low Ebb the Univerſity now was, when King *Edward* the Sixth came to the Scepter. But there being a Parliament this Year in the Month of *November*, the chief Officers thereof thought it adviſeable however to prevent it, if they could, from ſinking lower, and to keep at leaſt what they had, by getting their Ancient Privileges confirmed by that Parliament. And for this purpoſe they writ their earneſt Letters to the Arch-biſhop: *John Madew* their Vice-chancellor, the Bearer, urging to him, "Not only, that it was a thing "uſual at the beginning of Princes Reigns, to ſhew that Favour to the "Univerſity to have their Privileges renewed by Parliament; but "chiefly, that the Favour his Grace ſhould do to it, would be a true "piece of Service to the Religion which he had ſuch a tender Care of. "That every one knew how much it concerned the Common-wealth, "that Account ſhould be made of Learning; but how much it con"cerned the *pure Religion*, (as they ſtiled that of the Reformation) he "alone did conſider above all others. That he knew, how that about "five hundred Years paſt or more, the knowledg of Letters, by the "Fault of Kings, who ought to have cheriſh'd it, began to with"draw it ſelf from Men, and to hide it ſelf in Darkneſs. In which "dark Times, ſo involved in Ignorance, that notable wild Boar out "of the Wood ſpoiled the Vineyard of *Chriſt* above meaſure: Not "only treading down the Kings of the Earth, and conferring upon "himſelf the Empire of the World, but ſo invaded and broke into "the Holy Seat and Temple of Conſcience, that now there were "ſcarce any Manners of Men, any Courſe of Life, any Rite of Ce"remonies,

An Addreſs of the Univerſity to the ABp.

The Sum thereof.

An. 1547. " remonies, any Sacrament of the Church, any Footſtep of *Chriſt*, " which were not either laid waſte by his Thunder, or defiled by " his Breath: Or, to ſpeak in milder, but more ſignificant terms " with S. *Paul*, which were not moſt foully corrupted and adultera- " ted by the Wiſdom of humane Will-worſhip. That it was this " Night of Diſcipline, and want of Knowledg, which robbed us of " God's Word, and advanced the Empire of Man's Doctrine to that " Arbitrary Height, that inſtead of the true Worſhip of God, the " right uſing of things Divine, a holy and pure Courſe of Life; " Hypocriſy, Idolatry and Adultery were moſt cunningly conveyed " and brought in. That they did the more willingly mention this " Peſt of Ignorance, conceiving great Hope that the Honour of " Learning would be reſtored anew, now when all things tended in a " wonderful manner to the illuſtrating of true Religion, which good " Learning did neceſſarily accompany. And that ſince God had " now raiſed him up on purpoſe for the reſtoring of the Goſpel, and " had ſo long reſerved him for that End, they doubted not but he " would give all his Pains and Authority to preſerve the Welfare of " Learning. And that ſomewhat for this Reaſon, becauſe at that " time there could happen no Calamity or Advantage thereunto, but " every Man would be apt either to charge him with the Blame of " the one, or attribute to him the Praiſe of the other. This elo- quent Letter indicted by the Pen of *Aſcham*, then the Univerſity-Orator, having ſome remarkable Paſſages of the State of the Univer- ſity at that Time, and of the great Sway the Arch-biſhop then car- ried in the Publick, and the marvellous Good-will he was eſteemed to bear towards Learning, I have therefore placed in the *Appendix*, tho printed before.

N°. XXXVIII.

The Succeſs of the Univer- ſity's Addreſs to him and others.

This Favour of having their Privileges confirmed, ſued for in the forementioned Letter, the Univerſity then got, partly by the Means of their cordial Patron the Arch-biſhop, and partly by the Interceſ- ſion and Friendſhip of Queen *Katherine Par*, a great Favourer of Learning and pure Religion, of *Wriotheſly* Lord Chancellor, the Earl of *Warwick*, the Marqueſs of *Northampton*, the Earl of *Arundel*, and Sir *William Paget*; to all whom at that time they addreſſed their Letters: whether it were out of fear of the difficulty of getting the thing done, or to take this Opportunity to obtain the Countenance of the great Men of the Court.

Another Ad- dreſs to him againſt the Townſmen.

Some time after, upon another Occaſion, the Heads of the Uni- verſity made another Application to their Patron the Arch-biſhop; which was, to befriend them at Court againſt the Townſmen their old Enemies, who were now wreſting from them one of their Anci- ent undoubted Privileges; namely, the uſe of the Priſons of the *Toll-booth* and Caſtle. The Occaſion was this; In the time of *Sturbridg*-Fair, the Proctors, upon great Complaints made to them, going their Rounds one Night, had taken certain evil Perſons in Houſes of Sin, and had brought them to the *Toll-booth*, in order to the com- mitment of them there. But having ſent to the Mayor for the Keys, he abſolutely refuſed to part with them. So they were fain to carry their Priſoners to the Caſtle, where they left them in Cuſtody. But the Mayor's Son, after an Hour or two, let them all out to return, if they

they pleaſed, to their former Lewdneſs; to the Breach of Law, and Affront of the Magiſtrate. Upon this the Univerſity ſent their Letters to the Arch-biſhop, making certain of their grave Members the Bearers, to relate the Matter more fully; earneſtly requiring that ſuch Inſolence might be puniſhed: and that the King and his Council would make ſuch Men feel what it was to violate Laws, and to cheriſh Impunity, and to break their Oaths, which they had taken to maintain the Univerſity-Privileges. They urged to him, "how "ſerviceable and ready their Univerſity had been to him in his "pious Labours and Counſels, in eſtabliſhing the true Doctrine in "the Church; and what fit and worthy Men they had ſent him for "his Aſſiſtance in that good Work. In like manner they required "and expected of him, that their Dignity might be maintained and "preſerved by his Aid and Authority. That the Univerſity was "then but in a low Condition, and that Abroad it ſcarcely retained "the Shadow of its former Glory. But if at Home, and within it "Self, the Bonds and Sinews of its Safety ſhould thus be cut, as not "to have a Power to reſtrain Vice by Impriſonment, what could the "Kingdom, Religion, and the King's Majeſty hope for any more "from that Univerſity? They inculcated, how Learning, and the "true Religion riſe and fall together; and that if it went otherwiſe "than well with the one, the other would feel the Smart of it. "And truly (ſay they) no remarkable Dammage can light upon "the Studies of Learning, which by the ſame Motion draws not "along with it the true Religion into the ſame Cataſtrophe. And theſe Conſiderations they made uſe of, to excite his Grace to aſſiſt them in vindicating their Privileges, and in having that groſs Infringement of them puniſhed. Upon the ſame Occaſion they wrote their Letters alſo to Sir *William Paget*, a great Friend of theirs, and eminent Patron of good Learning. What the Iſſue of theſe Applications was, I find not, but may conclude, they received a Succeſs proportionable to the good Will and Authority of thoſe to whom they were made.

An. 1547.

Roger Aſcham's Application to him for a Diſpenſation for eating Fleſh.

And as the whole Body of the Univerſity knew what Favour our Prelate bore to it, ſo every ſingle ingenious Member confided in him, and applied to him in their Needs. *Roger Aſcham*, the Univerſity Orator, whom I had occaſion to mention before, was a Man of a weak Conſtitution, and had contracted more frailty, by reaſon of a long Ague that then hung about him, and his Complexion became Melancholy by the Relicts of that ſtubborn Diſtemper. He had alſo in his Nature a great averſeneſs to the Fiſh-diet. Upon theſe Reaſons he addreſs'd his Letters to the ABp with an humble Suit, very handſomly penned, that he might be diſpenſed with as to abſtinence from Fleſh-meats, *Lent* and Fiſh-days, being then ſtrictly obſerved in the Colleges. And this Licence he deſired might be, not only Temporary, but perpetual, as long as he lived; which was ſomewhat extraordinary. But to encline the Arch-biſhop to yield to his Suit, he told him, "That it was not to pamper his Fleſh, nor out of an affectation of do-"ing that which was unuſual, or againſt common Cuſtom, but only "for the preſerving his Health, and that he might the more freely "purſue his Studies. *He added*, "That the Air of *Cambridg* was "naturally

An. 1547. " naturally Cold and Moiſt, and ſo the Fiſh-diet the more unwholſome. He deſired therefore, That by his Authority he might no longer be tied by that Tradition, which forbad the Uſe of certain Meats at certain Times. *He ſaid*, That thoſe who granted this Liberty to none but ſuch as laboured under a deſperate Diſeaſe, did like them who never repaired their Houſes, but when they were juſt ready to fall down by Age. Thrifty Houſe-keepers did otherwiſe: So did skilful Phyſicians, who did not uſe to preſcribe their Phyſick when it was too late, but always put a ſtop to Beginnings. That they who never would impart the uſing of this Liberty (of eating Fleſh) to any, but when all Health was deſpaired of, knew not what good a prudent Foreſight did in all Common-wealths, and did too inſolently abuſe a good Thing beſtowed upon us by God, when little or no uſe at all could be made of it. Nay, that ſuch a Good was no Good at all, being External, but in that reſpect only, as there might ſome uſe be made of it. That we ought not therefore unprofitably to abuſe Food to Diſeaſes that are deſperate, but to accommodate it to the preſervation of Health. And ſo did S. *Paul* command, *Therefore I exhort you to take ſome Food, for this is for your Health.* Then he ſubjoins a Paſſage of *Herodotus* in his *Euterpe*, concerning the *Egyptian* Prieſts, from whom iſſued originally all kinds of Learning and Arts, and who were always converſant in Learned Studies. Theſe, ſaith that Author, religiouſly tied themſelves, ever to abſtain from all eating of Fleſh. " No doubt for this only Cauſe, ſaith *Aſcham*, *Nè ignea vis ingenii atq; præſtantia, ullo frigido ſucco, quem eſus piſcium ingeneraret, extingueretur.* That the Wits of Men, that have a noble fiery Quality in them, might not be quenched by ſome cold Juice, which the eating of Fiſh might ingender. And that it was ſomewhat unjuſt, *he adds*, that when ſo many kinds of Superſtition flowed in ſuch a plentiful meaſure from the *Egyptians*, as might eaſily be proved, and thence derived themſelves, firſt to the *Greeks*, then to the *Romans*, and afterwards to our Times, through that Sink of Popery, that that ſingle worthy Counſel and Remedy of thoſe moſt Learned Men, enjoined for the enlarging and ſpreading of Learning, ſhould be debarred us to follow; and that by ſuch as were either unlearned themſelves, or ſuperſtitious Men: Whereby the beſt Wits received ſo great Prejudice and Dammage. That none knew better than his Lordſhip whence this Cuſtom aroſe, by whom cheriſhed, and by what kind of Men brought down to us. And, laſtly, how unwholſome and unfit all eating of Fleſh was in the Spring-time. And that he might obtain this Favour, he would uſe it without giving Offence, or making any common Speech of it, with Quietneſs and Silence, with Abſtinence and Thankſgiving.

Favourably granted by the ABp.

This Letter he got his Friend *Poinet*, the Arch-biſhop's Chaplain, (the ſame I ſuppoſe who after was Biſhop of *Wincheſter*) to put into his Grace's Hand, and to further his Requeſt what he could. The Iſſue whereof was to his Heart's deſire: For though the Arch-biſhop knew him not, nor was eaſily drawn to diſpence with the Church's Ancient Diſcipline and Rites; yet he received his Suit with all Humanity;

manity; and ſuch he found to be the Modeſty and Ingenuity of the Man, and what he requeſted to be grounded upon ſuch reaſonable and juſt Cauſes, that he readily yielded to it. And whether he thought it out of his Power to grant a Licence of that Latitude, to diſcharge a Perſon for all Time to come, from the Obligation of keeping *Lent*, or to avert the Cenſure he might incur if he ſhould have done it by his own Authority, or reckoning it a Matter of Law rather than Religion, he put himſelf to the trouble of procuring the King's Licence under the Privy Seal for this Man: And when he had done that, conſidering an Academick's Poverty, he releaſed him of the whole Charges of taking it out, paying all the Fees himſelf: and ſo conveyed it to him by Dr. *Tayler* the Maſter of his College. *An.* 1547.

The ABp's Opinion concerning Lent.

And indeed the Arch-biſhop's Opinion concerning *Lent*, made way for his more ready yielding to *Aſcham*'s Requeſt: For he held the keeping of *Lent*, as founded in a Poſitive Law, rather than as a Religious Duty, and thought it neceſſary that ſo the People ſhould be taught and inſtructed. As appears by his Articles of Viſitation in the ſecond Year of King *Edward:* One whereof ran thus, "That "enquiry ſhould be made, whether the Curats had declared, and to "their Wit and Power had perſwaded the People, that the manner "and kind of Faſting in *Lent*, and other Days in the Year, was but "a meer poſitive Law: And that therefore all Perſons having juſt "Cauſe of Sickneſs, or other Neceſſity, or being licenſed by the "King's Majeſty, may moderately eat all kind of Meat, without "grudg or ſcruple of Conſcience.

Aſcham acquaints him with the preſent State of the Univerſity, as to their Studies.

The ſame *Aſcham* knowing well how the Arch-biſhop's Mind ſtood affected to *Cambridg*, his old Nurſe, and how well he wiſh'd it for the ſake of Religion, acquainted him with the State of the Univerſity about the beginning of King *Edward*'s Reign, and the Courſe of the Studies that were then uſed. "That there were very many began "to affect the Study of Divinity. [A new Study, it ſeems then; the Pope's Laws and the School-men having before employed the Heads of almoſt all]. "That the Doctrines of Original Sin and Predeſtination "were much canvaſed. But many went rather according to *Pighius*, "highly applauding him, than according to S. *Auguſtin*, though he "exceeded all others that either went before or followed after him, for "the excellency of his Wit and Learning, and the greatneſs of his "Induſtry and Opportunities. That others among them made the "reading of God's Word their daily Exerciſe. And for the helping "their Underſtandings in the ſenſe of it, they made uſe of, and ad-"hered to the Judgment of S. *Auguſtin* chiefly; and ſtudied hard "the Tongues. The Knowledg of Languages began to be affected. "And ſuch as ſtudied them were reckoned the beſt Maſters; as qua-"lifying them beſt for teaching of others, or underſtanding them-"ſelves. That for Oratory, they plied *Plato* and *Ariſtotle*; from "whoſe Fountains among the Greeks, *Loquens illa prudentia* (as he "ſtiled Oratory) *that ſpeaking Prudence* might be fetched. And "to theſe among the Latins they added *Cicero*. They converſed al-"ſo in *Herodotus*, *Thucidides* and *Xenophon*, the three Lights of "Chronology, Truth, and Greek Eloquence; and which brought a "great Luſtre to their other Studies. The Greek Poets, which

Epiſtol. libro 2.

An. 1547. " they took delight in, were *Homer*, *Sophocles* and *Euripides*, the " one the Fountain, the two others the Streams, of all Eloquence " and Learned Poetry. Which they were of Opinion, did more " largely water their other Studies, than *Terence* or *Virgil*; which " in ſome former Years were chiefly read. Thus was the Method of Univerſity-Studies altered (ſo much for the better,) from reading the Schoolmen, and Metaphyſical Niceties, the Pope's Canons and Decretals, to converſe in politer and more manly Learning, which tended ſo much to ſolid Knowledg, and preparation of Mens Minds to the Entertainment of the Goſpel.

Sir *John Cheke*, the ABp's dear Friend, the prime Inſtrument of politer Studies there.

The great ſetter on foot of this ingenuous Learning in the Univerſity, was Sir *John Cheke* of S. *John*'s College, now preferred to be the King's Tutor, a Perſon for whom the Arch-biſhop had a very tender Love, and affectionate Kindneſs. For ſo *Aſcham* writ to him in his former Letter, " That many had addicted " themſelves to this courſe of Study, by the Aid and Conduct, " Example and Counſel of that excellent Man. And that they bore " the better his going from them to the Court, who had brought " them on in ſo good a Courſe; becauſe they knew their Diſprofit " was abundantly recompenſed by the Profit and Safety that would " accrue to the whole Common-wealth by him. Applying that of *Plato* to him, *Plurimum Reip. intereſſe, ut unus aliquis exiſtat ſemper præſtans excellenſq; Vir, ad cujus virtutis imitationem, cæteri voluntate, induſtria, ſtudio, & ſpe erecti, totos ſeſe effingant & accommodent.*

The Impediments of the Univerſities flouriſhing ſtate laid before him.

Afterwards he acquainted the moſt Reverend Perſon, to whom he wrote, with thoſe things which proved great Hindrances to the flouriſhing Eſtate of the Univerſity; that by his Counſel and Authority, if poſſible, they might be redreſſed. And they were two. " The " one was, That they wanted elderly Men, very few ſuch remaining " among them, by whoſe Example the younger Sort might be excited to ſtudy, and by whoſe Authority the Manners of the reſt " might be rightly formed and faſhioned. The other Impediment " was occaſioned by ſuch as were admitted: Who were for the moſt " part only the Sons of Rich Men, and ſuch as never intended to " purſue their Studies to that degree, as to arrive at any eminent Proficiency and Perfection in Learning, but only the better to qualify " themſelves for ſome Places in the State, by a ſlighter and more ſuperficial Knowledg. The Injury accruing thence to the Univerſity " was double; both becauſe by this means, all hope of ripe and compleated Learning was immaturely cut off in the very Bud; and " alſo all the Expectations of the poorer ſort, whoſe whole Time " was ſpent in good Studies, was eluded by theſe Drones, occupying " thoſe Places and Preferments, which more properly belonged unto " them. For Parts, Learning, Poverty and Election, were of no " ſtrength at Home, where Favour and Countenance, and the Letters of Noblemen, and ſuch-like extraordinary and illegal Courſes " from Abroad, bore all the Sway.

CHAP.

CHAP. VII.

An. 1547.

Dr. Smith *and others recant.*

AND now before I conclude this Year, let me paſs from more publick Matters, and preſent the Reader with two or three Paſſages, wherein the Arch-biſhop had to do with private Men.

Dr. *Smith* recants at *Paul's* Croſs.

May the 15*th*, *Richard Smith* D. D. Maſter of *Whittington* College, and Reader of Divinity in *Oxford*, a hot turbulent Man, made his Recantation at *Pauls Croſs*, convinced and moved thereunto by the Pains of the Arch-biſhop. What his Errors were, that he had publickly vented in the Univerſity, and in his Writings, may be known by the words of his Recantation, which were theſe:

" I do confeſs and acknowledg, that the Authority, as well of the " Biſhop of *Rome*, whoſe Authority is juſtly and lawfully aboliſhed " in this Realm, as of other Biſhops, and others called the *Miniſters* " *of the Church*, conſiſteth in the Diſpenſation and Miniſtration of " God's Word, and not in making Laws, Ordinances and Decrees " over the People, beſides God's Word, without the Conſent and " Authority of the Prince and People. I ſay and affirm, that with- " in this Realm of *England*, and other the King's Dominions, there " is no Law, Decree, Ordinance, or Conſtitution Eccleſiaſtical, in " force, and available by any Man's Authority, but only by the King's " Majeſty's Authority, or of his Parliament.

His Books.

This Man had wrote two Books in favour of Popiſh Doctrine; and thoſe he alſo now diſclaimed, *viz.* A Book of Traditions, and another of the Sacrifice of the Maſs. In the former of which he maintained, " That Chriſt and his Apoſtles taught and left to the " Church many things without writing; which he aſſerted were " ſtedfaſtly to be believed, and obediently fulfilled, under pain of " Damnation. In the other Book he maintained, That Chriſt was " not a Prieſt after the Order of *Melchizedeck*, when he offered him- " ſelf upon the Croſs for our Sins, but after the Order of *Aaron*: " and that when Chriſt did offer his Body to his Father, after the " Order of *Melchizedek*, to appeaſe his Wrath, it was to be under- " ſtood not of the Sacrifice of the Croſs, but of the Sacrifice that he " made at his Maundy, in form of Bread and Wine. In which Book were other Errors. He that is minded to ſee his Recantation of theſe his Books, may have it in the *Appendix*, as I tranſcribed it out of an old Book made by *Becon*, intituled, *Reports of certain Men*. This Recantation he not long after made at *Oxon*, *viz.* in *Auguſt* following: Where he alſo proteſted openly, " That he would abide " in the ſincere and pure Doctrine of Chriſt's Goſpel, all humane " trifling Traditions ſet apart, even unto Death, though it ſhould " coſt him his Life. And this Recantation he alſo printed, for further Satisfaction to the World.

N°. XXXIX.

Gardiner offended with this Recantation.

Biſhop *Gardiner*, who was now at *Wincheſter*, was very uneaſy at the News of this Recantation, which ſome took care to bring down to him. He ſignified to the Protector, " That *Smith* was a Man " with whom he had no Familiarity, nor cared for his Acquaintance.

An. 1547. Psal. 116. 11. "That he had not ſeen him in three Years, nor talked with him in "Seven. He was greatly diſpleaſed with the firſt words of his Re- "cantation, (which yet were but the words of Scripture) *Omnis* "*Homo mendax:* Making all the Doctors in the Church (as he in- "ferred) to be Liars with himſelf: How it argued his Pride; for "he that ſought for ſuch Company in Lying, had ſmall Humility; "and that he would hide himſelf by that Number: that his de- "praving of Man's Nature in that ſort, was not the ſetting out of "the Authority of Scripture. He ſaid, he neither liked his Tra- "ctation, nor yet his Retractation. That he was mad to ſay in his "Book of *Unwritten Verities*, that Biſhops in this Realm could "make Laws, wherein, *he ſaid*, he lied loudly. About this time

Other Univerſity-Men recant.

Chadſey, *Standiſh*, *Tong*, *Ogleſthorp*, and divers others recanted (whoſe Recantations *Fox* had by him to ſhew) as well as *Smith*, whom we have now before us.

Smith affronts the ABp.

After this Recantation he carried not himſelf according to it; but favoured the Old Errors: And in the Year 1549, offered ſome Affront unto Arch-biſhop *Cranmer*, oppoſing him in the Doctrine of the Lawfulneſs of Prieſts Marriage, and endeavoured to make a Rout in *Oxford*, to the endangering *P. Martyr*'s Life: and printed a Book the ſame Year againſt him, *De Votis Monaſticis*. Whereupon incurring, as he apprehended, ſome Danger, he fled into *Scotland*. But weary of being there, and willing to have his Peace made in *England*, he wrote two Letters to the Arch-biſhop from thence; profeſſing that he would out of hand, by open Writing in the Latin Tongue, revoke all that erroneous Doctrine, which he had before taught and publiſhed, and ſet forth the pure Doctrine of Chriſt. And for a Proof hereof, he would ſtraight after his return into *England*, ſet forth a Book in Latin, in defence of the moſt lawful Marriage of Prieſts. In the Year 1550, he wrote certain Treatiſes againſt *P. Martyr*, printed at *Lovain*. And the ſame Year came out his Book againſt the Arch-biſhop's Treatiſe of the Sacrament.

His Inconſtancy.

This Man was of a moſt inconſtant, as well as turbulent Spirit. For in the Reign of Queen *Mary* he turned to the Religion then profeſſed; and was great with Biſhop *Boner* in thoſe Times, but greatly deſpiſed for his Fickleneſs. He once attempted to diſcourſe with *Hawks* in *Boner*'s Houſe in *London*; *Hawks* threw in his Diſh his Recantation. To which when he ſaid, it was no Recantation, but a Declaration; the other gave him this Rub, "To be ſhort I will know, whether "you will Recant any more, ere ever I talk with you, or believe you? and ſo departed from him. We ſhall hear of him again in the Reign of Queen *Elizabeth*, when he again complied, and ſubmitted himſelf to Arch-biſhop *Parker*. And laſt of all returned to his old Opinions, and fled to *Lovain*.

The ABp's admonition to the Vicar of *Stepney*.

Paſs we from this Man to another of the ſame Strain, with whom the Arch-biſhop had to do. As the Popiſh Clergy in the former King's Reign had made all the rudeſt and eagereſt Oppoſition they dared, againſt the Steps that were then made towards a Reformation, ſo they ceaſed not to do in this King's; nay and more, hoping to ſhelter themſelves under a milder Government. One Inſtance of this

Foxii MSS.

appeared in what was done by the *Quondam* Abbot of *Tower-hill*, *London*:

London: Who for ſome Recompence of the loſs of his Abby, was made Vicar of *Stepney*-Church; ſucceeding I ſuppoſe Mr. *Hierom*, burnt to death in the Year 1540, with Dr. *Barnes* and *Garret*. He being a bold Man, and addicted to the old Superſtition, would commonly diſturb the Preachers in his Church, when he liked not their Doctrine, by cauſing the Bells to be rung when they were at the Sermon; and ſometimes beginning to ſing in the Choir before the Sermon were half done; and ſometimes by challenging the Preacher in the Pulpit: For he was a ſtrong, ſtout, Popiſh Prelat. Whom therefore the Godly-diſpoſed of the Pariſh were weary of, and eſpecially ſome of the eminenteſt Men at *Limehurſt*, whoſe Names were *Driver*, *Ive*, *Poynter*, *March* and others. But they durſt not meddle with him, until one *Underhil*, of the Band of Gentlemen-Penſioners, of a good Family, and well reſpected at Court, came to live at *Limehurſt*. He being the King's Servant, took upon him to reprehend this Abbot for theſe and ſuch-like his Doings: and by his Authority carried him unto *Croyden* to the Arch-biſhop there, the Perſons above-named going along as Witneſſes. In fine, the mild Arch-biſhop ſent him away with a gentle Rebuke, and bad him to do no more ſo. This Lenity offended *Underhil*, who ſaid, "My Lord, methinks "you are too gentle unto ſo ſtout a Papiſt. To which *Cranmer* replied, "Well, we have no Law to puniſh them by. "No Law, my "Lord, ſaid the other? If I had your Authority, I would be ſo "bold to unvicar him, or miniſter ſome ſharp Puniſhment upon him, "and ſuch other. If ever it come to their Turn, they will ſhew "you no ſuch Favour. Well, (ſaid the good Arch-biſhop) if God "ſo provide, we muſt abide it. Surely (replied the other again) "God will never con you Thanks for this, but rather take the Sword "from ſuch as will not uſe it upon his Enemies. And ſo they parted. And this indeed was the conſtant Behaviour of the Arch-biſhop towards Papiſts, and ſuch as were his Enemies. For which he was now, and at other times, taxed by Men of hotter Spirits: but his Opinion was, that Clemency and Goodneſs, as it was more agreeable to the Goſpel, which he laboured to adorn, ſo was more likely to obtain the Ends he deſired, than Rigour and Auſterity. *An.* 1547.

The Arch-biſhop did one thing more this Year of good Conducement to the promoting true Religion, and expoſing Falſe: and that was in countenancing and licenſing an earneſt Preacher in the South-Weſt Parts, named *Thomas Hancock*, a Maſter of Arts, whoſe Mouth had been ſtopped by a ſtrict Inhibition from Preaching in the former King's Reign. The Arch-biſhop ſaw well what a uſeful Man he had been in thoſe parts of *England* where he frequented, having been a very diligent Preacher of the Goſpel, and Declaimer againſt Papal Abuſes, in the Dioceſſes of two bigotted Biſhops, *Gardiner* of *Wincheſter*, and *Capon* of *Sarum*. In this firſt Year of the King, many zealous Preachers of the Goſpel, without ſtaying for publick Orders from Above, earneſtly ſet forth the Evangelical Doctrine, in confutation of the Sacrifice of the Maſs, and the Corporal Preſence in the Sacrament, and ſuch like. And of the Laity there were great numbers every where, eſpecially in populous Towns, of ſuch as did now more openly ſhew their Heads, and their good Inclinations to the

The ABp Licenſeth an eminent Preacher.

New

An. 1547. *New Learning*, as it was then called. In *Southampton* of the Dioceſs of *Wincheſter*; in *Saliſbury*, *Pool* and *Dorſet*, of the Dioceſs of *Sarum*, did this *Hancock* chiefly converſe, and officiate in the latter end of K. *Henry*. When he was ſuſpended *à Celebratione Divinorum*, by Dr. *Raynold*, Commiſſary under Dr. *Steward*, then Chancellor to Bp *Gardiner*, upon pretence of the Breach of the Act of Six Articles; becauſe he had taught, out of the Ninth to the *Hebrews*, "That our Saviour "*Chriſt* entred once into the Holy Place, by the which he obtained "unto us everlaſting Redemption. That he once ſuffered, and that "his Body was once offered, to take away the Sins of many People. "And that one only Oblation ſufficed for the Sins of the whole "World. And though all this was but mere Scripture, yet they found it to contradict their Notions, and therefore they thought convenient to ſuſpend him. But as theſe Biſhops did what they could to ſtifle all Preaching of God's Word, ſo the Arch-biſhop's Principle was to encourage and ſend forth Preachers. So *Hancock*, notwithſtanding his former Suſpenſion, obtained a Licence from our Arch-biſhop to preach.

Foxii MSS.

Who preacheth againſt the Errors and Superſtitions of the Church. *Foxii* MSS.

Now to follow this Preacher a little after his Licence obtained. At *Chriſt-Church Twinham*, in the County of *Southampton*, where he was born, (as I take it from his own Narration) he preached out of the Sixteenth Chapter of S. *John*, *The Holy Ghoſt ſhall reprove the World of Sin, of Righteouſneſs*, &c. *becauſe I go to the Father*. The Prieſt being then at Maſs, *Hancock* declared unto the People, "That "that the Prieſt held over his Head, they did ſee with their bodily "Eyes; but our Saviour *Chriſt* doth here ſay plainly, that we ſhall "ſee him no more. Then you, *ſaith he*, that do kneel unto it, pray "unto it, and honour it as God, do make an Idol of it, and your "ſelves do commit moſt horrible Idolatry. Whereat the Vicar, Mr. *Smith*, ſitting in his Chair, in the face of the Pulpit, ſpake theſe words; "Mr. *Hancock*, you have done well until now; and now have you "plaid an ill Cow's part, which when ſhe hath given a good Meſs "of Milk, overthroweth all with her Foot, and ſo all is loſt. And with theſe words he got him out of the Church.

Is bound to anſwer for his Sermon at the Aſſizes.

Alſo in this firſt Year of the King, the ſame Perſon preached in S. *Thomas* Church at *Salisbury*, Dr. *Oking* Chancellor to Biſhop *Capon*, and Dr. *Steward* Chancellor to Biſhop *Gardiner*, being preſent, with divers others of the Clergy and Laity. His place was, *Every Plant which my Heavenly Father hath not planted, ſhall be rooted out*. Whence he inveighed againſt the Superſtitious Ceremonies, Holy Bread, Holy Water, Images, Copes, Veſtments, *&c.* And at laſt againſt the Idol of the Altar, proving it to be an Idol, and no God, by the Firſt of S. *John*'s Goſpel, *No Man hath ſeen God at any time*; with other places of the Old Teſtament. But "that the Prieſt held over his Head, "they did ſee, kneeled before it, honoured it; and ſo made an Idol "of it: And therefore they were moſt horrible Idolaters. Whereat the Doctors, and certain of the Clergy, went out of the Church. *Hancock* ſeeing them departing, charged them, "They were not of "God, becauſe they refuſed to hear the Word of God. But when the Sermon was ended, *Thomas Chaffen* the Mayor, ſet on, as is likely, by ſome of the Clergy, came to him, laying to his Charge the

Breach

Breach of a Proclamation, lately ſet forth by the Lord Protector, *An.* 1547.
" That no Nick-names ſhould be given unto the Sacrament, as
" *Round-Robin*, or *Jack in the Box*. Whereto he replied, " That it
" was no Sacrament, but an Idol, as they uſed it. But for all this Excuſe, the Mayor had committed him to Jail, had not Six honeſt Men been bound for his Appearance the next Aſſizes, to make his Anſwer: As Dr. *Jeffery*, about this time had committed two to Priſon for the like Cauſe.

How far the Reformation had proceeded.

So that now if we look back upon this firſt Year of the King, we may perceive, how buſy and diligent our Arch-biſhop was in redreſſing Abuſes, and reſtoring the Church to its true State of Chriſtian Piety and Devotion; by procuring a Royal Viſitation over *England*, for inſpection into the Manners and Abilities of the Clergy, and for taking away of Superſtitions; by getting a Book of plain Homilies to teach the common People, (in the compoſing whereof he himſelf had a very great hand) and *Eraſmus* his Paraphraſe in *Engliſh* upon the New Teſtament, for the better furniſhing the Clergy and others with a ſound and ſober underſtanding of the Scriptures; and by encouraging Preachers, and ſuch-like means. So that if you would particularly know in what forwardneſs the ABp had already put Religion, taking in his Endeavours in the laſt King's Reign hitherto, I recommend to your reading his Homily or Sermon *Of Good Works*: Shewing out of what abundance of Superſtitions the Church was now emerged. " Briefly, to paſs over the Ungodly and Counterfeit Religion, [he means, of Monks and Friars] let us reherſe ſome other kinds of Papiſtical Superſtitions and Abuſes, as " of Beads, of Lady-Pſalters and Roſaries, of fifteen O's, of S. *Bernard*'s Verſes, of S. *Agathe*'s Letters, of Purgatory, of Maſſes " Satisfactory, of Stations and Jubilees, of fained Relicks, or hallowed Beads, Bells, Bread, Water, Pſalms, Candles, Fire, and " ſuch other. Of ſuperſtitious Faſtings, of Fraternities or Brotherhoods, of Pardons, with ſuch-like Merchandize: Which were ſo " eſteemed or abuſed, to the great Prejudice of God's Glory and Commandments, that they were made moſt high and moſt holy Things; " whereby to obtain to the everlaſting Life, or Remiſſion of Sins. " Yea alſo vain Inventions, unfruitful Ceremonies, and ungodly " Laws, Decrees and Conceits of *Rome*; wherein ſuch were advanced, that nothing was thought comparable in Authority, Wiſdom, Learning and Godlineſs unto them. So that the Laws of " *Rome*, as they ſaid, were to be received of all Men, as the four " Evangeliſts: To the which all the Laws of Princes muſt give " place. And the Laws of God alſo partly were left off, and leſs " eſteemed, that the ſaid Laws, Decrees and Councils, with their " Traditions and Ceremonies, might be more duly kept, and had in " greater Reverence. Thus were the People, through Ignorance, " ſo blinded with the godly Shew and Appearance of thoſe things, " that they thought the keeping of them to be more Holineſs, more " perfect Service and honouring of God, and more pleaſing to God, " than the keeping of God's Commandments. Such have been the " corrupt Inclinations of Man, ever ſuperſtitiouſly given, to make " new honouring of God of his own Head; and then to have more

Part 3.

" Affection

An. 1548. " Affection and Devotion to keep that, than to ſearch out God's Holy Commandments, and to keep them. And furthermore, to " take God's Commandments for Man's Commandments, and " Man's Commandments, for God's Commandments, yea, and for " the higheſt and moſt perfect and holieſt of all God's Command- " ments. And ſo was all confuſed, that ſcant well-learned Men, and " but a ſmall number of them, knew, or at the leaſt would know, " and durſt affirm the Truth, to ſeparate or ſever God's Command- " ments from the Commandments of Men. Whereupon did grow " ſuch Error, Superſtition and Idolatry, vain Religion, overthwart " Judgment, great Contention, with all ungodly Living.

A Biſhop Conſecrated.

Ridley conſecrated Bp. *Cran.* Reg. p. 321.

September the 5*th*, being Sunday, *Nicolas Ridley*, D. D. Prebend of *Canterbury*, was Conſecrated Biſhop of *Rocheſter*, by *Henry* Biſhop of *Lincoln*, aſſiſted by *John* Suffragan of *Bedford*, and *Thomas* Suffragan of *Sidon*, in the Chappel belonging to the Houſe of *May*, Dean of S. *Pauls*. He was Conſecrated according to the old Cuſtom of the Church, by the Unction of holy Chriſm, as well as Impoſition of Hands. Preſent among others, *John Whytwel* the Arch-biſhop's Almoner, *Rich. Tayler* M. A. *Nic. Bullingham*, *Gregory Tod*, and *Tho. Bernard*, his Chaplains.

CHAP. VIII.

The Church's Goods embezelled. New Opinions broached.

An. 1548.

Churches profaned.

AS the Reformation of Abuſes in Religion went forward under ſuch a King, and ſuch an Arch-biſhop, ſo there wanted not for Evils accompanying it, as there do commonly the beſt Things; the Profaneneſs of ſome, and the Covetouſneſs of others, giving occaſion thereunto. Sacred Places ſet apart for Divine Worſhip, were now greatly profaned; and ſo probably had been before by ill Cuſtom: For in many Churches, Cathedral as well as other, and eſpecially in *London*, many Frays, Quarrels, Riots, Blood-ſheddings were committed. They uſed alſo commonly to bring Horſes and Mules into and through Churches, and ſhooting off Hand-guns: " Making " the ſame which were properly appointed to God's Service and " Common-Prayer, like a Stable or Common Inn, or rather a Den " or Sink of all Unchriſtineſs; as it was expreſſed in a Proclamation which the King ſet forth about this Time, as I ſuppoſe, (for I am left to conjecture for the Date) by reaſon of the Inſolency of great Numbers uſing the ſaid evil Demeanours, and daily more and more encreaſing: " Therein forbidding any ſuch Quarrelling, Shooting, or " bringing Horſes and Mules into or through the Churches, or by any " other Means irreverently to uſe the Churches, upon pain of his " Majeſty's Indignation and Impriſonment. For it was not thought fit, that when Divine Worſhip was now reforming, the Places for the ſaid Worſhip ſhould remain unreformed.

Cotton Libr. *Titus* B. 2.

Beſide

Beſide the profanation of Churches, there prevailed now another Evil, relating alſo to Churches, *viz.* That the Utenſils and Ornaments of theſe Sacred Places, were ſpoiled, embezelled, and made away, partly by the Church-wardens, and partly by other Pariſhioners. Whether the Cauſe were, that they would do that themſelves, which they imagined would e're long be done by others, *viz.* robbing the Churches. Which, it may be, thoſe that bore an Ill-will to the Reformation might give out, to render it the more odious. But certain it is, that it now became more or leſs practiſed all the Nation over, to ſell or take away Chalices, Croſſes of Silver, Bells, and other Ornaments. For the ſtopping of this, in the Month of *April*, the Protector, and the Lords of the Council, writ to our Arch-biſhop this Letter, upon the Information and Complaint, as it is likely, of the ſaid Arch-biſhop himſelf, in whoſe Dioceſs eſpecially this Sacrilege prevailed.

An. 1548. Church Ornaments embezelled.

" AFter our right hearty Commendations. Whereas we are informed, that the Church-wardens and Parochians of divers " Pariſhes do alienate and ſell away their Chalices, Croſſes of Silver, " Bells, and other Ornaments of the Church: Which were not given " for that purpoſe to be alienated at their pleaſure; but either to be " uſed to the Intent they were at firſt given, or to ſome other neceſ- " ſary and convenient Service of the Church. Therefore this is to " will and require you immediately, upon the ſight hereof, to give " ſtrait Charge and Commandment, on the King's Majeſty's be- " half, to every Pariſh-Church within your Dioceſs, that they do in " no wiſe ſell, give, or otherwiſe alienate any Bells, or other Orna- " ments, or Jewels, belonging unto their Pariſh-Church, upon pain " of his higheſt Diſpleaſure, as they will anſwer to the contrary at " their Peril. Thus fare you well. From *Weſtminſter*, the laſt day of *April* 1548.

The Council's Letter to the ABp thereupon. *Cran.* Regiſt.

" Your loving Friends,

" *E. Somerſet.*	*Will. Seint-John.*	*J. Ruſſell.*	*H. Arundel.*
" *Tho. Cheyney.*	*Will. Paget.*	*Tho. Smith.*	*A. Denny.*
		" *Will. Herbert.*	*Joh. Baker.*

It is not an improbable Conjecture, that the Arch-biſhop procured this Letter, to arm Church-wardens with an Anſwer to ſuch greedy Courtiers and Gentlemen, as uſed often to reſort to them; and in their own, or the Council's Name, required theſe Goods of their Churches to be yielded up to them; and threatned them if they did not.

The next Month the Council ſent the Arch-biſhop a Form of Prayer, to be uſed by himſelf and thoſe of his Dioceſs. Wherein God was implored to grant the Nation Peace and Victory over her Enemies: For now all things round about appeared in a Poſture of War; and Preparation of Arms were making: Which cauſed the King alſo to raiſe Forces. And for a Bleſſing upon them, the Privy-Council ſent to the Arch-biſhop, together with the Form, an Order for the ſpeedy uſing of it. The Tenor of the Letter follows.

A Form of Prayer ſent to the ABp.

An. 1548. With the Council's Letter. *Cran.* Regiſt.

" After our hearty Commendations to your good Lordſhip. " Hearing tell of great Preparations made of Foreign Princes, " and otherwiſe, being inforced for the Procurement and Continu- " ance of Peace, to make Preparation of War: Foraſmuch as all " Power and Aid valuable cometh of God; the which he granteth, " as he hath promiſed by his Holy Word, by nothing ſo much as by " hearty Prayers of good Men: The which is alſo of more Effica- " cy, made of an whole Congregation together, gathered in his " Holy Name: Therefore this is to will and require you, to give " Advertiſement and Commandments to all the Curats in your Dio- " ceſs, That every Sunday and Holy-day, in their Common-Prayer, " they make devout and hearty Interceſſions to Almighty God for " Victory and Peace. And to the Intent, that you ſhould not be " in Doubts what ſort and manner thereof we do like, we have ſent " unto you one: Which we would that you and they ſhould follow, " and read it inſtead of one of the Collects of the King's Majeſty's " Proceſſion. Thus we pray you not to fail to do with all ſpeed, and " bid you farewel. From *Weſtminſter*, the *6th* of *May*, 1548.

" Your loving Friends,

" *E.Somerſet. R.Rich*, Canc. *W.Seint-John. J.Ruſſel. Th.Cheyney.*

New Opinions Broached.

Now that the Liberty of the Goſpel began to be allowed, divers falſe Opinions and unſound Doctrines began to be vented with it; of which publick Cognizance began now to be taken. As " that the " Elect ſinned not, and that they could not ſin. That they that be " Regenerate, never fall away from godly Love. That the Elect " have a right to take ſo much of the Things of the World, as may " ſupply their Neceſſities. And there were ſome that openly preached theſe Doctrines, and ſet forth and publiſhed Books to the ſame Tenor.

Cranm. Regiſt.

Several of theſe Hereticks, in the Month of *April*, were convented before the Arch-biſhop of *Canterbury*, Sir *Thomas Smith*; *Richard Cox*, *Hugh Latimer*, Doctors of Divinity; *William May*, Dean of St. *Pauls*; *William Cook*, *Richard Lyel*, Doctors of Law, and others the King's Commiſſioners. Then did one *John Champneys*, of *Stratford* on the *Bow*, abjure. He taught, and wrote, and defended; " 1. That a Man after he is Regenerate in Chriſt, cannot ſin. " 2. That the outward Man might ſin, but the inward Man could " not. " 3. That the Goſpel hath been ſo much perſecuted and ha- " ted ever ſince the Apoſtles Times, that no Man might be ſuffered " openly to follow it. 4. That godly Love falleth never away " from them which be regenerate in Chriſt. Wherefore they can- " not do contrary to the Commandments of Chriſt. 5. That " that was the moſt principal of our marked Mens Doctrine, that " make the People believe that there was no ſuch Spirit given unto " Men whereby they ſhould remain Righteous, and always in " Chriſt. Which is [as he wrote and aſſerted] a moſt deviliſh Er- " ror. 6. That God doth permit to all his Elect People their bodily " Neceſſities of all earthly Things.

All

All theſe he revoked: Granting or confeſſing now, " 1. That a " Man, after he is regenerate in Chriſt, may ſin, being deſtitute of " his Spirit. 2. That the inner Man doth ſin, when the outward " Man ſinneth actually with the conſent of the Mind. 3. That di- " vers times, ſithence the Apoſtles Times, to follow the Doctrine of " Chriſt hath been ſuffered openly. 4. That godly Love falleth " from them, that be regenerate in Chriſt, being deſtitute of the " Spirit: and that then they may do contrary to the Commands of " Chriſt. 5. That it is no erroneous Doctrine, which he affirmed " in his Book to be a deviliſh Error, and our marked Mens Doctrine, " *viz.* To make the People believe, that there was no ſuch Spirit " given unto Man, whereby he ſhould remain Righteous always in " Chriſt. But I confeſs, [ſaith the Abjurer] that a Man having " the Spirit, may afterwards fall, and not be Righteous. 6. That " God doth not permit to all his Elect People their bodily Neceſſi- " ties of all worldly things to be taken, but by a Law and Order ap- " proved by the Civil Policy. To which by me now ſpoken I mean, " ne underſtand any other Senſe than hath been here opened; to uſe again his very words in his Abjuration. And ſo touching the Holy Goſpel with his Hand, before the King's Commiſſioners, he abjured, promiſing, " That he ſhould never hold, teach or believe the ſaid " Errors, or damned Opinions above rehearſed. And ſo ſubſcribed " his Name.

An. 1548. *Champneys* revokes ſix Articles.

Then the Arch-biſhop in his own Name, and in the Name of the other Commiſſioners, gave him his Oath. " 1. That he ſhould not " by any means hereafter teach or preach to the People, nor ſet forth " any kind of Books, in print or otherwiſe, nor cauſe to be printed " or ſet forth any ſuch Books, that ſhould contain any manner of " Doctrine, without a ſpecial Licence thereunto of the King's Ma- " jeſty, or ſome of his Grace's Privy-Council firſt had and obtained. " 2. That the ſaid *Champneys*, with all ſpeed convenient, and with " all his diligence, procure as many of his Books, as are paſſed forth " in his Name, to be called in again, and utterly deſtroyed, as much " as in him ſhould lie. 3. That he ſhould the Sunday following at- " tend at *Pauls* Croſs upon the Preacher, all the time of the Sermon, " and there penitently ſtand before the Preacher with a Faggot on " his Shoulder. And then he had two Sureties bound in five hundred Pounds, that he ſhould perform his Penance. This was done *April* 27.

And abjures.

There were other Hereſies alſo now vented abroad, as the denial of the Trinity, and of the Deity of the Holy Ghoſt: And the Aſſertion, That Jeſus Chriſt was a mere Man, and not true God, becauſe he had the Accidents of Humane Nature; ſuch as hungring and thirſting, and being viſible: And that the Benefit Men receive by Jeſus Chriſt, was the bringing them to the true Knowledg of God. There was one *John Aſſheton* a Prieſt, that preached theſe Doctrines: Who on the 28*th* of *December* was ſummoned to *Lambeth*, to appear there before the Arch-biſhop. Where *John Whitwel* the Arch-biſhop's Almoner, and *Thomas Langley*, both Prieſts, and his Grace's Chaplains, exhibited a Schedule of divers Hereſies and damned Opinions againſt the ſaid *Aſſheton*. Which are recited in the Abjuration which he made. The Tenor whereof is as followeth.

Other Hereſies vented.

Cranm. Regiſt.

An. 1548. *Aſſheton's Recantation.*

" In the Name of God, *Amen.* Before you, moſt Learned Father in God, *Thomas* Arch-biſhop, Primate and Metropolitan of " all *England*, Commiſſary of our moſt dread Soveraign Lord, " and excellent Prince, *Edward* VI, by the Grace of God, *&c.* I " *John Aſſheton* Prieſt, of my pure Heart, Free-will, voluntary and " ſincere Knowledg, confeſs and openly recognize, that in Times " paſt, I thought, believed, ſaid, heard and affirmed theſe Errors, " Hereſies, and damnable Opinions following; that is to ſay, " 1. That the Trinity of Perſons was eſtabliſhed by the Confeſſion " of *Athanaſius*, declared by a Pſalm, *Quicunq; vult*, &c. And that " the Holy Ghoſt is not God, but only a certain Power of the Father. 2. That *Jeſus* Chriſt, that was conceived of the Virgin " *Mary*, was a holy Prophet, and eſpecially beloved of God the Father; but that he was not the true and living God: Foraſmuch as " he was ſeen, and lived, hungred and thirſted. 3. That this only " is the Fruit of *Jeſus* Chriſt's Paſſion; that whereas we were ſtrangers from God, and had no knowledg of his Teſtament, it pleaſed " God by Chriſt, to bring us to the acknowledging of his holy " Power by the Teſtament.

" Wherefore I the ſaid *John Aſſheton*, deteſting and abhorring all " and every my ſaid Errors, Hereſies, and damned Opinions, willingly, and with all my Power, affecting hereafter firmly to believe in the true and perfect Faith of Chriſt, and his Holy Church, " purpoſing to follow the true and ſincere Doctrine of holy Church " with a pure and free Heart, voluntarily mind, will, and intend utterly to forſake, relinquiſh, renounce and deſpiſe the ſaid deteſtable Errors, Hereſies, and abominable Opinions: Granting and " confeſſing now, 1. That the bleſſed Trinity conſiſteth in Three diſtinct Perſons, and one Godhead; as God the Father, God the Son, " and God the Holy Ghoſt, coequal in Power and Might. 2. That " Jeſus Chriſt is both God and Man, after his holy Nature, eternally begotten of his Father, of his own Subſtance; and in his Humanity was conceived by the Holy Ghoſt incarnate, and for our Redemption, being very God, became Man. 3. That by the Death " of *Jeſus* Chriſt we be not only made Partakers of the Teſtament, " and ſo diſpoſed to the Knowledg of his godly Will and Power, " but alſo that we have full Redemption and Remiſſion of our Sins " in his Blood. Then he ſubſcribed his Hand to this Confeſſion before the Arch-biſhop, exhibiting it for his Act; and lifting up his Hand, beſeeched his Grace to deal mercifully and graciouſly with him; and touching the Goſpel, gave his Faith that he would faithfully and humbly obey the Commands of the Holy Mother-Church, and whatſoever Penance the ſaid moſt Reverend Father ſhould lay upon him.

Other Errors ſtill.

To theſe erroneous Doctrines we muſt add others, that now alſo ſpread themſelves: As that Chriſt took not Fleſh of the Virgin; That the Baptiſm of Infants was not profitable. Of which Error one *Michael Thombe* of *London*, Butcher, recanted the Year following, *viz.* 1549, *May* 11. having been then convented before the Arch-biſhop at *Lambeth*.

" I

" I *Michael Thombe* of *London*, Bocher, of my pure Heart and
" free Will, voluntarily and ſincerely acknowledg and confeſs, and *An.* 1548.
" openly recognize, that in times paſt, I thought, believed, ſaid,
" heard and affirmed, theſe Errors and Hereſies, and damnable Opi-
" nions following: that is to ſay, That Chriſt took no Fleſh of our
" Lady; and that the Baptiſm of Infants is not profitable, becauſe
" it goeth before Faith. Wherefore I, the ſaid *Michael Thombe*, de-
" teſting and abhorring all and every ſuch my ſaid Errors, Hereſies,
" and damned Opinions; and with all my Power affecting hereafter
" firmly to believe in the true and perfect Faith of Chriſt, and of
" the Holy Church, purpoſing to follow the true and ſincere Doctrine
" of Holy Church, with a pure and free Heart, voluntarily mind,
" will, and intend, utterly to forſake, relinquiſh, renounce and de-
" ſpiſe the ſaid deteſtable Errors, Hereſies, and damnable Opinions;
" granting and confeſſing now, That Chriſt took Fleſh of the Virgin
" *Mary*; and that the Baptiſm of Infants is profitable and neceſſary.
And by this Submiſſion and Penance doing, *Thombe* eſcaped.

But another of the ſame Opinion, more obſtinate, came to a ſadder End; and was Burnt; namely, *Joan Bocher*, or *Joan* of *Kent*. Her Opinion is in the Inſtrument drawn up againſt her in the ABp's Regiſter. Which ran thus; " That you believe that the Word was made
" Fleſh in the Virgin's Belly; but that Chriſt took Fleſh of the Vir-
" gin you believe not, becauſe the Fleſh of the Virgin being the out-
" ward Man, was ſinfully gotten, and born in Sin. But the Word,
" by the Conſent of the inward Man of the Virgin, was made Fleſh.
This ſhe ſtood perverſely in. So the Arch-biſhop himſelf excommunicated her judicially; the Sentence being read by him, *April* 1549, in S. *Mary*'s Chappel within the Cathedral Church of *Pauls*, Sir *Thomas Smith*, *William Cook* Dean of the Arches, *Hugh Latimer*, *Richard Lyell*, LL. D. the King's Commiſſioners, aſſiſting. She was committed afterwards to the Secular Arm; and certified ſo to be by an Inſtrument made by the Commiſſioners to the King. After ſhe was condemned, ſhe was a Sevennight in the Lord Chancellor *Rich* his Houſe: and every day the Arch-biſhop and Biſhop *Ridley* came and reaſoned with her, that if poſſible they might ſave her from the Fire: But nothing would do. I will here produce *Latimer*'s Cenſure of her, who well knew her Caſe, being one of the Commiſſioners that ſat upon her. " She would ſay, (ſaith he in his Sermon on S. *John* Evange-
" liſt's Day) That our Saviour was not very Man, nor had received
" Fleſh of his Mother *Mary*. And yet ſhe could ſhew no reaſon why
" ſhe ſhould believe ſo. Her Opinion was this, The Son of God,
" ſaid ſhe, penetrated through her as through a Glaſs, taking no Sub-
" ſtance of her. This fooliſh Woman denied the common Creed,
" *Natus ex Maria Virgine*, and ſaid that our Saviour had a fantaſtical
" Body.

Joan Bocher's Hereſy.

Latimer's Cenſure of her.

A *Dutch* Man, an *Arian*, named *George van Paris*, denying Chriſt to be true God, came to a like End with *Joan*, namely, that of burning to Death, being condemned for Hereſy; that was in the Year 1551. But tho I make ſome Anticipation in my Hiſtory, yet I do it, that I may lay theſe Hereſies here together, that ſtarted up, or rather ſhewed themſelves more viſibly in this Reign.

George Van Paris.

CHAP.

An. 1548.

CHAP. IX.

The Arch-biſhop Viſits.

The AEp viſits his Dioceſs.

THE Arch-biſhop in this Year held a Viſitation in divers Places throughout his Dioceſs. Wherein enquiry was to be made concerning the Behaviour both of the Prieſts and the People, in eighty ſix Articles. Whereby may be ſeen the Arch-biſhop's conſcientious Care and Solicitude for the abrogating of Superſtition, and the promoting of true Religion: That he might reduce the Clergy to Learning, Sobriety, and Diligence in their Vocation; and the People to Loyalty and Obedience to the King, and the ſincere worſhipping of God.

His Articles for the Clergy.

Concerning the Prieſts, he ordered enquiry to be made; "Whether they preached four times a Year againſt the uſurped Power of "the Biſhop of *Rome*, and in behalf of the King's Power and Authority within his own Realms. Whether in their Common-"Prayers, they uſed not the Collects made for the King, and mentioned not his Majeſty's Name in the ſame. Whether they had "deſtroyed and taken away out of the Churches, all Images and "Shrines, Tables, Candleſticks, Trindals or Rolls of Wax, and all "other Monuments of feigned Miracles, Idolatry and Superſtition; "and moved their Pariſhioners to do the ſame in their own Houſes. "Enquiries were made concerning their due Adminiſtration of the "Sacraments; concerning their preaching God's Word once at leaſt "in a Quarter; and then exhorting their Pariſhioners to Works commanded by Scripture, and not to Works deviſed by Mens Fancies, "as wearing and praying upon Beads, and ſuch-like. Concerning "the plain reciting the Lord's Prayer, the Creed, and Ten Commandments in Engliſh, immediately after the Goſpel, as often as there "were no Sermon. Concerning the examining of every one that came "to Confeſſion in *Lent*, whether they were able to ſay the Creed, "the Lord's Prayer, and Ten Commandments, in Engliſh. Concerning the having Learned Curats, to be procured by ſuch as were "abſent from their Benefices. Concerning having the whole Bible "of the largeſt Volume in every Church, and *Eraſmus*'s Paraphraſe "in Engliſh. Concerning teaching the People of the Nature of the "Faſt of *Lent*, and other Days in the Year, that it was but a mere "poſitive Law. Concerning Reſidence upon Benefices, and keeping "Hoſpitality. Concerning finding a Scholar in the Univerſities, or "ſome Grammar-School, incumbent on ſuch Prieſts as had an hundred "pounds a Year. Concerning moving the Pariſhioners to pray rather "in Engliſh, than in a Tongue unknown, and not to put their Truſt "in ſaying over a number of Beads. Concerning having the New "Teſtament in Latin and Engliſh, and *Eraſmus*'s Paraphraſe, which "all Prieſts under the Degree of Batchelors in Divinity, were examined about. Concerning putting out of the Church-Books the "Name of *Papa*, and the Name and Service of *Thomas Becket*, and "the Prayers that had Rubricks, containing Pardons and Indulgences. And many the like Articles. Which may be ſeen by him that

that will have recourſe to them, as they are printed in Biſhop *Sparrow*'s Collections. *An.* 1548.

And for the Laity.

Thoſe Articles that related to the Laity, were, "Concerning the "Letters or Hinderers of the Word of God read in Engliſh, or "preached ſincerely. Concerning ſuch as went out of the Church "in time of the Litany, or Common-Prayer, or Sermon. Concern- "ing ringing Bells at the ſame time. Concerning ſuch as abuſed "the Ceremonies, as caſting Holy Water upon their Beds, bearing "about them Holy Bread, S. *John*'s Goſpel; keeping of private Holy- "days, as Taylors, Bakers, Brewers, Smiths, Shoemakers, *&c.* did. "Concerning the misbeſtowing of Money ariſing from Cattel, or "other moveable Stocks of the Church, as for finding of Lights, "Torches, Tapers or Lamps, and not employed to the poor Man's "Cheſt. Concerning abuſing Prieſts and Miniſters. Concerning "praying upon the Engliſh Primer, ſet forth by the King, and not "the Latin, for ſuch as underſtand not Latin. Concerning keeping "the Church-Holy-day, and the Dedication-day, any otherwiſe, or "at any other time than was appointed. Concerning Commoning "and Jangling in the Church, at the time of reading the Common- "Prayer or Homilies, or when there was preaching. Concerning "maintenance of Error and Hereſy. Concerning common Swearers, "Drunkards, Blaſphemers, Adulterers, Bawds. Enquiries were alſo "to be made after ſuch as were common Brawlers, Slanderers; ſuch "as uſed Charms, Sorceries, Inchantments and Witchcraft; ſuch "as contemned their own Pariſh-Church, and went elſe-where. "Concerning Marrying within the Degrees prohibited, and with- "out asking the Bannes. Concerning the honeſt diſcharge of Wills "and Teſtaments, in ſuch as were Executors or Adminiſtrators. "Concerning ſuch as contemned married Prieſts, and refuſed to re- "ceive the Communion and other Sacraments at their Hands. Con- "cerning ſuch as kept in their own Houſes Images, Tables, Pi- "ctures, Painting, or Monuments of fained Miracles undefa- "ced, *&c.*

An Exchange made between the ABp and the Lord *Windſor*.

In this Year alſo the Arch-biſhop, with the Dean and Chapter of *Canterbury*, granted the Patronage, Rectory, *&c.* of *Riteborough Monachorum* in the County of *Bucks*, to the Lord *Windſor*, for fourſcore and nineteen Years: And in Exchange, the ſaid Lord granted to the Arch-biſhop the Advouſon, Patronage and Nomination of *Midley* in *Kent* for the ſame duration of Years.

Biſhop of S. *Davids* Conſecrated. *Cran.* Regiſt. Fol. 327.

September the 9*th*, being Sunday, *Robert Farrar*, D. D. was Conſecrated Biſhop of S. *Davids*, by *Thomas* Arch-biſhop of *Canterbury*, endued with his Pontificals, and aſſiſted by *Henry* Biſhop of *Lincoln*, and *Nicolas* Biſhop of *Rocheſter*, at *Chertſey* in the Dioceſs of *Winton*, in the Arch-biſhop's Houſe there. Then certain Hymns, Pſalms and Prayers being recited, together with a Portion of Scripture read in the vulgar Tongue, out of S. *Paul*'s Epiſtles, and the Goſpel of S. *Matthew*, the Arch-biſhop celebrated the Sacrament of the Body and Blood of Chriſt. There communicated the Reverend Fathers, *Thomas* Biſhop of *Ely*, *Thomas* Biſhop of *Weſtminſter*, *Henry* Biſhop of *Lincoln*, *Nicolas* Biſhop of *Rocheſter*, and *Farrar* the new Biſhop; together with *William May* Dean of S. *Pauls*, *Simon Hains* Dean of *Exon*,

An. 1548. *Exon*, *Thomas Robertſon* and *John Redman*, Profeſſors of Divinity, and others. The Arch-biſhop then diſtributed the Communion in Engliſh Words. This Biſhop (as it is writ in the Margin of the Regiſter) was the firſt that was conſecrated upon the bare Nomination of the King, according to the Statute that for that purpoſe was publiſhed in the firſt Year of his Reign. The Form of the King's Letters Patents, whereby he conſtituted *Farrar* Biſhop, is extant in the Regiſter, dated from *Leghes*, *Auguſt* 1. in the ſecond Year of his Reign.

Some account of this Biſhop. At this Biſhop of S. *Davids* I will ſtay a little: proving unhappy by his Preferment unto a Church, whoſe Corruptions, while he endeavoured to correct, he ſunk under his commendable Endeavours. He was an active Man, and made much uſe of in Publick Affairs in K. *Henry* and K. *Edward*'s Days; having been firſt a Canon of S. *Mary*'s in *Oxon*. He was with Bp *Barlow*, when he was by K. *Henry* ſent Ambaſſador to *Scotland*, *An.* 1535. Another time employed in carrying old Books of great Value from S. *Oſwalds*, a diſſolved Monaſtery, as it ſeems, unto the Arch-biſhop of *York*. And in the Royal Viſitation in the beginning of King *Edward*, he was one of the King's Viſitors, being appointed one of the Preachers, for his great Ability in that Faculty: And being Chaplain to the Duke of *Somerſet*, was by his means advanced to be Biſhop; and upon his Fall he fell into great Troubles. This Biſhop, not long after his firſt entrance upon his Biſhoprick, reſolved to viſit his Dioceſs, like a careful Paſtor, hearing of very great Corruptions in it, and particularly among thoſe that belonged to the Chapter of the Church of *Carmarthen*; and chiefly *Thomas Young* Chaunter, after Arch-biſhop of *York*, (who pulled down the great Hall in the Palace there for lucre of the Lead) and *Rowland Merick*, one of the Canons, after Biſhop of the ſaid See of S. *Davids*, and Father to Sir *Gilly Merick*, that came to an untimely Death, by being in the Buſineſs of the Earl of *Eſſex*. Theſe two having been before Commiſſaries of this Dioceſs, had ſpoiled the Cathedral Church of Croſſes, Chalices, and Cenſors; with other Plate, Jewels and Ornaments, to the value of five hundred Marks or more; and converted them to their own private Benefit: and had ſealed many Blanks *(Sede Vacante)* without the King's Licence or Knowledg. Whereupon the Biſhop iſſued out his Commiſſion to his Chancellor for viſiting the Chapter, as well as the reſt of the Dioceſs. But the Commiſſion was, it ſeems, drawn up amiſs by the ſaid Chancellor, to whom the Biſhop left the forming the Draught: For it ran in the old Popiſh Form, and ſo the King's Supremacy not ſufficiently acknowledged therein; though he profeſſed to viſit in the King's Name and Authority. This theſe two, in Combination with his own ingrateful Regiſter, *George Conſtantine*, whom he had preferred, took their Advantage of; not only to diſobey the ſaid Commiſſion, but to accuſe the poor Biſhop of a *Præmunire*. For which he was fain to go down from *London*, whither they had before brought him up, to anſwer at the Aſſizes of *Carmarthen*. And when by reaſon of the Moleſtations they gave him, and their detaining him in *London*, he could not be ſo exact in paying in the Tenths, and Firſt-Fruits and Subſidies, due from the Clergy of his Dioceſs; they took hold of this as another

another Crime to lay to his Charge. And hereupon in fine, he was kept in Priſon a long time, and ſo remained when Queen *Mary* entred upon the Government. Upon which Occaſion he fell into the Hands of the Pope's Butchers. Who at laſt, for maintaining the Truth, ſent him into his Dioceſs, and burnt him at a Stake. And thus theſe Men became the Inſtruments of his Death. *An.* 1548.

In their vexatious Suits againſt this good Biſhop, undertaken the better to conceal their own Faults, our Arch-biſhop ſeemed to be engaged, giving too much credit to the ill Reports that *Farrar*'s Enemies raiſed againſt him, in a great heap of frivolous and malicious Articles, exhibited to the King's Council. Who appointed Sir *John Maſon* and Dr. *Wotton* to examine them: Though, I ſuppoſe, our pious Arch-biſhop afterwards ſaw through this Malice, and forbore any further to give Influence to thoſe that proſecuted this honeſt Man: Underſtanding by Letters, which that afflicted Man ſent, both to him and Biſhop *Goodrick* Lord Chancellor, his unjuſt Vexations wrought by his Adverſaries. One whereof, I mean his Regiſter, remained Regiſter to that very Popiſh Biſhop that ſucceeded him, nay, and was aſſiſtant at his Trial and Condemnation. In ſhort, hear what one writes that lived nearer thoſe Times, and might therefore be preſumed to know more of theſe Matters. The ABp ſwayed by *Farrar*'s Enemies.

" This was a Conſpiracy of his Enemies againſt him, and of " wicked Fellows who had robbed the Church, kept Concubines, " falſified Records, and committed many other groſs Abuſes. To conclude, I find, by a private Letter written to *John Fox*, that theſe Men, knowing how they had wronged the good Biſhop, came to him before his Death, and asked him Forgiveneſs; and he like a good Chriſtian forgave them, and was reconciled to them. *Sutcliffs* Anſw. to *Parſon*'s Threefold Converſ. of *England*.

CHAP. X.

The Arch-biſhop anſwers the Rebels Articles.

THE Commons this Year brake out into a dangerous Rebellion; and though they were once or twice appeaſed, and ſcattered in ſome Places, yet they made Inſurrections in others: And chiefly in *Devon*, where they were very formidable for their Numbers. The Reaſon they pretended was double: The one was, the Oppreſſion of the Gentry in encloſing of their Commons from them. The other, the laying aſide the old Religion; which, becauſe it was Old, and the Way their Forefathers worſhipped God, they were very fond of. The Ld *Ruſſel*, Ld Privy-Seal, who was ſent againſt them, offering to receive their Complaints, the Rebels ſent them to him, drawn up under 15 Articles. As before they had ſent their Demands in ſeven Articles, and a Proteſtation that they were the King's, Body and Goods. In Anſwer to which the King ſent a Meſſage to them, that may be ſeen in *Fox*. They ſent alſo a Supplication to the King: To the which an Anſwer was made by the King's Learned Counſel. *An.* 1549. Rebellion in *Devon*.

I ſhall take notice only of the fifteen Articles, unto which our Arch-biſhop drew up an excellent Anſwer at good length: For no The ABp Anſwers the Rebels Articles.

An. 1549. Man was thought ſo fit as he, to open and unravel theſe Mens Requeſts, and to unfold the unreaſonableneſs of them; and to ſhew what real Miſchief they would pluck down upon themſelves and the Nation, ſhould all the Decrees of our Forefathers, and the Six Articles be revived again: and what great Injury Religion would receive, ſhould the Latin Maſſes, and Images, and the worſhipping the Sacrament, and Purgatory, and Abbies, be reſtored, and Cardinal *Pole* come Home, and the Engliſh Bible be called in, and ſuch-like things which their Demands conſiſted of. This Anſwer of the Arch-biſhop I judg worthy preſerving; (and therefore, though ſomewhat long, I have laid in the *Appendix*;) becauſe it will ſhew his Wiſdom, Learning, and the Knowledg of the State of the Kingdom that he was furniſhed with. I met with theſe Writings in the Manuſcript Library of *Benet* College, being the rough Draught of them, all under the Arch-biſhop's own Hand. He charged them with Ignorance in putting up ſuch Articles. And concluded them not to be their own Minds to have them granted, had they underſtood them, but that they were indeed deviſed by ſome Prieſts, and rank Papiſts and Traitors to the Realm; which he would not ſo much as think of them. So that he gently told them, that he muſt uſe the ſame expreſſion to them, that Chriſt did to *James* and *John*, *They asked they wot not what.*

N°. XL.

Some Account thereof.

The Arch-biſhop wrot this Anſwer after the Rout at *Exeter* given them by the Lord *Ruſſel*, and the taking Priſoners divers of their Captains and Prieſts, and between the Condemnation and Execution of *Humphrey Arundel*, and *Bray* Mayor of *Bodmin*; Whom he prayed God to make penitent before their Deaths, to which they were adjudged. For which two the Rebels in one of their Articles, had required ſafe Conduct to make their Grievances known to the King. As they had, in another Article, demanded two Divines of the ſame Popiſh ſtamp, to be ſent to them to preach, namely, *Moreman* and *Criſpin*: Who both ſeemed now, being Prieſts of that Country, to be under Reſtraint upon ſuſpicion: Men, as the Arch-biſhop told them, ignorant of God's Word, but of notable Craft, Wilfulneſs and Diſſimulation, and ſuch as would poiſon them, inſtead of feeding them. Of *Criſpin* I find little, but that he was once Proctor of the Univerſity of *Oxon*, and Doctor of the Faculty of Phyſick, and of *Oriel* College. *Moreman* was beneficed in *Cornwal* in King *Henry*'s Time, and ſeemed to go along with that King in his ſteps of Reformation, and was obſerved to be the firſt that taught his Pariſhioners the Lord's Prayer, the Creed and the Ten Commandments in Engliſh; yet ſhewing himſelf in the next King's Reign a Zealot for the old Superſtitions. Hence we perceive the Reaſon why the Arch-biſhop charged him to be a Man full of Craft and Hypocriſy. In Q. *Mary*'s Time he was, for his Popiſh Merits, preferred to be Dean of *Exeter*, and was Coadjutor to the Biſhop of that Dioceſs (probably then ſuperannuated,) and died in that Queen's Reign. Beſides theſe two, there was another Clergy-man the Rebels ſpent another Article in ſpeaking for, namely, Cardinal *Pole*: Whom they would have ſent for Home, and to be preferred to be of the Privy-Council. But *Cranmer* told them his Judgment; firſt, in general, of Cardinals, that they never did Good to this Realm, but always Hurt:

Criſpin.

Moreman.

Cardinal *Pole.*

And

And then in particular of this Cardinal, that he had read once a virulent Book of his writing againſt King *Henry*, exciting the Pope, the Emperor, the *French* King, and all other Princes, to invade this Realm: And therefore that he was ſo far from deſerving to be called Home, and to live in *England*, that he deſerved not to live at all. In fine, in this excellent Compoſition of the Arch-biſhop, his Deſign was, to expoſe the Abuſes and Corruptions of Popery, and to convince the Nation what need there was, that ſuch Matters ſhould be aboliſhed, as the Pope's Decrees, Solitary Maſſes, Latin Service, hanging the Hoſt over the Altar, Sacrament in one Kind, Holy Bread, and Holy Water, Palms, Aſhes, Images, the old Service-Book, praying for Souls in Purgatory: And to vindicate the Engliſh Service, the uſe of the Holy Scriptures in the Vulgar Tongue, and other Matters relating to the Reformation, made in King *Edward*'s Time. Which he doth all along with that ſtrain of happy Perſpicuity and Eaſineſs, that one ſhall ſcarcely meet with elſewhere, mixed every where with great Gravity, Seriouſneſs and Compaſſion. *An.* 1549.

The Arch-biſhop thought it highly convenient in theſe Commotions round about, to do his Endeavour to keep thoſe People, that were ſtill and quiet as yet, in their Duty. And for this Purpoſe had Sermons compoſed, to be now read by the Curats to the People in their Churches, to preſerve them in their Obedience, and to ſet out the Evil and Miſchief of the preſent Diſturbances. I find in the ſame Volume where *Cranmer*'s Anſwers aforeſaid are, a Sermon againſt the Seditions ariſing now every where, with the Arch-biſhop's Interlinings, and marginal Notes and Corrections. This Sermon was firſt wrote in Latin by *Peter Martyr*, (as a Note of Arch-biſhop *Parker*'s Hand teſtifieth) at Arch-biſhop *Cranmer*'s Requeſt to the ſaid Learned Man, no queſtion; and ſo by his Order tranſlated into Engliſh, and printed, I ſuppoſe, for the common Uſe in thoſe Times. It begins thus; The ABp procures Sermons to be made againſt the Rebellion. *Miſcellan.* D.

"The common Sorrow of this preſent Time, dear beloved Brethren "in Chriſt, if I ſhould be more led thereby, than by Reaſon and Zeal "to my Country, would move me rather to hold my Peace than to "ſpeak. For the great Evils which we now ſuffer, are to be bewailed with Tears and Silence, rather than with Words. And hereunto I might allege for me the Example of *Job*, who when he "came to his extream Miſery, he lying upon a Dunghil, and three "of his Friends ſitting upon the Ground by him for the ſpace of ſeven Days, for great Sorrow, not one of them opened his Mouth "to ſpeak a word to another. If then the miſerable Eſtate of *Job*, "like a hard and ſharp Bit, ſtopped his Mouth from ſpeaking; and "the lamentable Caſe of their Friend, ſtaid theſe three Men, being "of Speech moſt Eloquent, that they could not utter their words; "ſurely it ſeems, that I have a much more cauſe to be ſtill, and hold "my peace. For there was the piteous Lamentation of no more but "one Man, or one Houſhold, and that only concerning temporal "and worldly Subſtance; but we have cauſe to bewail a whole Realm, "and that moſt Noble, which lately being in that State, that all "other Realms envied our Wealth, and feared our Force, is now ſo "troubled, ſo vexed, ſo toſſed and deformed, and that by Sedition *Peter Martyr*'s Sermon upon this Occaſion:

An. 1549. " among our ſelves, of ſuch as be Members of the ſame, that no-
" thing is left unattempted to the utter Ruin and Subverſion thereof:
" And beſides this, the everlaſting Puniſhment of God threatneth
" as well the Authors and Procurers of theſe Seditions, as all other
" that join themſelves unto them, *&c.*

Beſides this Sermon of *P. Martyr*'s, there is another Diſcourſe pen'd by him under his own hand on the ſame occaſion, deſigned as it ſeems to be tranſlated into Engliſh, and ſent to the Rebels; thus beginning:

Tantum voluit Deus vim charitatis & amoris magnitudinem, inter populum & magiſtratum intercedere, ut per Hieremiam *admonuerit plebem Iſraeliticam, quod pro Rege* Nebuchadnezar *orarent, qui eorum Rempub. everterat, illoſque adhuc captivitate* Babylonica *premebat.*

Dominus tametſi voluit ſuos, inſtar columbarum, ſimplices degere, idem nihilominus admonuit, ut ſerpentum prudentiam imitarentur, qua ſuas actiones Literarum Sacrarum præceptis regerent & moderarentur, caverentq; ne aliena conſilia, ut Papiſtarum vel Seditioſorum ſe in tranſverſum auferrent.

Si potuiſſetis (quod eſt prudentium) in longinquum proſpicere, omnino vidiſſetis cæteros hoſtes (uti nunc res ipſa declarat) fretos veſtris tumultibus in veſtrum Regnum arma ſumpturos, & auſuros impunè, qui nunquam, ſi in officio manſiſſetis, tentaſſent, &c.

The *French* take Occaſion at this Rebellion.

This laſt Paragraph reſpected the *French* King, who taking occaſion from theſe Broils at Home, brake out into open Hoſtility againſt the Kingdom, recalling his Ambaſſador, and on a ſudden brought his Ships againſt the Iſles of *Jerſey* and *Guernſey*, with an intent to have conquered them. But by the Valour of the Inhabitants, and ſome of the King's Ships, he was beaten off with great Loſs. This was in the Month of *Auguſt*.

Bucer's Diſcourſe againſt the Sedition.

Martin Bucer alſo wrote a Diſcourſe againſt this Sedition, as well as *Martyr*. Both of them were now, I ſuppoſe, under the Arch-biſhop's Roof, entertained by him. And he thought it convenient that theſe learned Foreigners ſhould give ſome publick Teſtimony of their Diſlike of theſe Doings. *Bucer*'s Diſcourſe ſubjoined to *Martyr*'s, began in this Tenor:

Quæ dici poſſunt ad ſedandos animos plebis, & ab omni conatu ſeditioſo abſterrendos (quod ad rem ipſam attinet) inſcripta ſunt omnia, in Reverendiſſimi D. N. M. Ven. Collegæ noſtri Pet. Martyris *Schedis, ut noſtra adjectione nulla ſit opus, tamen ut conſenſum ſpiritus teſtemur, hæc ſubjecta libuit annotare,* &c.

The ABp's Prayer, compoſed for this Occaſion.

An Office of Faſting was compoſed for this Rebellion, which being allayed in the Weſt, grew more formidable in *Norfolk* and *Yorkſhire*. For I find a Prayer compoſed by the Arch-biſhop, with theſe words preceding; *The Exhortation to Penance, or the Supplication, may end with this or ſome other-like Prayer.* And then the Prayer followeth:

" O Lord, whoſe Goodneſs far exceedeth our Naughtineſs, and
" whoſe Mercy paſſeth all Meaſure, we confeſs thy Judgment
" to be moſt Juſt, and that we worthily have deſerved this Rod
" wherewith thou haſt now beaten us. We have offended the Lord
" God: We have lived wickedly: We have gone out of the Way:
" We

" We have not heard thy Prophets which thou haſt ſent unto us, to " teach us thy Word, nor have done as thou haſt commanded us : " wherefore we be moſt worthy to ſuffer all theſe Plagues. Thou " haſt done juſtly, and we be worthy to be confounded. But we " Provoke unto thy Goodneſs; we Appeal unto thy Mercy; we " humble our ſelves; we knowledg our Faults. We turn to thee, O " Lord, with our whole Hearts, in Praying, in Faſting, in Lament- " ing and Sorrowing for our Offences. Have Mercy upon us, caſt " us not away according to our Deſerts, but hear us, and deliver us " with ſpeed, and call us to thee again according to thy Mercy: " That we with one Conſent, and one Mind, may evermore glorify " Thee, World without End. *Amen.* *An.* 1549.

After this follow ſome rude Draughts written by Arch-biſhop *Cranmer*'s own Hand, for the Compoſing, as I ſuppoſe, of an Homily, or Homilies, to be uſed for the Office aforeſaid: which may be read in the *Appendix*. N°. XII.

CHAP. XI.

Biſhop Boner *Deprived.*

ON the 8*th* of *September*, a Commiſſion was iſſued out from the King to our Arch-biſhop, together with *Ridley* Biſhop of *Rocheſter*, *Petre* and *Smith*, the two Secretaries, and Dr. *May* Dean of *Pauls*, to examine *Boner* Biſhop of *London*, for ſeveral Matters of Contempt of the King's Order. The Witneſſes againſt him were *William Latimer* and *John Hoper*. After the patience of ſeven Seſſions at *Lambeth*, in all which he carried himſelf diſdainfully, making Excuſes and Proteſtations, firſt againſt Sir *Thomas Smith*, and then againſt them all, and Appealing to the King, the Arch-biſhop in the Name of the reſt declared him Obſtinate, and pronounced a Sentence of Deprivation againſt him; and committed him to the *Marſhalſea* for his extraordinary Rudeneſs to the King's Commiſſioners; and there he abode all this King's Reign. I will only mention ſomewhat of his Behaviour towards the good Arch-biſhop. The ABp deprives *Bonr.*

At his firſt appearance before the Commiſſioners, which was on the 10*th* of *September*, when they told him the Reaſon of their Commiſſion, *viz.* " To call him to Account for a Sermon lately by him " made at *Pauls* Croſs; for that he did not publiſh to the People the " Article he was commanded to preach upon, that is, of the King's " Authority during his Minority: He after a bold ſcoffing manner gave no direct Anſwer to this, but turned his Speech to the ABp, ſwearing, " That he wiſhed one thing were had in more Reverence " than it was, namely, the Bleſſed Maſs, as he ſtiled it: And telling the Arch-biſhop withal, " That he had written very well of the " Sacrament; but he marvelled he did not more honour it. The Arch-biſhop perceiving his groſs Ignorance concerning his Book, by his commending that which was contrary to his Opinion, ſaid to *Boner*, " That if he thought it well, it was becauſe he underſtood it not. *Boner* after his rude manner replied, " He thought he underſtood it " better Diſcourſe between the ABp and him, concerning his Book.

An. 1549. "better than he that wrote it. To which the Arch-biſhop ſubjoined, "That truly he would make a Child of ten Years old underſtand "as much as he. But what is that, *ſaid he*, to our preſent Mat-"ter?

Concerning the Sacrament.

At this firſt Seſſion, when *Boner* had ſaid, "That he perceived the "Cauſe of his preſent Trouble was, for that in the Sermon made at "*Pauls* Croſs, before-mentioned, he had aſſerted the true Preſence "of the Body and Blood of Chriſt in the Sacrament of the Altar; The Arch-biſhop ſaid, "That he ſpake much of a Preſence in the "Sacrament; but he asked him, What Preſence is there, and what "Preſence he meant? *Boner* then in heat ſaid, My Lord, I ſay and "believe, that there is the very true Preſence of the Body and Blood "of Chriſt. What, and how do you believe? ſaid he to the Arch-biſhop. Then the Arch-biſhop not minding to anſwer his Queſtion at this time, asked him further, "Whether Chriſt were there, Face, Noſe, "Mouth, Eyes, Arms and Lips, with other Lineaments of his Body? At which *Boner* ſhook his Head, and ſaid, "He was right ſorry to "hear his Grace ſpeak thoſe words, and urged the Arch-biſhop to "ſhew his Mind. But the Arch-biſhop wiſely waved it, ſaying, "That their being there at that time, was not to diſpute of thoſe "Matters, but to proſecute their Commiſſion againſt him.

Chargeth the ABp concerning the Preachers he allowed.

At another of theſe Seſſions, ſtaying at the Chamber-Door, where the Commiſſioners ſat, perceiving ſome of the Arch-biſhop's Gentlemen ſtanding by, he applied himſelf to them, requiring and charging them, in God's behalf, and in his Name, "That where they "ſhould chance to ſee and hear corrupt and erroneous Preachers "againſt the Bleſſed Sacrament of the Altar, they ſhould tell their "Lord and Maſter of the ſame, and of theſe his Sayings alſo to "them, as they were Chriſtian Men, and ſhould anſwer before God "for the contrary. And being committed by the Delegates to the Under-Marſhal; and going away, he turned again, and told the Arch-biſhop, "That he was ſorry that he being a Biſhop, ſhould be "ſo handled at his Hands; but more ſorry, that he ſuffered abomi-"nable Hereticks to practiſe as they did in *London* and elſewhere, "infecting and diſquieting the King's Liege People. And therefore "he required him, as he would anſwer to God and the King, that "he would henceforth abſtain thus to do. And if he did not, *he ſaid*, "he would accuſe him before God and the King's Majeſty. Anſwer "to it, *added he*, as well as you can. And ſo departed.

The ABp's Anſwers to *Boner's* Declaration.

When *Boner*, after the Sentence of Deprivation, made a ſolemn Declaration there againſt their Proceedings, ſaying, "That he came "compelled, and not of his own free will, being brought as a Priſo-"ner: And ſo appealed again from them to the King. The Arch-biſhop anſwered his Declaration; and told him, "That whereas he "ſaid, he came coacted, or elſe he would not have appeared; he "marvelled at him, for that he would thereby make them and the "Audience to believe, that becauſe he was a Priſoner, he ought not "therefore to anſwer. Which if it were true, were enough to con-"found the whole State of the Realm: For I dare ſay, *ſaid the Arch-biſhop*, that of the greateſt Priſoners and Rebels that ever the "Keeper there hath had under him, he cannot ſhew me one that "hath

" hath uſed ſuch Defence as you have here done. To which *Boner* ſaid, " That if his Keeper were learned in the Laws, he could ſhew " him his Mind therein. The Arch-biſhop ſaid, That he had read " over all the Laws as well as he, but to another End and Purpoſe " than he did, and yet he could find no ſuch Privilege in this Matter. He was Deprived in the beginning of *October*, and the See remained void for ſome Months till the next Year, when *Ridley* was tranſlated thither, as we ſhall ſee by and by. *An.* 1549.

Indeed this was the moſt plauſible Pretence the Papiſts had, and which they made much uſe of, (Which *Boner* and *Gardiner* had cunningly invented;) *viz.* " That though the King were to be obeyed, " and all were bound to ſubmit to his Laws, yet not to the Orders " and Placits of his Counſellors, who made what Innovations they " pleaſed in his Name, and were none of his Laws: and that there- " fore things ſhould remain in the State wherein the former King " left them, till the King, now a Child, came to Years of Diſcre- " tion to make Laws himſelf. This the Rebels in *Devon* made uſe of. And this alſo the Lady *Mary* urged very boldly to the Lords of the Council, for her incompliance with the Communion-Book, and for continuance of the uſe of the Maſs; telling them in a Letter, " That ſhe was reſolved to remain obedient to her Father's Laws, " till the King her Brother ſhould have perfect Years of Diſcretion to " order that Power that God had given him. Which Letter, whereof I have the Original, may be ſeen in the *Appendix*. For the ſatisfying therefore of the People in this, the Preachers were fain to do their Endeavours in the Pulpits: Shewing them, that thoſe that were in Office under the King, were by the Word of God to be obeyed as the King himſelf. " There be ſome Men that ſay, (as *Latimer* in one of " his Sermons in theſe Days,) when the King's Majeſty himſelf com- " mandeth me ſo to do, then I will do it, not afore. This is a " wicked Saying, and damnable. For we may not ſo be excuſed. " Scripture is plain in it, and ſheweth us, that we ought to obey " his Officers, having Authority from the King, as well as unto the " King himſelf. Therefore this Excuſe will not, nor cannot ſerve " afore God. Yet let the Magiſtrates take heed to their Office and " Duty.

Papiſts inſiſt upon the invalidity of the Laws made in the King's minority.

N°. XLII.

Lat. Serm. Fol. 25.

This Year the Arch-biſhop celebrated a great Ordination, conſiſting of ſuch chiefly as ſhewed themſelves Favourers of the King's Proceedings, to be ſent abroad to preach the Goſpel, and to ſerve in the Miniſtry of the Church. At this Ordination Biſhop *Ridley* alſo aſſiſted the Arch-biſhop. The old Popiſh Order of conferring of Holy Orders was yet in force, the new Office as yet not being prepared and eſtabliſhed: But this Ordination nevertheleſs was celebrated after that Order that was ſoon after eſtabliſhed. At this Ordination great Favour was ſhewn, and Connivance to ſuch who, otherwiſe being well qualified for Piety and Learning, ſcrupled wearing the Habits uſed by the Popiſh Prieſts. I meet with two famous Men now ordained: The one was *Robert Drakes*, who was Deacon to Dr. *Tayler* Parſon of *Hadley*, at the Commandment of Arch-biſhop *Cranmer*, afterwards Parſon of *Thunderſley* in *Eſſex*, and in the Year 1556, burnt to death in *Smithfield*, for his conſtant Profeſſion of Chriſt's Religion.

An Ordination of Prieſts and Deacons.

The

An. 1549. The other was *Thomas Sampſon*, Parſon of *Breadſtreet*, *London*, and ſucceſſively Dean of *Chicheſter* and *Chriſt's-Church*, *Oxon.* Who in a Letter of his written to Secretary *Cecyl* in Q. *Elizabeth*'s Reign, ſaid, " That at his Ordination he excepted againſt the Apparel; " and by the Arch-biſhop and Biſhop *Ridley*, he was nevertheleſs " permitted and admitted.

The Office of Ordination reformed. All the Divine Offices were now reformed, but only that for Ordination of Miniſters. Therefore for the doing of this the Council appointed Twelve Learned Men, conſiſting half of Biſhops, and half of other inferior Divines: Whoſe Names I do not meet with, excepting *Hethe* Bp of *Worceſter*. Who becauſe he would not aſſiſt in this Work, was ſent to Priſon. The chief of them no doubt was the Arch-biſhop. After mature deliberation, this Office was agreed upon, and finiſhed. And *Ponet* was the firſt Biſhop Conſecrated after this new Form. And that I ſuppoſe may be the reaſon, that it is ſet down at length in the Arch-biſhop's Regiſter in that manner as it is there to be ſeen: as we ſhall ſee under the next Year.

The ABp Viſits ſome Vacant Churches. Upon the Vacancy of Cathedral Churches the Arch-biſhop uſed to viſit. So now the Church of S. *Davids* being vacant upon the remove of *Barlow* to *Bath* and *Wells*, the Arch-biſhop iſſued out a Commiſſion to *Eliſeus Price* to viſit that Church. And upon the

S. *David's*.

Gloceſter. Vacancy of *Gloceſter* by the Death of *Wakeman*, there was a Commiſſion to *J. Williams*, LL. D. and Prebendary there, to be his Commiſſary, and to viſit that Church, and to be Keeper of the Spiritualties of the City and Dioceſs of *Gloceſter* in this third Year of the

Norwich. King. This Year alſo the Church of *Norwich* being become Vacant by the Reſignation of *Repps*, the Arch-biſhop granted a Commiſſion to *John* Biſhop Suffragan of *Thetford*, and Dean of the Church of the Holy Trinity *Norwich*, to be his Deputy and Commiſſary for Viſitation and Juriſdiction. But ſomewhat before this, he conſtituted *Roland Taylor*, LL.D. and *Will. Wakefeld* D. D. to be Keepers of the Spiritualties of *Norwich*. From whoſe Juriſdiction he proteſted not to derogate by thoſe his Commiſſional Letters to the Suffragan, nor to withdraw from them any Authority of Juriſdiction. This was dated *February* 15. Alſo the Church of *London* being Vacant

London. by the Deprivation and Deſtitution of *Boner*, the Arch-biſhop conſtituted *Gabriel Donne*, Reſidentiary of S. *Pauls*, to be his Official, and Keeper of the Spiritualties, to exerciſe all manner of Epiſcopal Juriſdiction in the ſaid City and Dioceſs.

A new Dean of the Arches. This Year he made *Griffin Leyſon* LL.D. Dean of the Arches.

CHAP. XII.

Duke of Somerſet's *Troubles. The Common-Prayer Ratified.*

The ABp writes to the Lords at *Ely*-houſe. WHEN moſt of the Council had combined together, in the Month of *October*, againſt the Protector of the King's Perſon, the Duke of *Somerſet*, and had withdrawn themſelves to *Ely*-Houſe, the King then being at *Hampton*-Court, and ſuddenly conveyed by the ſaid Duke to *Windſor*, upon the fear of Tumult, then I find the

the Arch-biſhop and but two Privy-Counſellors more with the King and the Protector there. Being here, the good Arch-biſhop, though he would not forſake his Friend the Duke, nor the King his Maſter, yet he did what lay in him to appeaſe and pacify theſe Heats. And ſo he with the Lord *Paget* and Secretary *Smith*, in their own and the King's Name, wrote an earneſt Letter to the Separating Counſellors, and ſent it by Sir *Philip Hoby*. Wherein, as appears by their Anſwer, "They were charged by the Arch-biſhop with "creating much Care and Sorrow to the King, and that he thought "they had not that Care that beſeemed them, of pacifying the "preſent Uproars, and for the preſervation of the State from "Danger: That they forgat the Benefits they had received from the "King's Father, nor were mindful of their Duty of Allegiance: "That their Doings beſpake Wilfulneſs; and that the Protector "meant nothing but the Safety and Protection of the King, in "what he had done; and that he had that conſideration of his Duty "to God, that the Promiſe and Oath he made, required. They were adviſed to do as they would be done unto. And mention was made of *Cruelty* more than once, charging them obliquely therewith. And in fine he wrote, that He, and thoſe with him, knew more than they did, to whom they writ. Probably he meant, that he knew that this Anger againſt the Duke aroſe from the private Malice of ſome of them, or their Hatred of the Reformation, notwithſtanding all the fair Pretences of their Care of the King, and the Protector's Miſgovernment. *An.* 1549.

This Letter the Lords from *Ely*-houſe, anſwered, Charging and commanding the Arch-biſhop, and thoſe with him, to have a continual earneſt watch of the King's Perſon, and that he be not removed from *Windſor*-Caſtle, as they would anſwer the ſame at their utmoſt Perils. They wondred much, they ſaid, that they would ſuffer the King's Royal Perſon to remain in the Guard of the Duke's Men, and that Strangers ſhould be Armed with the King's Armour, and be neareſt about his Perſon. For, it ſeems, many of the King's Servants, in this Fear, were removed away. They adviſed the Arch-biſhop, and the Lord *Paget*, to come over to their Side, and to leave the poor Duke alone. Upon this the Arch-biſhop and the others wrote a ſecond Letter, dated *October* the 10*th*. Wherein they aſſured the Lords, that they could, whenſoever they pleaſed to require it, give ſuch very good Reaſons for their ſo often mentioning *Cruelty* in their other Letter, as they queſtioned not, they would be well ſatisfied with. And ſo upon the Lord's propounding a Meeting with the King and them, they accorded thereunto, in great prudence willing, for Peace and Quietneſs, in that dangerous Time, ſo to do. Theſe Letters are recorded in the Hiſtory of the Reformation. Their Anſwer. Vol. II. Collect. p. 187. 188.

The Common-Prayer-Book, and Adminiſtration of the Sacraments, by the great care and ſtudy of the Arch-biſhop, was now finiſhed, and ſettled by Act of Parliament: which would not down with a great many. But upon the taking up of the Duke of *Somerſet* in the Month of *October*, and laying him in the *Tower*, it was generally ſaid, that now the old Latin-Service ſhould come in again, the common Opinion being, that the Common-Prayer was peculi- The ABp gets the Common-Prayer-Book confirmed.

An. 1549. arly of his procuring. And that there were ſuch Deſigns among *Somerſet*'s Enemies, who were generally favourers of the old Religion, it is not improbable. The good Arch-biſhop thought it now time to interpoſe in this thing, and to obtain from the Privy-Council ſomewhat to confirm the Book of Common-Prayer. So there was in *Decemb.* 25. a general Letter drawn up to all the Biſhops of *England*: Letting them underſtand, "That there was no intention of bringing in again Latin-Service, conjured Bread and "Water, nor any ſuch abrogated Ceremonies. And that the aboliſhing of theſe, and the ſetting forth of the Book of Common-"Prayer, was done by the whole State of the Realm. That the "Book was grounded upon the Holy Scripture, and was agreeable "to the Order of the Primitive Church, and much to the edifying "of the Subject. And therefore that the changing of that for the "old Latin-Service would be a preferring of Ignorance to Knowledg, "Darkneſs to Light, and a preparation to bring in Papiſtry and "Superſtition again. The Biſhops therefore were bid with all ſpeed "to command their Deans and Prebendaries, and all Parſons, "Vicars and Curates, to bring to ſuch Places as the Biſhops ſhould ap-"point, all Antiphoners, Miſſals, *&c.* and all other Books of Service: "and that they be defaced and aboliſhed, that they be no let to that "Godly and uniform Order ſet forth. And to commit to Ward any "ſtubborn and diſobedient Perſons, that brought not the ſaid Books, "and to certify the Council of their Misbehaviour. That they "ſhould make ſearch, if any of theſe Superſtitious Books were "withdrawn or hid. That, whereas there were ſome Perſons who "refuſed to contribute to the buying of Bread and Wine for the "Communion, according to the Order of the Book, whereby many-"times the Holy Communion was fain to be omitted, to convent ſuch "Perſons before them, and admoniſh them; and if they refuſed to "do accordingly, to puniſh them by Suſpenſion, Excommunication, "or other Cenſure. This was ſigned by the Arch-biſhop and the "Lord Chancellor *Rich*, and four more.

CHAP. XIII.

The Arch-biſhop entertains learned Foreigners.

The ABp harbours Learned Strangers.

THE Arch-biſhop had now in his Family ſeveral Learned Men. Some he ſent for from beyond Sea, and ſome in pity he entertained, being Exiles for Religion. Among the former ſort was *Martin Bucer*, a Man of great Learning and Moderation, and who bore a great part in the Reformation of *Germany*. While he and the reſt abode under his Roof, the Arch-biſhop ſtill employed them, ſometimes in learned Conferences and Conſultations held with them, ſometimes in writing their Judgment upon ſome Subjects in Divinity. Here *Bucer* wrote to the Lady *Elizabeth*, a Letter bearing Date the *6th* of the Calends of *September*, commending her Study in Piety and Learning, and exciting her to proceed therein; incited ſo to do, I make no doubt, by the Arch-biſhop, whom *Bucer* in that Letter makes men-

MSS. C.C.C.C. *Miſcellan.* A.

tion

tion of, and ſtileth *Patrem ſuum, & benigniſſimum hoſpitem.* Hence alſo he wrote another Letter to the Marqueſs of *Northampton* (who was a Patron of Learning, and a Profeſſor of Religion) in the behalf of *Sleidan*, who was promiſed a Penſion by the King, to enable him to write the Hiſtory of the Progreſs of Religion, beginning at *Luther*. A part of the Letter tranſlated into *Engliſh*, ran thus. *An.* 1549.

"Therefore if we ſhould not take care, that this ſo great Act of Di-
"vine Goodneſs towards us, [*viz.* the Reformation began in the
"Year 1517] ſhould be moſt diligently written, and conſecrated to
"Poſterity, we ſhould lie under the Crime of the neglect of God's
"Glory, and moſt foul Ingratitude. Therefore *John Sleidan*, a ve-
"ry Learned and Eloquent Man, five Years ago began to compile
"an Hiſtory of this Nature, as the Work he had publiſhed did wit-
"neſs. But after he was much encouraged in this Undertaking,
"and well furniſhed with Matter; the Calamities that befel *Germa-*
"*ny*, for our own Deſerts, intercepted the pious Attempts of this
"Man, ſo very uſeful to the Church. Nor doth it appear now
"from whence, beſides the King's Majeſty, we may hope that ſome
"ſmall Benignity may be obtained for *Sleidan*; ſince the Salaries
"which he received for this purpoſe from the *German* Princes, failed;
"and he was poor. That *John Alaſco*, Dr. *Peter Martyr*, and he,
"conſidering theſe things, and weighing how the truly Chriſtian
"King *Edward* was even born with a deſire of illuſtrating the Glory
"of Chriſt, and what need there was to ſet *Sleidan* again upon fi-
"niſhing the Hiſtory of the Goſpel reſtored to us; they had there-
"fore preſumed to ſupplicate the King in his behalf, and intreated
"the Marqueſs to promote and forward their Supplication, and to
"vouchſafe to contribute his Help alſo. We ſhall hear more of this
hereafter.

I find alſo Annotations writ by the ſaid *Bucer* upon S. *Matthew*, reaching as far as the eighth Chapter, and there ending, in this method: There is the Latin Tranſlation, with large Notes added in the Margin; and at the end of each Chapter common Places collected from thence in the nature of Inferences and Obſervations. Which I conclude the Arch-biſhop put him upon doing while he was now with him. The Work was looked over and examined by the Arch-biſhop, Notes and Corrections of his own Hand being here and there inſerted. Alſo the Goſpel of S. *Mark* is handled in the ſame method, by another of the Arch-biſhop's Gueſts. Which Writing hath this Inſcription by *Cranmer*'s Hand; *Petrus Alexander in Marcum.* *Bucer* writes in the ABp's Family. MSS. C.C.C.C. *Miſcellan.* D.

At this time therefore there were at the Arch-biſhop's Houſe, (beſides *Bucer*) *Alaſco*, *Peter Martyr*, *Paulus Phagius*, *Peter Alexander*, *Bernardine Ochin*, *Mat. Negelinus*, (after a Miniſter of *Straſburgh*) who accompanied *Bucer* and *Fagius* into *England*, and others whoſe Names do not occur. Three of theſe were ſoon after preferred to publick Places of Reading in the Univerſities. *Peter Alexander* was of *Artois*, and lived with the Arch-biſhop before *Bucer* came into *England*. He was a Learned Man, but had different Sentiments in the Matter of the Euchariſt, enclining to the belief of a Corporeal Preſence with the *Lutherans*. Though ſome Years after he came over The ABp's Gueſts.

An. 1549. to a righter Judgment, as his Companion *Peter Martyr* ſignified to *Calvin*, in a Letter wrote from *Strasburgh*.

Calvin. Ep. 197. *Martyr* dedicates his Lectures at *Oxon* to the ABp.

Peter Martyr coming about the beginning of the Year 1549, unto the Univerſity of *Oxford*, his firſt Readings were upon the eleventh Chapter of the firſt Epiſtle to the *Corinthians*. In which Chapter is ſome Diſcourſe of the Lord's Supper. The Profeſſor when he came ſo far, took occaſion to expatiate more largely upon that Argument; and the rather, that he might ſtate it aright in the midſt of thoſe hot Conteſts that were then about it among Learned Men. Theſe Lectures on the Sacrament he ſoon after printed at *London*, for the Benefit of the World, (as they were two Years after done at *Zurick*) and dedicated them to his Patron, the Arch-biſhop. And that partly to give a publick Teſtimony of his Senſe of the Arch-biſhop's great Humanity and Benefits towards him: "Which were ſo large, "that he muſt do nothing elſe but tell of them, to be ſufficiently "thankful for them. And known it was to all (as he ſaid) how "obligingly he received, and how liberally he entertained both him-"ſelf, and many other Strangers of his Rank and Condition. And "partly that by his Authority he would protect and defend what he "ſhould find in his Book to be conſonant to the Holy Scriptures, and "agreeable to the King's Laws. For he had, *he ſaid*, Skill and In-"duſtry enough to do it; who had himſelf often, both in Publick "and Private, conflicted with the Adverſaries, and with admirable "Learning, accuracy of Wit and Dexterity, vindicated the Truth "from the ſpinous and confuſed Cavils of Sophiſters. Nor did he "want Will to ſtand up for Sound and Chriſtian Doctrines, as all "good Men knew: who ſaw how earneſt he was in his Labours of "reſtoring Religion; that for that Cauſe he drew upon himſelf ma-"ny Enmities and threatning Dangers.

The ABp writes to *Bucer* to come over.

The firſt Occaſion of *Bucer*'s Call into *England* was thus. He had wrote to *John Hales* (a learned Engliſh-man, his Acquaintance) the ſad Eſtate of *Germany*, and that he could ſcarce ſtay any longer in the Place where he was. This *Hales* acquainted the Arch-biſhop with; which made a great Impreſſion upon his compaſſionate Soul, and he brake out into thoſe words of the *Pſalmiſt*, *Mirifica miſericordias tuas, qui ſalvos facis ſperantes in te a reſiſtentibus dexteræ tuæ.* And forthwith writ to *Brucer* a Letter in *October* 1548, to come over to this Realm, which ſhould be a moſt ſafe Harbour for him, urging him to become a Labourer in the Lord's Harveſt here begun; and uſing other Arguments with him to move him hereunto, in the moſt obliging Stile poſſible, calling him, *My Bucer*. And that he might come over the ſafer from Harms and Enemies, the Arch-biſhop recommended him to one *Hills* an Engliſh-Merchant, to provide for his Paſſage. The Arch-biſhop's Letter may be found in the *Appendix*. N°. XLIII. To this Letter *Bucer* wrote an Anſwer, ſeeming, upon ſome Conſiderations, to decline the Arch-biſhop's Invitation. This Letter coming to the Arch-biſhop's Hands, he ſhewed to *Peter Alexander*; who by the Arch-biſhop's Order, wrote back to *Bucer*, in the ſaid Arch-biſhop's and the Protector's Name, to call him again over; which Letter was dated *March* 24, from *Lambeth*; telling him withal, that the good old Man *Latimer* ſaluted him. Letters, I ſuppoſe, of the ſame

ſame Import, were alſo diſpatched to the Learned *Fagius*.

An. 1549.

Bucer and *Fagius*, who were thus honourably invited into *England* by repeated Letters of the Lord Protector, and Arch-biſhop *Cranmer*, were by them alſo nominated for Publick Profeſſors in the Univerſity of *Cambridg*, the one of Divinity, the other of the Hebrew Tongue. This was looked on by their Friends as a notable piece of God's good Providence, that when theſe two eminent Champions of the true Religion were in ſo much preſent Danger in *Germany*, ſo ſeaſonable a Refuge was provided for them elſewhere. They both arrived ſafe in *England* in the end of *April*, and abode with the Arch-biſhop above a quarter of a Year, until towards the end of the long Vacation, the Arch-biſhop intending they ſhould be at *Cambridg* when the Term ſhould begin, in order to their Reading. During this Interval, while they continued at *Lambeth*, they were not idle, being every day buſied in ſome Study and Exerciſe agreeable to their Function, as was hinted before. But the main of their Thoughts were taken up in preparing for their Univerſity-Lectures. Which of what Subject-Matter they ſhould be, the Arch-biſhop himſelf directed. As it had been a great while his pious and moſt earneſt Deſire, that the Holy Bible ſhould come abroad in the greateſt Exactneſs, and true Agreement with the original Text. So he laid this Work upon theſe two Learned Men. Firſt, That they ſhould give a clear, plain and ſuccinct Interpretation of the Scripture, according to the Propriety of the Language. And, Secondly, Illuſtrate difficult and obſcure Places, and reconcile thoſe that ſeemed repugnant to one another. And it was his Will, and his Advice, that to this End and Purpoſe their publick Readings ſhould tend. This pious and good Work, by the Arch-biſhop aſſigned to them, they moſt gladly and readily undertook. For their more regular carrying on this Buſineſs, they allotted to each other by conſent, their diſtinct Tasks. *Fagius*, becauſe his Talent lay in the Hebrew Learning, was to undertake the Old Teſtament, and *Bucer* the New. The Leiſure they now enjoyed with the Arch-biſhop, they ſpent in preparing their reſpective Lectures. *Fagius* entred upon the Evangelical Prophet *Eſaias*, and *Bucer* upon the Goſpel of the Evangeliſt *John*. And ſome Chapters in each Book were diſpatched by them. But it was not long, but both of them fell Sick: which gave a very unhappy ſtop to their Studies.

Bucer and *Fagius* Profeſſors at *Cambridg*.

Vet. P. Fag. *per Miniſtr. aliquos Eccleſ.* Argent.

Fagius his Diſtemper proved mortal; who was ſeized at firſt with a very acute Fever. And notwithſtanding Phyſick and Attendance, remaining very ill, he had a great deſire to remove to *Cambridg* to his Charge appointed him, hoping the Change of Air might help him. He made a ſhift to travel thither, leaving his dear Colleague ſick behind him. But *Fagius* ſtill declining in his Health, ardently deſired *Bucer*'s Company: Who on the fifth of *November* came to *Cambridg*. And ten Days after *Fagius* deceaſed, aged about forty five Years, to the extraordinary Loſs of that Univerſity, and the Grief of all pious Men that wiſhed well to Religion: and which was moſt to be lamented, before he had given any *Specimen* of his Learning and Abilities in *England*; though he had already given many to the World: all ſhewing what a Maſter he was in Hebrew

Fagius dies.

An. 1549. N°. XLIV.

Hebrew and Rabbinical Learning. His publiſhed Labours of this nature (all within the ſpace of ſix Years) may be ſeen in the *Appendix:* Which I have placed there for the preſerving the Memory of that Learned Profeſſor, which our Univerſity of *Cambridg* was once honoured with.

The ABp ſends Money to *Fagius*'s Widow.

The good Arch-biſhop troubled at the ſudden Death of this Learned Man, from whom he had promiſed himſelf ſome great Good to accrue to the Univerſity, ſent a Letter, *November* the laſt, unto his ſorrowful Companion *Bucer*, deſiring him, among other things, as from him, to comfort *Fagius*'s Widow, and to let her know, that he had ſent her by the Carrier ſeven and twenty Pounds, which was part of the Stipend due out of the Exchequer to her Husband. Which although it were not yet pay'd into *Cranmer*'s Hands, yet he thought good to ſend her the Money ſo ſoon, that it might be ſome alleviation of her preſent Sorrow. There were fifty Pounds due for his Readings, reckoning from *Lady-day* laſt, when his Penſion began; but three Pounds were disburſed for Charges in taking out the Patent, and twenty Pounds the Arch-biſhop had ſent him before.

Bucer laments his Loſs. MSS. C.C.C.C.

Bucer above all lamented the loſs of his Mate, and wrote a ſorrowful Letter *ad Fratres & Symmyſtas*, to his Brethren and fellow-Miniſters in *Germany*, upon this Subject. And in a Letter to *P. Martyr*, then at *Oxon*, he not only complained of this heavy Loſs, but, as if himſelf were like to follow him, of ſeveral things that made him uneaſy at *Cambridg*, where he was now placed; as of the want of a convenient Houſe, of a Body impatient of Cold, which the Time of the Year made him begin to feel, need of Neceſſaries: That the Letters Patents were not yet ſigned [for his Salary] and the ſlow and uncertain paiment of his Penſion. But *Cranmer*, out of that high reſpect he had for him, was not wanting in his diligence in due time to make all eaſy to him; and to have ſo uſeful and grave a Man well provided for. But the next Year, the laſt Day of *February*, he followed his Companion to the other World: But not before he had made himſelf and his Learning known to the Univerſity. Which to qualify him to moderate at the publick Diſputations at the Commencement, had given him the Degree of Doctor, as a peculiar Honour done him, without the common Rites and Forms ordinarily uſed in thoſe Caſes. Yet he choſe to do his Exerciſes, reſponding the firſt Day of the Commencement, and oppoſing the ſecond, with great Learning, and no leſs Satisfaction of the Univerſity.

CHAP. XIV.

Peter Martyr *diſputes in* Oxford, *being Challenged thereunto.*

THE Papiſts in both Univerſities were reſolved to try the Metal and Learning of their new Profeſſors; being exceedingly nettled at their coming, and offended at their Readings.

P. Martyr challenged publickly to a Diſputation.

Thoſe of *P. Martyr* at *Oxon* highly provoked many in that Univerſity, that could not endure to hear the old Error of the Corporeal Preſence oppoſed. And of ſuch there were not a few, and eſpecially the

I. Stuart sculp:

PETRUS MARTYR VERMILIUS,
S.S. Theologiæ apud Oxonienses Professor Regius.
Natus Florentiæ Sept: 8 Anno MD Obijt Nov: 12. MDLXII.

Printed for Richard Chiswell at the Rose and Crown in St Pauls Church yard.

the Heads of the Colleges; the elder Sort being more ſtiff and prejudiced to their old Ways and Opinions. This doctrine of the Sacrament was firſt obſcured, and afterwards depraved: and ſo this Error being entertained, became a Door for the letting in a Flood of Superſtition and Idolatry into the Church. This *Martyr* well knew, and therefore with wonderful Pains endeavored to vindicate the Truth of the Euchariſt from Error and Corruption. And this procured him many Enemies here. For they could not endure him: and firſt raiſed up among the People Slanders againſt him; as though he impugned the Doctrine of the Antients, and ſhook the laudable Ceremonies of the Church, and prophaned the Sacrament of the Altar, and in effect trampled it under his Feet. And this Noiſe being a little ſtilled, not long after, the Day before he was to read publickly, they ſet up Bills in Engliſh upon all the Doors of the Churches, that on ſuch a Day there ſhould be a publick Diſputation about the Preſence of Chriſt in the Sacrament, *Martyr* knowing nothing of it, though he was deſigned to be the Diſputant. The Day being come, the Schools were filled with great numbers of ſuch who favoured the Papiſts. And theſe were inſtructed to be ready to make loud Clamors and Tumults, and to proceed to Blows, if need were. The Students alſo and the Towns-Men flocked together at the Noiſe of this Diſpute, to ſee the Event, and to make a Party, according as they ſtood affected. When the Day was come, notwithſtanding his Friends perſwaded him not to adventure himſelf to read that Day, leſt he might incur ſome Danger, he went and did his Duty. For he ſaid, "He would not be wanting to his "Office, nor neglect the place the King had intruſted him with, and "that there were many, that came queſtionleſs to hear his Lectures, "whom he would not diſappoint. As he, with his Friends accompanying him, went to his Reading, a Servant of *Richard Smith*, D.D. whom we have before ſpoke of, the Chief in this Plot, met him and delivered him a Letter from his Maſter, wherein he Challenged him to a Diſpute that Day.

An. 1549.

Vit. Mart. *per* Simler.

Being come to the Chair, he gently told his Adverſaries, in a modeſt Speech to them, "That he refuſed not to diſpute, but that at "that time he came to read, and not to diſpute. And ſo themſelves yielding to it, he proceeded to his Lecture; which he performed with much conſtancy and undauntedneſs, without the leaſt diſturbance of Mind, or change of Countenance or Colour, or heſitation in his Speech, notwithſtanding the Murmur and Noiſe of the Adverſaries. Which got him much Credit and Applauſe.

His Anſwer hereunto.

As ſoon as he had done his Reading, the Adverſaries began to make loud Cries, that he ſhould Diſpute, and eſpecially *Smith* the Champion. But he modeſtly refuſed it, and ſaid, "He would do it "at another time, and that he was not then prepared, becauſe they "had ſo ſtudiouſly concealed the Propoſitions to be diſputed of, and had "not propounded them publickly, according to the accuſtomed manner; and that he knew nothing of them till that very Day. But they told him, "He could not be unprepared, who had read ſo much of "the Lord's Supper, whatſoever Arguments they propounded in "this Matter. They ſtill rudely urging him; he ſaid, "He would do "nothing

Declines it at preſent, and why.

An. 1549. " nothing in ſuch a Matter, without the King were firſt made privy " to it, eſpecially when the thing tended to Sedition. Moreover, " for a lawful Diſputation, it was requiſite, *he ſaid*, that certain " Queſtions be propounded, Judges and Moderators conſtituted; and " publick Notaries be preſent, that might impartially and faithfully " write down the Arguments and Speeches on both Sides.

They agree upon the Conditions of a Diſputation.

In fine, the Matter came to that paſs, that fearing a Tumult, the Vice-chancellor decided the Controverſy after this manner, " That " both *P. Martyr*, and *Smith*, with ſome Friends, ſhould meet in " his Houſe, and ſhould appoint the Propoſitions to be diſputed of, " the Time, the Order and Manner of Diſputation. And ſo the Vice-chancellor, the Beadle making him way, went to the Pulpit where the Profeſſor was, and took him by the Hand, and led him down through the Crouds to his own Houſe, his Friends going along with him; and among the reſt *Sidal* and *Curtop*, then vigorous Defenders of the Truth; but after, in Q. *Mary*'s Days, revolting. *Smith* alſo and his Friends, *Cole*, *Ogleſthorp*, and three more, repaired to the Vice-chancellor; where it was agreed, after ſome jangling, That *Martyr* ſhould obſerve the ſame Order in Confuting, as he did in Teaching; and abſtaining from ſtrange, barbarous and ambiguous Words, wont to be uſed in the Schools: he ſaid, he would uſe only *Carnaliter* and *Corporaliter*, *Realiter* and *Subſtantialiter*, becauſe the Scripture uſeth only the words *Fleſh* and *Body*, *Res* or *Subſtantia*. And ſo it was agreed; and the Day ſet was the fourth of *May* enſuing. And it was agreed alſo on both Sides, That all this whole Matter ſhould be ſignified to the Council, that they might have Cognizance of the thing. And by them the Day of the Diſputation was appointed, when ſome from the King, as Judges and Keepers of Peace, would be preſent at it. The Papiſts reported falſly, That he having appointed the Time of the Diſputation to be ten Days hence; in the mean time got the Magiſtrates acquainted with this Affair, that they might ſtop and forbid it, (which they did indeed, proroguing it till ſome Months after the firſt Challenge) And that afterwards when the Profeſſor ſaw his Opportunity, he provoked to a publick Diſputation, offering to diſpute of his Queſtions formerly propounded, and thought there would be none to take him up. For *Smith*, they ſay, ſmelt out ſome crafty Device taken againſt him, and ſo appeared not at the Diſpute. And then indeed few thought convenient to be there, their Plot of making a Rout and Confuſion being ſpoiled. Indeed *Smith*, conſcious to himſelf of making this Tumult, fled before the Day came, and went into *Scotland*. But Dr. *Treſham*, a zealous Man, that this Cauſe might not fall, was deſirous to undertake the Diſputation; and did ſo, with Dr. *Chedſey*, and Mr. *Morgan*, before the King's Viſitors; who were *Henry* Biſhop of *Lincoln*, Dr. *Cox* Chancellor of that Univerſity, Dr. *Simon Haines* Dean of *Exeter*, *Richard Moriſon* Eſq; *Chriſtopher Neviſon* Doctor of Civil Law. Before theſe honourable Umpires, (who came with the King's Letters Patents) the Diſputation concerning Tranſubſtantiation, and the Carnal Preſence in the Sacrament, laſted four days; wherein *P. Martyr* the Reſpondent did acquit himſelf very ſufficiently, both from Scripture and Fathers. The Sum of which may be

ſeen

ſeen in *Fox*'s *Monuments*, and the whole in *Martyr*'s Works, in that part thereof intituled, *De Euchariſtia Diſputatio.* *An.* 1549.

The firſt day of the Diſputation was *May* the 28*th* : It was managed between *Martyr* and *Treſham*. Dr. *Cox* the Chancellor, began with a Speech. Then *Martyr* made his Proemial Oration and Prayer. Then *Treſham* ſucceeded with another Oration, beſtowing ſome Praiſes upon *Martyr*. Which he replying upon, and briefly and modeſtly declining, began his Argument. The next Diſputation, on *May* 29, was between *Martyr* and *Chedzey* ; after *Martyr* had made a ſhort Speech and Prayer, and *Chedzey* his Preface. The third Action was between *Morgan*, *Treſham* and *Martyr*. The Diſputation of the fourth day, *June* 1, was again between *Chedzey* and *Martyr*. And then all was concluded by another Speech uttered by the ſaid Chancellor. Wherein he had theſe words: " *Peter* (and a *Peter* indeed for his " ſteady Conſtancy) *Martyr*, (and rightly called *Martyr*, for the " numberleſs Teſtimonies by him produced in the behalf of Truth) " muſt needs obtain much Favour and Reſpect from us, and all good " Men ; Firſt, That he hath taken ſuch vaſt pains in ſtanding under " even a Burden of Diſputations. For if *Not* Hercules *himſelf a-* " *gainſt two*, what ſhall we think of *Peter* alone againſt all? Second- " ly, That he hath undertook the Challenge of a Diſputation: And " ſo ſtopped the vain Speeches of vain Men, who diſperſed envious " and odious Inſinuations concerning him ; as that either he would " not, or dared not to maintain his own Tenets. And, laſtly, that " he hath ſo excellently well anſwered the Expectation of the chief " Magiſtrates, and ſo of the King himſelf; while he hath not only " recommended to the Univerſity the Doctrine of Chriſt from God's " lively Fountains, but alſo hath not permitted any (as much as lay " in him) to muddy or obſtruct them. But I refer the Reader for the reſt to Dr. *Cox*'s own Oration. They Diſpute.

[No. XLIV.]

The Profeſſor drew up the whole four days Diſputation ſoon after, and ſent it by his conſtant Friend and Companion *Julius*, to his Patron the Arch-biſhop. And with the ſame Meſſenger he conveyed a Letter, dated *June* 15, to *Bucer* then at the Arch-biſhop's Houſe, concerning his ſaid Diſputation. Therein he ſignified the Obſtinacy and Boldneſs of his Opponents; and that he feared, " That his Do- " ctrines he then maintained, might not altogether ſquare with *Bu-* " *cer*'s Judgment. But he ſaid in his own Juſtification, That he " granted the Body of Chriſt was preſent to us by Faith, and that " we are incorporated into him by Communication. He confeſſed " here, that we do partake of the Matter of the Sacrament, namely, " the Body and Blood of Chriſt ; but he meant it in Mind and Faith. " And in the mean time he granted, that the Holy Ghoſt is Effica- " cious in the Sacraments, by virtue of the Lord's Inſtitution. But " that which he eſpecially endeavoured to aſſert, was, That they " mixed not the Body and Blood of Chriſt carnally with the Bread " and Wine, by any Corporeal Preſence. Nor yet would he have " the Sacrament to be Symbols without Honour and Reverence. " Another thing he aſſerted, which he thought might offend " *Bucer*, was, That it was not agreeable to the Body of Chriſt, how- " ever glorified, to be in many Places at once. But for this, he

Martyr ſends the Sum of the Diſputation to the ABp.

An. 1549. "wrote *Bucer*, as he urged in the Diſputation, that the Scrip-
"ture obliged to no ſuch belief; How the reaſon of an humane
"Body reclaimed againſt it; and the Fathers affirmed that ſuch a
"Quality was granted to no Creature, but belonged to God alone.
And ſo, inviting him, and *Fagius* and *Alexander* to *Oxford*, concluded his Letter.

The Diſputation publiſhed by *Martyr*;

But when the Papiſts diſperſed vain Stories and many Falſhoods concerning this Buſineſs, he was forced, his Friends alſo urging him thereunto, to publiſh an Account hereof. And with what Fidelity and Diligence he drew up his Book, the Teſtimonies of two of the King's Counſellors, Ear-Witneſſes, added thereto, ſufficiently confirmed. In the Preface to his Relation of theſe Diſputes, he aſſigned two Reaſons that made him publiſh them. The one was the Calumnies of evil Men; the other the Deſires of his Friends. Under the former he complained, "how he was by his Adverſaries beſpat-
"tered among all ſorts of People, Princes, Nobles, Commons, Ci-
"tizens, Clowns: And that all Corners, Streets, Houſes, Shops,
"Taverns, ſounded their Triumphs over him; and he doubted not,
"that it was diſperſed by them into other Nations. Upon theſe
"Conſiderations, his great Patron, the Arch-biſhop of *Canterbury*,
"(to whom he dared to deny nothing) and the King's Viſitors, be-
"ſides others of his Friends, had adviſed and deſired him to put
"forth theſe his Diſputations in his own Vindication, and in the
"Vindication of the Truth. Theſe he profeſſed to write with all
"Fidelity: And that he might be the more exact, he had compared
"his own Collections with the Relations that were drawn up by the
"Adverſaries; and that having read theirs, what he could recal that
"he had before omitted, which was of any moment, he reſtored out
"of their Writings.

Quid enim negare auſim Revер. Archiepiſcopo Cant. *cui plane omnia debeo?* In Præfat. ad Diſp.

And by *Treſham*.

But *Treſham*, the chief Diſputant, pretending himſelf aggrieved with this Book, as tho *Martyr* had therein miſrepreſented him, and expreſſed ſome Indignation againſt him, and added ſome things that were not ſpoken; wrote himſelf another Account of this Diſputation, in juſtification of himſelf againſt the Profeſſor; and ſet a Preface before it, by way of Epiſtle, to the King's Privy-Council. Wherein he moſt angrily beſpattered this Reverend Man, calling him "*Pſeudo-*
"*Martyr*, a doting old Man, Subverted, Impudent, and the famous
"Maſter of Errors: And that he fled into *Germany* to obtain the
"more Licence for his Luſt, and that he might enjoy his Adultery,
meaning his Wife. The Diſputation it ſelf is too long to be tranſcribed; it is extant among the *Foxian* Manuſcripts. But the Epiſtle Dedicatory, or Preface before it, I will not omit, that the Reader may there obſerve the malicious Spirit of *Martyr*'s Adverſaries, and collect ſome further Account of this Diſputation. But the Reader muſt remember, that it was an angry Antagoniſt that wrote it.

N°. XLV.

Smith writes to the ABp from *Scotland*.

Dr. *Smith*, who had done his beſt to cauſe a Riot in the Univerſity, and thereby to endanger the King's Profeſſor, and was therefore got away into *Scotland*; conſcious likewiſe to himſelf of Calumnies and Wrongs done by him againſt the Arch-biſhop; ſome time after wrote to the Arch-biſhop a ſubmiſſive Letter, praying him "to for-
"give

" give all the Injuries he had done his Grace, and to obtain the King's " Pardon for him, that he might return Home again. And he pro- " miſed to write a Book for the Marriage of Prieſts, as he had done " before againſt it. That he was the more deſirous to come Home " into *England*, becauſe otherwiſe he ſhould be put upon writing " againſt his Grace's Book of the Sacrament, and all his Proceedings " in Religion, being then harboured, as he would make it believed, by " ſuch as required it at his Hands. But in Q. *Mary*'s Days he revolted again, and was a moſt zealous Papiſt, and then did that indeed, which he gave ſome Hints of before; for he wrote vehemently againſt *Cranmer*'s Book. *An.* 1549.

But from *Oxford*, let us look over to *Cambridg*. Where Diſputations likewiſe were held in the Month of *June*, before the King's Commiſſioners, who were *Ridley* Biſhop of *Rocheſter*, *Thomas* Biſhop of *Ely*, Mr. *Cheke*, Dr. *May*, and Dr. *Wendy*, the King's Phyſician. The Queſtions were, " That Tranſubſtantiation could not be proved " by Scripture, nor be confirmed by the Conſent of Antient Fathers " for a thouſand Years paſt. And that the Lord's Supper is no Ob- " lation or Sacrifice, otherwiſe than a Remembrance of Chriſt's " Death. There were three Solemn Diſputations. In the firſt Dr. *Madew* was Reſpondent, and *Glyn*, *Langdale*, *Sedgwick*, and *Yong*, Opponents. In the Second, Dr. *Glyn* was Reſpondent on the Popiſh ſide, Opponents *Pern*, *Grindal*, *Gueſt*, *Pilkington*. In the third, Dr. *Pern* was Reſpondent: *Parker*, *Pollard*, *Vavaſor*, *Yong*, Opponents. After theſe Diſputations were ended, the Biſhop of *Rocheſter* determined the Truth of theſe Queſtions *ad placitum ſuum*, as a Papiſt wrote, out of whoſe Notes I tranſcribe the Names of theſe Diſputants. Diſputations at *Cambridg* before the Commiſſioners.

Beſides theſe Diſputations, when *Bucer* came to *Cambridg*, he was engaged in another with *Sedgwick*, *Pern* and *Yong*, upon theſe Queſtions. " I. That the Canonical Books of Scripture alone do teach ſuf- " ficiently all things neceſſary to Salvation. II. That there is no " Church in Earth that erreth not, as well in Faith as Manners. " III. That we are ſo freely juſtified of God, that before our Juſti- " fication, whatſoever good Works we ſeem to do, have the Nature " of Sin. Concerning this laſt he and *Yong* had ſeveral Combates: Which are ſet down in his Engliſh Works. *Bucer* Diſputes.

As to *Bucer*'s Opinion of the Preſence in the Sacrament, the great Controverſy of this Time, it may not be amiſs to conſider what ſo great a Profeſſor thought herein; and eſpecially by what we ſaw before, that *Martyr* and he did ſomewhat differ in this Point. For as he would not admit thoſe words *Carnally* and *Naturally*, ſo neither did he like *Realiter* and *Subſtantialiter*. *Bucer*'s Judgment drawn up by himſelf ſententiouſly in 54 Aphoriſms, may be ſeen in the *Appendix*, as I meet with it among *Fox's* Papers. It is extant in Latin among his *Scripta Anglicana*, and intitled *Conceſſio D.* M. Buc. *de Sancta Euchariſtia, in* Anglia *Aphoriſticos ſcripta*, Anno 1550. And ſo we take our leave of *Bucer* for this Year. We ſhall hear of him again in the next. His Judgment of the Sacrament. N°. XLVI.

An. 1549.

CHAP. XV.

Matters of the Church, and its State now.

LET me now crave a little room to ſet down ſome Matters that relate to the Church coming within the compaſs of this Year, which will ſhew what mean Advances Religion as yet had made in the Nation.

Relicks of Popery remaining.

Divers Relicks of Popery ſtill continued in the Nation, by means partly of the Biſhops, partly of the Juſtices of Peace, Popiſhly affected. In *London* Biſhop *Boner* drove on but heavily in the King's Proceedings, though he outwardly complied. In his Cathedral Church there remained ſtill the Apoſtles Maſs, and our Lady's Maſs, and other Maſſes under the Defence and Nomination of our Lady's Communion, uſed in the private Chappels, and other remote places of the ſame Church, tho not in the Chancel, contrary to the King's Proceedings. Therefore the Lord Protector and others of the Council wrote to the Biſhop *June* 24. Complaining of this, and ordering that no ſuch Maſſes ſhould be uſed in S. *Paul*'s Church any longer; and that the Holy Communion, according to the Act of Parliament, ſhould be miniſtred at the high Altar of the Church, and in no other place of the ſame, and only at ſuch times as the high Maſſes were wont to be uſed; except ſome number of People, for their neceſſary Buſineſs, deſired to have a Communion in the Morning; and yet the ſame to be exerciſed in the Chancel at the high Altar, as was appointed in the Book of Publick Service. Accordingly *Boner* directed his Letters to the Dean and Chapter of *Paul's*, to call together thoſe that were reſident, and to declare theſe Matters.

Fox's Acts.

The Council gives Orders to the Juſtices.

As it was thus in *London*, ſo in the Countries, too many of the Juſtices were ſlack in ſeeing to the execution of the King's Laws, relating not only to Religion, but to other Affairs. And in ſome Shires that were further diſtant, the People had never ſo much as heard of the King's Proclamation, by the Default of the Juſtices, who winked at the Peoples neglect thereof. For the quickening of the Juſtices of Peace at this time, when a Foreign Invaſion was daily expected, and Foreign Power was come into *Scotland* to aid that Nation againſt *England*; the Lord Protector and the Privy-Council aſſembled at the Star-Chamber, and called before them all the Juſtices, (which was a thing accuſtomed ſometimes to be done, for the Juſtices to appear before the King and Council, there to have Admonitions and Warnings given them for the diſcharge of their Duty). And then the Lord Chancellor *Rich* made a Speech to them, "That they ſhould repair down into their ſeveral Countries with "ſpeed; and give warning to other Gentlemen to go down to their "Houſes, and there to ſee good Order and Rule kept, that their "Seſſions of Goal-delivery, and Quarter-Seſſions be well obſerved, "that Vagabonds and ſeditious Tale-bearers of the King or his "Council, and ſuch as preached without Licence, be repreſs'd and "puniſhed. That if there ſhould be any Uproars, or Routs, and "Riots of lewd Fellows, or privy Traitors, they ſhould appeaſe "them.

" them. And that if any Enemy ſhould chance to ariſe in any " Place of *England*, they ſhould fire the Beacons, as had been wrote to " them before, and repulſe the ſame in as good Array as they could. " And that for that purpoſe they ſhould ſee diligently, that Men " have Horſe, Harneſs and other Furniture of Weapon ready. *An.* 1549.

And to the Biſhops the Council now ſent Letters again for Redreſs of the Contempt and Neglect of the Book of Common-Prayer; which to this time, long after the publiſhing thereof, was either not known at all to many, or very irreverently uſed: Occaſioned eſpecially by the winking of the Biſhops, and the ſtubborn Diſobedience of old Popiſh Curats. The Letter is dated the 23*d* of *July*, and is extant in *Fox*. And writes to the Biſhops.

In *London*, by the Connivance and Remiſneſs of the Biſhop, many neglected the Divine Service then eſtabliſhed: and others did in ſecret Places of the Dioceſs often frequent the Popiſh Maſs, and other Superſtitious Rites, not allowed by the Laws of *England*. The Sins of Adultery greatly encreaſed. The Churches, and particularly the Mother-Church of S. *Paul*'s, ran into Dilapidations; the Glaſs was broken, and the Ornaments and other Buildings belonging to Churches neglected. Many refuſed to pay Tithes to their Curates, probably of both ſorts; ſuch as were Papiſts to thoſe Curats as more diligently preached Reformation, and obeyed the King's Laws: and ſuch as were not ſo, to ſuch Curats as were more backward thereunto. Biſhop *Boner* alſo himſelf now ſeldom came to Church, ſeldomer preached and celebrated the Engliſh Communion. Wherefore the Council ſent certain private Injunctions to *Boner* for the redreſs of theſe things. " That he ſhould preach in his own Perſon " at *Paul*'s Croſs, and declare certain Articles, relating to the be- " fore-mentioned Neglects, which the Council now ſent to him to " redreſs. That he ſhould preach once in a Quarter, and exhort the " People to Obedience; and that he ſhould be preſent at every Ser- " mon at *Paul*'s Croſs: that he ſhould on the principal Feaſts ce- " lebrate the Communion, and at all times, that his Predeceſſors " uſed to Celebrate and ſing High Maſs. That he ſhould call before " him all ſuch as did not frequent the Church and Common-Pray- " er, and the Holy Communion, and puniſh them, as alſo Adulte- " rers: and that he ſhould look to the Reparation of S. *Paul*'s and " other Churches, and that the People pay their Tithes. Neglect in *London*.

The Adulteries before hinted, which the Council thought fit to recommend to the Biſhop to take particular cognizance of, makes me add, that about this time the Nation grew infamous for this Crime. It began among the Nobility, and ſo ſpread at length among the inferior ſort. Noblemen would very frequently put away their Wives, and marry others, if they liked another Woman better, or were like to obtain Wealth by her. And they would ſometimes pretend their former Wives to be falſe to their Beds, and ſo be divorced, and marry again ſuch whom they fancied. The firſt occaſion of this ſeemed to be in the Earl of *Northampton*, divorcing himſelf, from his firſt Wife *Anne*, Daughter to the Earl of *Eſſex*, and after marrying *Elizabeth* Daughter to the Lord *Cobham*. In like manner *Henry* Son of *William* Earl of *Pembroke*, put away *Katharine* Daughter Adulteries frequent.

ter to *Henry* the Duke of *Suffolk*, and married *Mary*, the Daughter
An. 1549. of Sir *Henry Sidney*. These Adulteries and Divorces encreased much; yea, and marrying again without Divorce; which became a great Scandal to the Realm, and to the Religion professed in it, and gave much Sorrow and Trouble in good Men to see it. In so much that they thought it necessary to move for an Act of Parliament to punish Adultery with Death. This *Latimer* in a Sermon preached in the Year 1550, signified to the King. "For the Love of God, *saith he*, "take an order for Marriage here in *England*.

Books dispersed by Protestants.

This is some Account of the Retardation of Religion. On the other hand the Endeavors of those that wished well to it were not wanting. Now the Protestants began more freely to put forth Books, and to disperse such as were formerly printed beyond Sea, in the behalf of Religion against Popery, and concerning such as had suffered under the Cruelties of the Church of *Rome*. *Bale* about these Days dispersed his Books. One was *The Image of both Churches*, applying the Divine Prophecy of the *Revelations* to the Apostate Church of *Rome*. Another was a Vindication of the Lady *Anne Ascue*, who suffered the cruel Death of Burning about the end of King *Henry*'s Reign: Whose Cause the Papists studiously had rendred bad. This Book he intitled *The Elucidation of* Anne Ascue's *Martyrdom*. Which was this Year exposed publickly to sale at *Winchester*, and the Parts thereabouts, as a Reproach to the Bishop of *Winchester*, who was the great Cause of her Death. Four of these Books came to that Bishop's own Eyes being then at *Winchester*; they had Leaves put in as Additions to the Book, some glewed, and some unglewed: which probably contained some further Intelligences that the Author had gathered since his first writing of the Book. And herein some Reflexions were made freely, according to *Bale*'s Talent, upon some of the Court, not sparing *Paget* himself, though then Secretary of State. Another of *Bale*'s Books that went now about, was touching the Death of *Luther*. Therein was a Prayer of the Duke of *Saxony* mentioned, which the Bishop of *Winchester* gladly took hold on: Wherein that Duke, as to the justness of his Cause, remitted "himself to God's Judgment to be shewed on him here in this World, "if the Cause he undertook were not Just concerning Religion; "and desired God, if it were not Good, to order him to be taken "and spoiled of his Honors and Possessions. Since which the Duke was taken Prisoner: and at the very time of his taking, the Papists made an Observation, that the Sun appeared so strangely in *England*, as the like had not been seen before. So apt are Men to interpret Events according to their own preconceived Opinions. But at this

Letter to the Lord Protector.

Winchester took much Advantage. Whereas indeed the Issues of God's Providence in this World are not favourable always even to the best Causes.

Preaching against *Lent*.

The keeping of *Lent* was now called into Controversy; and asserted, that it was not to be observed upon a religious Account. And this was done the rather, because the Papists placed so much Religion in the bare Fast. In the Pulpit it began to be cried down. *Tongue* and *Joseph*, two great Preachers in *London*, said, "That *Lent* was one "of Christ's Miracles, which God ordained not Men to imitate or "follow.

" follow. And that it was an inſupportable Burden. There was a ſet of Rhimes now made about the burial of *Lent*, which was called, *Jack of Lent*'s *Teſtament*, and publicly ſold in *Wincheſter* Market: therein *Steven Gardiner*, the Biſhop was touched, who was a great Man for keeping it. For in the Ballad *Stephen Stockfiſh* was bequeathed in this Will to *Stephen Gardiner*. Of this he made a long Complaint to the Protector. But yet this Neglect of *Lent* was not encouraged by the Superiors. For it was kept at Court; and Preparations for the King's Diet were made accordingly this *Lent* by the Protector. The Proteſtants indeed were for keeping it, and an Order was iſſued out for that purpoſe; tho not upon a Religious but Politick Account. But the greater part of the ordinary People would not be brought to it by this Diſtinction. So that the Preachers were fain to be employed. *Latimer* preached, " That thoſe that regard- " not Laws and Statutes, were deſpiſers of Magiſtrates. There be " Laws made of Diet, *he ſaid*, what Meats we ſhall eat at all times. " And this Law is made in Policy, as I ſuppoſe, for Victual's ſake, " that Fiſh might be uttered as well as other Meat. Now as long " as it goeth ſo politickly, we ought to keep it. Therefore all ex- " cept thoſe that be diſpenſed withal, as ſick, impotent Perſons, " Women with Child, old Folk, *&c.* ought to live in an ordinary " obedience to thoſe Laws, and not to do againſt the ſame in any " wiſe. *An.* 1549.

Gardiner urged the great Inconvenience theſe Rhimes againſt *Lent* might occaſion. " That they could ſerve for nothing but to learn " the People to rail, and to make others forbear to make their uſual " Proviſions of Fiſh againſt the enſuing Year, fearing *Lent* to be " ſick, as the Rhime purported, and like to die. *Gardiner's* Judgment of a Rhime againſt *Lent*.

About theſe Times there aroſe much talk of the King's matching. The Proteſtants were much afraid of his marrying with ſome Foreign Princeſs Abroad, that might turn his Heart from Religion. But the Popiſhly-affected did their endeavours to perſwade him to pleaſe himſelf with ſome Lady Abroad, as beſt agreeable with Politick Ends, as the enlarging of his Dominions, and the Surety and Defence of his Countries. Some therefore put *Latimer* upon giving the King Counſel in this Matter from the Pulpit. So he adviſed the King " to chuſe " him one that is of God, that is, which is of the Houſhold of Faith; " and ſuch an one as the King can find in his Heart to love, and lead " his Life in pure and chaſte Eſpouſage with. Let him chuſe a " Wife that fears God. Let him not chuſe a Proud Wanton, and " one full only of rich Treaſures and worldly Pomp. *Latimer* counſels the King about Marriage.

The Sentiments of the Proteſtant Foreigners concerning the preſent Engliſh State, deſerves a particular Remark. They took ſuch great Joy and Satisfaction in this good King, and his Eſtabliſhment of Religion, that the Heads of them, *Bullinger*, *Calvin*, and others, in a Letter to him, offered to make him their Defender, and to have Biſhops in their Churches as there were in *England*, with the tender of their Service to aſſiſt and unite together. This netled the Learned at the Council of *Trent*, who came to the knowledg of it by ſome of their private Intelligencers; and they verily thought, that all the Hereticks, as they called them, would now unite among themſelves, and become Foreign Proteſtants their offer to King *Edward*.

An. 1549. become one Body, receiving the ſame Diſcipline exerciſed in *England*. Which if it ſhould happen, and that they ſhould have Heretical Biſhops near them in thoſe Parts, they concluded that *Rome* and her Clergy would utterly fall. Whereupon were ſent two of their Emiſſaries from *Rotterdam* into *England*, who were to pretend themſelves Anabaptiſts, and preach againſt baptizing Infants, and preach up Rebaptizing, and a Fifth Monarchy upon Earth. And beſides this, one *D. G.* authorized by theſe Learned Men, diſpatched a Letter written in *May* 1549, from *Delf* in *Holland*, to two Biſhops, whereof *Wincheſter* was one, ſignifying the coming of theſe pretended Anabaptiſts, and that they ſhould receive them and cheriſh them, and take their Parts if they ſhould chance to receive any Checks. Telling them, that it was left to them to aſſiſt in this Cauſe, and to ſome others whom they knew to be well-affected to the Mother-Church. This Letter is lately put in print. Sir *Henry Sydney* firſt met with it in Queen *Elizabeth*'s Cloſet, among ſome Papers of Queen *Mary*'s. He tranſcribed it into a Book of his, called, *The Romiſh Policies*. It came afterwards into the Hands of ABp *Uſher*; and was tranſcribed thence by Sir *James Ware*. Let it be remembred here, and noted, that about this time *Wincheſter* was appointed, with *Ridley* Biſhop of *Rocheſter*, to examine certain Anabaptiſts in *Kent*.

Fox's and *Firebrand*'s, Part II.

I find no Biſhops Conſecrated this Year.

CHAP. XVI.

Ridley *made Biſhop of* London. *The Communion-Book reviewed.*

An. 1550. *Ridley* made Bp of *London*.

Idley Biſhop of *Rocheſter*, was deſigned to ſucceed *Boner*, lately deprived, in the Biſhoprick of *London*; and *April* 3. took his Oath, an half Year being almoſt ſpent before he entred upon the Care of that See, after *Boner*'s Deprivation. At his entrance, he was exceeding wary not to do his Predeceſſor the leaſt Injury in Goods that belonged to him. He had not one Penny-worth of his moveable Goods; for if any were found and known to be his, he had Licence to convey them away, otherwiſe they were ſafely preſerved for him. There was ſome quantity of Lead lay in the Houſe, which he uſed about it and the Church; but *Ridley* paid for it, as *Boner*'s own Officers knew. He continued *Boner*'s Receiver, one *Staunton*, in his Place. He paid fifty three or fifty five Pounds for *Boner*'s own Servants common Liveries and Wages, which was *Boner*'s own Debt, remaining unpaid after his Depoſition. He frequently ſent for old Mrs. *Boner*, his Predeceſſor's Mother, calling her *his Mother*, and cauſed her to ſit in the uppermoſt Seat at his own Table, as alſo for his Siſter, one Mrs. *Mongey*. It was obſerved, how *Ridley* welcomed the old Gentlewoman, and made as much of her as though ſhe had been his own Mother. And though ſometimes the Lords of the Council dined with him, he would not let her be diſplaced, but would ſay, *By your Lordſhips favour, this Place of Right and Cuſtom is for my Mother* Boner. But to ſee the baſe Ingratitude of *Boner*; when he was reſtored again in Q. *Mary*'s Reign, he uſed *Ridley* far otherwiſe than

Ridl. Letter, among the Letters of the Martyrs.

Ridley

Ridley had uſed him: For he would not allow the Leaſes which *Ridley* had made; which was in danger to redound to the utter Ruin and Decay of many poor Men. He had a Siſter with three Children, whom he married to one *Shipſide* a Servant of his, and provided for them. This Siſter *Boner* turned out of all, and endeavoured the Deſtruction of *Shipſide*, had not Biſhop *Hethe* delivered him. *Ridley*, in his Offices, and in an Iron Cheſt in his Bed-Chamber, had much Plate, and conſiderable Quantities of other Goods; all which *Boner* ſeized upon. Inſomuch that *Ridley*, but a little before his Burning, wrote a Supplicatory Letter to the Queen to take this into her Conſideration, "That the poor Men might enjoy their Leaſes, and Years "renewed, for that they were made without Fraud or Covin, ei-"ther for their Parts, or his; and the old Rents always reſerved to "the See, without any kind of Dammage thereof: Or at leaſt, that "they might be reſtored to their former Leaſes and Years, and might "have rendred to them again ſuch Sums of Money as they paid him "and the Chapter, as Fines for their Leaſes and Years taken from "them. Which Fines he deſired the Queen would command might "be made good out of the Plate and other Things he left in his "Houſe; half whereof would diſburſe thoſe Fines. This did ſo much run in the good Man's Mind, that at the time of his Burning, he deſired the Lord *Williams*, then preſent, to remember this his Suit to the Queen. Which he promiſed him he would do. But what Effect it had I cannot tell. *An.* 1550.

In the Vacancy of the Church of *Rocheſter*, by the remove of *Ridley*, the Arch-biſhop committed the Spiritualities to *William Cook*, LL. D. *April* 18. *Rocheſter* Vacant.

The Nobility and Gentry this Year, flying ſo much upon the Spoil of the Church, *Bucer*, by the Arch-biſhop's Inſtigation, as well as his own Inclinations, wrote to the Marqueſs of *Dorſet* to forbear, diſſwading him from ſpoiling the Church of her Maintenance. In which Letter he hath theſe Expreſſions. *Antiquum dictum eſt, neminem poſſe vere ditari furtis aut rapinis, quibus invaduntur res alienæ; multo minus peculatu, quo defraudatur Reſpublica. Quem igitur habeat ſenſum Dei, qui dubitet, minimè omnium poſſe cujuſquam opes augeri ſalutariter Sacrilegiis, quibus acciduntur res Eccleſiaſticæ? Sunt nimium amplæ hæ opes, addictæ Eccleſiis; & in luxum permulti eas diripiunt. Homines planè otioſi; nec ullam Reip. conferentes utilitatem. Submoveantur igitur hi fuci ab Eccleſiæ alvearibus, nec depaſci permittantur apum labores. Deinde procurentur, ut reſtitutis paſſim Scholis nuſquam deſint Eccleſiarum frugi miniſtri*, &c. That is, "It is an old Saying, "No body can grow Rich by the ſtealing, and taking away of private "Peoples Poſſeſſions; much leſs by robbing of the Publick. What "Senſe therfore hath he of God, that doubts not that his Riches ſhall en-"creaſe to good purpoſe, that commits Sacrilege, and robs the Church "of what belongs to it? But it is objected, the Church hath too much, "and many ſpend it in Luxury. The Church-men are idle, and "bring no Profit to the Common-Wealth. Let theſe Drones there-"fore be removed from the Hives of the Church, but let not the "Pains of the Bees be eaten up. And then having Schools of good Li-"terature every where reſtored, let not the Church want ſober Mi-"niſters, &c. *Bucer* writes to *Dorſet*, not to ſpoil the Church. MSS. C. C. C. C. *Miſcellan.* D.

An. 1550. The Common-Prayer-Book reviewed.

A Review was made of the Book of Common-Prayer, about the latter end of the Year, by Arch-biſhop *Cranmer*, and the Biſhops. Divers things that ſavoured too much of Superſtition, were endeavoured to be changed or amended. But there were among them ſome that made what oppoſition they could. The Arch-biſhop had now by *Wilkes*, Maſter of *Chriſt's* College, deſired *Bucer* (that great Divine then at *Cambridg*) that he would take an impartial view of the whole Book, having procured him a Tranſlation of it into Latin, done by *Aleſs*, the Learned *Scotch* Divine, for his underſtanding of it, and that he ſhould judg, if he thought any thing in the Book might be more explained, agreeable with God's Word, and for better Edification of Faith. *Bucer* in anſwer ſent the Arch-biſhop word, firſt, what his Judgment was of the Book, and then what Courſe he intended to uſe in the Examination of it, that he was now to make. He ſaid, That when he firſt came into *England*, and by the help of an Interpreter took ſome knowledg of the Rites and Doctrines of this Church, that he might ſee whether he could join his Miniſtry with it, he thanked God, "That had inclined the Officers of the "Church to reform the Ceremonies to that degree of Purity; and "that he found nothing in them that was not taken out of the Word "of God, or at leaſt was not repugnant to it, being fitly taken. "For ſome few things there were, *added he*, that unleſs they were "candidly interpreted, might ſeem not ſo ſufficiently agreeable with "the Word of God. As for what he was now to do in order to the fulfilling what the Arch-biſhop required of him, he intended in ſhort Notes, at every Chapter of the Book, to obſerve what he thought to be according to God's Word, and to be retained and vindicated; what to be taken away or mended, and what to be more plainly explained and allowed. After his peruſal of the Book, he gave this Judgment in general; "That in the Deſcription of the Communion and daily "Prayers, he ſaw nothing enjoined in the Book, but what was a-"greeable to the Word of God, either in Word, as the Pſalms and "Leſſons; or in Senſe, as the Collects. Alſo that the Manner of "their Leſſons and Prayers, and the Times of uſing them, were con-"ſtituted very agreeable, both with God's Word, and the Obſerva-"tion of the Ancient Churches. And therefore that that Book "ought to be retained and vindicated with the greateſt ſtrictneſs. What particular Animadverſions the ſaid Learned Man made upon the Book, may be ſeen in his *Scripta Anglicana*, and in the Biſhop of *Sarum*'s Hiſtory, as he hath there abridged them. And ſuch a Deference was given to his Judgment, that moſt of the things that he excepted againſt were corrected accordingly. And that the Book might be the more exact, and perhaps be the more agreeable to the Doctrine and Practice of Foreign Churches, the Arch-biſhop recommended the diligent examination of it unto another great Divine, *Peter Martyr*, who was now at *Lambeth*; the Arch-biſhop deſiring him to note what he thought good concerning the Book, and becauſe he knew not the Language, the Verſion of Sir *John Cheke* (who had alſo tranſlated it into Latin) was given him. He was alſo requeſted to ſet down in writing what he thought deſerved Correction. And he accordingly made his Annotations.

Nec enim quicquam in illis deprehendi quod non ſit ex Verbo Dei deſumptum, aut ſaltem ei non adverſetur, commodè acceptum. Buceri *Scripta Anglican.*

Modus quoq; harum Lectionum ac precum, & tempora ſunt admodum congruenter, & cum Verbo Dei, & obſervatione priſcarum Eccleſiarum conſtituta. Religione igitur ſumma retinenda erit, & vindicanda hæc Ceremonia. Cenſura, inter Scripta Anglican.

Martyr

Martyr agreed clearly in Judgment with *Bucer* about the Book, as he wrote to him in a Letter ſent him to *Cambridg*, extant among Arch-biſhop *Parker*'s Manuſcripts. On the back-ſide of which Letter is written, by that Arch-biſhop's own Hand, *Cenſura libri communium precum.* In this Letter *Martyr* told *Bucer*, that the ſame things that he diſapproved of, the ſame likewiſe had he [*P. Martyr*] done. And that afterward he drew them up into Articles, and ſhewed them to the Arch-biſhop of *Canterbury*. That to all that *Bucer* judged ought to be amended, he had ſubſcribed; and that he thanked God, that had given occaſion to admoniſh the Biſhops of theſe things. From this Letter it appears, that the Arch-biſhop had told *Martyr*, that in the Conference among the Divines, concerning the Correction of theſe Publick Prayers, it was concluded to make many Alterations. But what thoſe things were, as the Arch-biſhop told him not, ſo neither, as he wrote, did he dare to ask him. But what *Cheke* told him, did not a little refreſh him; *viz.* "That if "they themſelves would not change what ought to be changed, the "King would do it of himſelf; and when they came to a Parliament, "the King would interpoſe his Majeſty's own Authority.

An. 1550. *Bucer* & *Martyr* employed in it. MSS. C.C.C.C. *Vol. intit. Epiſt. Virorum illuſtr. &c.* German.

CHAP. XVII.

Hoper's *Troubles.*

IN the Month of *July*, *John Hoper*, who had lived long abroad in *Germany* and in *Switzerland*, and converſed much with *Bullinger* and *Gualter*, the chief Reformers there, but returned into *England* in King *Edward*'s Reign, and retained by the Duke of *Somerſet*, and a famous Preacher in the City, was nominated by the King to the Biſhoprick of *Glouceſter*. But by reaſon of certain Scruples of Conſcience he made to the wearing of the old Pontifical Habits, as the Chimere and Rochet, and ſuch-like, and diſliking the Oath cuſtomarily taken, he was not Conſecrated till eight Months after, and endured not a little Trouble in the mean Seaſon. Soon after his nomination, he repaired to the Arch-biſhop, deſiring him in theſe things to diſpenſe with him. But the Arch-biſhop, for certain Reaſons, refuſed it. Then was the Arch-biſhop ſolicited by great Men. The Earl of *Warwick*, afterwards the great Duke of *Northumberland*, wrote to him a Letter dated *July* 23, the Bearer whereof was *Hoper* himſelf, that the rather at his Inſtance he would not charge the Biſhop Elect of *Glouceſter* with an Oath burthenous to his Conſcience. Which was, I ſuppoſe, the Oath of Canonical Obedience. And when *Hoper* had ſued to the King, either to diſcharge him of the Biſhoprick, or that he might be diſpenſed with in the Ceremonies uſed in Conſecration, (which he knew the Arch-biſhop could not do, no more than to diſpenſe with the Laws of the Land, whereby he ſhould run into a *Premunire*) the King wrote a Letter to *Cranmer*, dated *Aug.* 5, therein freeing him of all manner of Dangers, Penalties and Forfeitures that he might incur by omitting thoſe Rites; but yet (by any thing that appears in the Letter) without any urging or perſwaſion

Hoper nominated for Bp of *Glouceſter.*

An. 1550. ſwaſion uſed to the Arch-biſhop to omit the ſaid Rites, leaving that to his own Diſcretion. But the Arch-biſhop thought the King's bare Letters were not ſufficient to ſecure him againſt eſtabliſhed Laws.

He and *Ridley* confer about the Habits.

When this would not do, then endeavour was uſed to ſatisfy *Hoper*'s Conſcience. And *Ridley*, Biſhop now of *London*, was thought, for his great Learning, to be a fit Perſon to confer with him. There were long Arguings between them, and at laſt it came to ſome Heats. And *Hoper* ſtill remained reſolved not to comply, holding it, if not unlawful, yet highly inexpedient, to uſe thoſe very Veſtments that the Papal Biſhops uſed. The Council upon this ſent for *Hoper*, and becauſe they would in no wiſe the ſtirring up of Controverſies between Men of one Profeſſion, willed him to ceaſe the Occaſion hereof. *Hoper* humbly beſought them, that for Declaration of his Doings, he might put in Writing ſuch Arguments as moved him to be of the Opinion he held. Which was granted him. Theſe Arguments it ſeems were communicated to *Ridley* to anſwer. And *October* the *6th*, the Council being then at *Richmond*, the Arch-biſhop preſent, they wrote to the Biſhop of *London*, commanding him to be at Court on Sunday next, and to bring with him what he ſhould for Anſwer think convenient.

MS. of the Council-Book.

The ABp writes to *Bucer* for his Judgment in this Matter.

In the mean time, to bring the Queſtion to more Evidence and Satisfaction, the Arch-biſhop according to his Cuſtom, to conſult in Religious Matters with the learnedeſt Men of other Nations, wrote to *Cambridg* to *Martin Bucer* for his Judgment. Who upon occaſion of this Controverſy, wrote two Epiſtles; one to *Hoper*, and another to the Arch-biſhop, both *de re Veſtiariâ*. That to the latter was in anſwer to theſe two Queries, which *Cranmer* had ſent for his Reſolution about.

The Queſtions.

" I. Whether, without offending of God, the Miniſters of the " Church of *England* may uſe thoſe Garments which are now uſed, " and preſcribed to be uſed by the Magiſtrates?

" II. Whether he that affirms it Unlawful, or refuſeth to uſe theſe " Garments, ſinneth againſt God, becauſe he ſaith that is Unclean " which God hath ſanctified; and againſt the Magiſtrate, who com- " mandeth a political Order?

Script. Anglic. p. 705. & 681.

Bucer to both theſe Queſtions, gave his Reſolution in the Affirmative, in his Anſwer to the Arch-biſhop, dated *Decemb.* 8. But he thought, conſidering how the Habits had been Occaſion to ſome of Superſtition, and to others of Contention, that it were better, at ſome good Opportunity, wholly to take them away.

Martyr writes to *Hoper*.

Beſides *Bucer*'s Letter to *Hoper* from *Cambridg*, mentioned before, *P. Martyr* from *Oxon* wrote him a large Letter, dated *Novemb.* 4. For both theſe good Men were deſirous that *Hoper* ſhould have Satisfaction, that ſo uſeful a Man might come in place in the Church. To both theſe *Hoper* had wrote, and ſent his Arguments againſt the Epiſcopal Veſtments, by a Meſſenger diſpatched on purpoſe. *Martyr* told him,

Inter P. Mart. *Epiſt.*

" That he took much delight in that ſingular and ardent Study that " appeared in him, that Chriſtian Religion might again aſpire to " a chaſte and pure Simplicity. That for his part he could be very " hardly brought off from that ſimple and pure Way, which he knew " they uſed a great while at *Strasburgh*, where the difference of Gar-

" ments

" ments in Holy Things was taken away. And ſo he prayed God
" it might continue. Thus he ſaid, *Hoper* might ſee that, in the *An.* 1550.
" Sum, they both agreed together; he wiſhing for that which *Hoper*
" endeavoured. That in Rites, he was for coming as near as poſſi-
" ble to the Sacred Scripture, and for taking Pattern by the better
" Times of the Church. But yet that he could not be brought by
" his Arguments, to think that the uſe of Garments was deſtructive,
" or in their own Nature contrary, to the Word of God: A Matter
" which he thought to be altogether ἀδιάφορον. And that therefore
" indifferent Things, as they were ſometimes to be taken away, ſo
" might be uſed. And that if he had thought this were wicked, he
" would never have communicated with the Church of *England*.
" That there might be ſome great Good follow from the uſe at pre-
" ſent of the Garments; namely, that if we ſuffered the Goſpel to
" be firſt preached, and well rooted, Men would afterwards better
" and more eaſily be perſwaded to let go theſe outward Cuſtoms.
" But now when a Change is brought in of the neceſſary Heads of
" Religion, and that with ſo great difficulty, if we ſhould make
" thoſe things that are indifferent to be impious, ſo we might alie-
" nate the Minds of all; that they would not endure to hear ſolid
" Doctrine, and receive the neceſſary Ceremonies. That there was
" no doubt *England* owed much to him, for his great pains in Preach-
" ing and Teaching. And in return he had gained much Favour
" and Authority in the Realm, whereby he was in a Capacity of do-
" ing much Good to the Glory of God. Only he bad *Hoper* take
" heed, that by unſeaſonable and too bitter Sermous, he became not
" an Hindrance to himſelf. Beſides, that by looking upon theſe in-
" different Things as ſinful and deſtructive, we ſhould condemn ma-
" ny Goſpel-Churches, and too ſharply tax very many which an-
" ciently were eſteemed moſt famous and celebrated.

And whereas there were two Arguments that made *Hoper* ready to charge the uſe of theſe Veſtments to be not indifferent, he proceeded to conſider them. One was this; " That this would be to call back
" again the Prieſthood of *Aaron*. The other, That they were In-
" ventions of Antichriſt; and that we ought to be eſtranged, not
" only from the Pope, but from all his Devices. *Hoper*'s two Objections,

But as to the former he ſhewed him, " That the Apoſtles, for
" Peace-ſake, commanded the Gentiles to abſtain from Blood and
" Fornication; which were *Aaronical* Cuſtoms. And ſo are Tithes
" for the maintenance of the Clergy. Pſalms and Hymns can ſcarce
" be ſhewn to be commanded in the New Teſtament, to be ſung in
" publick Aſſemblies, which are very manifeſt to be uſed in the Old.
" That there are not a few things that our Church hath borrowed
" from the *Moſaical* Decrees; and that even from the very firſt
" Times. The Feſtivals of the Reſurrection, of the Nativity, of
" Pentecoſt, and of the Death of Chriſt, are all Footſteps of the Old
" Law. And are they to be therefore aboliſhed? He wiſhed with
" all his Heart, that the Churches in *Germany* by this one Loſs might
" obtain their former Liberty. Conſidered.

As to the ſecond Argument, " He could not ſee how it could be aſ-
" ſerted upon good Grounds, that nothing is to be uſed by us, that is
" obſerved

An. 1550. " obſerved in the Popiſh Religion. We muſt take heed, that the " Church of God be not preſt with too much Servitude, that it may " not have liberty to uſe any thing that belonged to the Pope. Our " Anceſtors took the Idol-Temples, and uſed them for Sacred Houſes " to worſhip Chriſt. And the Revenues that were Conſecrated to " the Gentile Gods, and to the Games of the Theatre, and of the " Veſtal Virgins, were made uſe of for the maintenance of the Mi- " niſters of the Church; when theſe before had ſerved not only to " Antichriſt, but to the Devil. Nor could he preſently grant, that " theſe Differences of Garments had their Original from the Pope. " For we read in Eccleſiaſtical Hiſtory, that *John* at *Epheſus* wore a " *Petalum* [a Mitre]. And *Pontius Diaconus* ſaith of *Cyprian*, that " when he went to be Executed, he gave his † *Birrus* to the Execu- †* Epiſcopal Garments. " tioner, his * *Dalmatica* to the Deacons, and ſtood in Linnen. " And *Chryſoſtom* makes mention of the white Garments of Mini- " ſters. And the Ancients witneſs, that when the Chriſtians came " to Chriſt, they changed their Garments, and for a Gown put on " a Cloak; for which when they were mocked by the Heathens, " *Tertullian* wrote a Learned Book *De Pallio*. And he knew *Hoper* " was not ignorant, that to thoſe that were initiated in Baptiſm, was " delivered a white Garment. Therefore before the Tyranny of " the Pope, there was a Diſtinction of Garments in the Church.

" Nor did he think, that in caſe it were granted, that it was in- " vented by the Pope, that the iniquity of Popery was ſo great, that " whatſoever it touched was ſo dyed and polluted thereby, that good " and godly Men might not uſe it to any holy purpoſe. *Hoper* " himſelf granted, that every humane Invention was not therefore " preſently to be Condemned. It was an humane Invention to " communicate before Dinner: it was an humane Invention, that " the things ſold in the Primitive Church were brought and laid at " the Apoſtles Feet. That he was ready to confeſs with him that " theſe Garments were an humane Invention, and of themſelves " edified not; but it was thought by ſome conducive, to be " born with for a time: For that it might be a cauſe of avoiding " thoſe Contentions, whereby greater Benefits might be in danger " to be obſtructed. But that if hence an occaſion of Erring might " be given to the Weak, they were to be admoniſhed, that they " ſhould hold theſe things indifferent: and they were to be taught " in Sermons, that they ſhould judg not God's Worſhip to be " placed in them.

Another Objection of *Hoper* conſidered. *Hoper* had writ, that the Eyes of the Standers-by, by reaſon of theſe Garments, would be turned away from thinking of ſerious things, and detained in gazing upon them. But this would not happen when the Garments were ſimple and plain, without Bravery, and ſuch as hitherto were uſed in the Service of God. But *Martyr* anſwered, " That Uſe and Cuſtom would take away Ad- " miration. And perhaps when the People were moved with Ad- " miration, they would the more attentively think of thoſe things " that are ſerious. For which end, *he ſaid*, the Sacraments ſeemed " to be invented, that from the Sight and Senſe of them we might " be carried to think of Divine Things.

Hoper

Hoper urged moreover, That *whatſoever was not of Faith, was Sin.* *An.* 1550.
But ſaid *Martyr*, "That we may enjoy a quiet Conſcience in our
"Doings, that of the Apoſtle ſeems much to tend, and that *to the*
"*Clean all things are clean*, ſaith the ſame Apoſtle to *Titus*; and to
"*Timothy*, that *every Creature of God is good.* Other things urged by him.

He urged alſo, "That we ought to have expreſs Scripture for
"what we do in holy things. But *Martyr* was not of that Mind,
"But that that was enough in general, to know by Faith, that in-
"different things cannot defile thoſe who act with a pure and ſin-
"cere Mind and Conſcience. And this was the ſubſtance of *P. Martyr*'s Judgment of theſe things. Which might give much light to that Reverend Man in this Controverſy, though he was not yet convinced, nor could comply.

As *Hoper* all this while refuſed the Habits, ſo we may conjecture by a Paſſage in the former Letter, that he liberally declamed againſt them in the *London* Pulpits. For *Martyr* takes notice to him of his *unſeaſonable, and too bitter Sermons.* Whether it were for this, or his incompliance, or both together, I know not, but at length he was, by the Privy-Counſel commanded to keep his Houſe; unleſs it were to go to the Arch-biſhop of *Canterbury*, or the Biſhops of *Ely*, *London* or *Lincoln*, for Counſel and Satisfaction of his Conſcience; and neither to Preach nor Read, till he had further Licence from the Council. But notwithſtanding this Command, he kept not his Houſe, and writ a Book and Printed it, intituled, *A Confeſſion of his Faith:* Written in ſuch a manner, that it gave more diſtaſte, and wherein was contained Matter he ſhould not have written. He went about alſo complaining of the King's Councellors; as *Martyr* wrote in a private Letter to *Bucer*. *Hoper* Confined to his Houſe, and ſilenced. Council-Book.

On *January* the 13*th*. The Court then at *Greenwich*, he appeared there before the Council, (the Arch-biſhop being then preſent,) touching the matter of not wearing the Apparel, and for diſobeying the Council. Who for this Diſobedience, and for that he continued in his former Opinion of not wearing the Apparel preſcribed for Biſhops to wear, committed him to the Arch-biſhop of *Canterbury*'s Cuſtody, either there to be reformed, or further puniſhed, as the obſtinacy of his Cauſe required. Committed to the ABp's Cuſtody.

Being with the Arch-biſhop he did his endeavour to ſatisfy him. But *Hoper* was as immoveable to whatſoever the ſaid ABp could propound and offer, as he was before with *Ridley*. So the Arch-biſhop ſignified to the Council, that he could bring him to no Conformity, but that he declared himſelf for another way of Ordination, than was eſtabliſhed. The Effect of this was, that on *January* 27, Upon this Letter of the Arch-biſhop, "That *Hoper* could not be brought to any
"Conformity, but rather perſevering in his Obſtinacy (they are the
"words of the Council-Book) coveted to preſcribe Orders and ne-
"ceſſary Laws of his Head, it was agreed that he ſhould be commit-
"ted to the *Fleet*. And a Letter was drawn for the Arch-biſhop to ſend Mr. *Hoper* to the *Fleet* upon the occaſion aforeſaid: and another Letter to the Warden of the *Fleet* to receive him, and to keep him from the Conference with any Perſon, ſaving the Miniſters of that Houſe. This Diſobedience of *Hoper* to the Council's Orders will Sent to the *Fleet*. Council-Book.

An. 1550. will make the ſeverity of the Council leſs liable to cenſure. Neither was *Cranmer* any other ways inſtrumental to *Hoper*'s Impriſonment, than by doing that which was expected from him, *viz.* giving a true Account of his unſucceſsful dealing with him. But at laſt he complied, and received Conſecration after the uſual Form: and the Church enjoyed a moſt excellent Inſtrument in him at this time, for his Learning, Zeal, Courage and Activity.

Hoper conforms.

Martyr to *Gualter* concerning *Hoper*'s Conformity.

This News *Peter Martyr* ſignified in a Letter to *Gualter*. For he and *Bullinger*, and the reſt of his Friends at *Zurick*, had heard of this Contention, and were much concerned for this their Acquaintance. But as he was Conſecrated in *March*, ſo in *April* following *Martyr* wrote to the ſaid *Gualter*, "That he had never been wanting to "*Hoper* [whether in his Counſel for ſatisfying his Conſcience, or in reſpect of his Intereſt with the Arch-biſhop or other chief Men,] "and that he always hoped well of his Cauſe. That he now was "freed of all his troubles, and that he was actually in his Biſhoprick, "and did diſcharge his Office pioufly and ſtrenuouſly. This was the more acceptable News to the Foreigners, becauſe ſome of the Biſhops took occaſion, upon this Diſobedience of *Hoper*, liberally to blame the Churches abroad, among which *Hoper* had been, as tho they had infuſed theſe principles into him: and then fell foul upon *Bucer* and *Martyr*, that were ſet the one Profeſſor in *Cambridg*, and the other in *Oxon*; as though they would corrupt all the Youth in both Univerſities: who would ſuck in from them ſuch Principles, as *Hoper* had done. This *Bucer* heard of, and writ it with a concern to *Martyr*. Who writ again, how amazed and almoſt ſtupified he was to hear this. But that it was well, that the Biſhops ſaw his Letter to *Hoper*, which would vindicate him from ſuch Imputations. And indeed both his and *Bucer*'s Letter, concerning this point, did or might ſeaſonably ſtop this Clamour.

CHAP. XVIII.

Biſhop Hoper *Viſits his Dioceſs.*

Hoper Viſits his Dioceſs.

THE Summer next after his Conſecration, he went down and made a ſtrict Viſitation of his Dioceſs, fortified with Letters from the Privy-Council; that ſo his Authority might be the greater, and do the more good among an ignorant, ſuperſtitious, ſtubborn Clergy and Laity. I have ſeen a Manuſcript in *Folio*, giving an Account of the whole Viſitation, of the Method thereof, and of the Condition he found the Clergy of the Dioceſs in, as to their Learning and Abilities. Firſt, He ſent a general Monitory Letter to his Clergy, ſignifying his Intention of coming among them; gravely adviſing them of their Office, and what was required of them who were entred into this Holy Vocation. This Letter may be found in the *Appendix*. When he viſited them, he gave them Articles concerning Chriſtian Religion, to the number of Fifty; which bore this Title, *Articles concerning Chriſten Religion, given by the Reverend Father in Chriſt*, John Hoper *Biſhop of* Glouceſter, *unto all and ſingular*

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gular Deans, Parſons, Prebendaries, Vicars, Curats, and other Eccleſiaſtical Miniſters within the Dioceſs of Gloceſter, *to be had and retained of them, for the Unity and Agreement, as well as the Doctrine of God's Word, as alſo for the Conformation of the Ceremonies agreeing with God's Word.* Let me give the Reader but a taſte of them. *An.* 1550.

His Articles of Religion.

" I. That none do teach any manner of thing to be neceſſary for " the Salvation of Man, other than what is contained in the Books " of God's Holy Word.

" II. That they faithfully teach and inſtruct the People commit- " ted unto their Charge, that there is but one God, Everlaſting, In- " corporate, Almighty, Wiſe and Good, the Maker of Heaven and " Earth, the Father of our Lord Jeſus Chriſt; by whom alſo he will " be called upon by us. And though one God in Eſſence and Unity " in the Godhead, yet in the ſame Unity three diſtinct Perſons.

" III. That they teach all the Doctrines contained in the three " Creeds.

" IV. That they teach, that the Church of God is the Congre- " gation of the Faithful, wherein the Word of God is truly preached, " and the Sacraments juſtly miniſtred, according to the Inſtitution " of Chriſt. And that the Church of God is not by God's Word " taken for the Multitude or Company of Men, as of Biſhops, Prieſts, " and ſuch other; but that it is the company of all Men hearing " God's Word, and obeying to the ſame; leſt that any Man ſhould " be ſeduced, believing himſelf to be bound unto an ordinary Suc- " ceſſion of Biſhops and Prieſts, but only unto the Word of God, and " the right uſe of his Sacraments.

" V. That tho the true Church cannot err from the Faith; yet " nevertheleſs, foraſmuch as no Man is free from Sin, and Lies, there " is, nor can be any Church known, be it never ſo perfect or holy, " but it may err. Theſe are the five firſt.

His Injunctions and Interrogatories.

Then he gave them Injunctions to the number of one and thirty; Seven and twenty Interrogatories and Demands of the People and Pariſhioners, and of their Converſation, to be required and known by the Parſons, Vicars and Curats. Sixty one Interrogatories and Examinations of the Miniſters, and of their Converſation, to be required and known by the Pariſhioners. There were alſo Articles, whereupon all Miniſters were examined concerning the Ten Commandments, the Articles of Faith, and the Petitions of the Lord's Prayer, *viz.* to each Miniſter were theſe Queſtions put;

1. Concerning the Commandments,
   1. *How many Commandments.*
   2. *Where they are written.*
   3. *Whether they can recite them by Heart.*

2. Concerning the Chriſtian Faith,
   1. *What are the Articles of the Chriſtian Faith.*
   2. *Whether they can recite them by Heart.*
   3. *That they corroborate them by Authority of Script.*

3. Concerning the Lord's Prayer,
   1. *Whether they can ſay the Petitions by Heart.*
   2. *How they know it to be the Lord's Prayer.*
   3. *Where it is written.*

An. 1550. Which Demands, how eaſy ſoever they were, many Curats and Prieſts (ſuch was the Ignorance of thoſe Days) could ſay but little to. Some could ſay the *Pater Noſter* in Latin, but not in Engliſh. Few could ſay the Ten Commandments. Few could prove the Articles of Faith by Scripture. That was out of their way.

The Memory of ſuch as have been greatly uſeful in the Church or State, ought religiouſly to be preſerved. Of this Number was this Biſhop, who as he was naturally an active Man, put forth all his Strength and Vigour of Body and Mind, to ſet forward a good Reformation in Religion, and afterwards as couragiouſly ſhed his Blood for it.

Holds *Worceſter* in *Commendam.* Therefore I cannot part with this good Prelat till I have gathered up and repoſited here ſome farther Memorials of him. The Dioceſs of *Worceſter* becoming void by the Deprivation of *Hethe* in *Octob.* 1551. and requiring an induſtrious Man to be ſet over that See, it was given to *Hoper* to hold in *Commendam.* In the Year 1552, in *July*, he viſited that Dioceſs, which he found much out of Order. But before he had finiſhed, he was fain to go back to *Gloceſter*, hearing of the ungodly Behaviour of the Miniſters there. He left them the laſt Year ſeemingly very compliant to be reformed, and took their Subſcription to his Articles of Religion. But in his abſence, when his Back was turned, they became as bad altogether as they were before. Yet he conceived good hopes of the Lay-people, if they had but good Juſtices and faithful Miniſters placed among them, as he wrote to Secretary *Cecyl.* To whom he ſignified his Deſire, that the Articles of Religion, which the King had mentioned to him when laſt at *London*, were ſet forth. Them he intended to make the Clergy, not only ſubſcribe, (which being privately done, he ſaw they regarded not) but to read and confeſs them openly before their Pariſhioners. At his Viſitation he conſtituted certain of his Clergy *Superintendants*, who in his abſence were to have a conſtant Eye over the Inferior Clergy.

And viſits that Church and See. After this Viſit to *Gloceſter*, he returned back again to *Worceſter* in *October*, and then proceeded in his Viſitation there. Here *Johnſon* and *Jolliff*, two Canons of this Church, diſallowing ſome Doctrines, recommended to them by the Biſhop, (in his Articles aboveſaid) held a Diſpute thereupon with him, and Mr. *Harley*, (who was afterward Biſhop of *Hereford.*) And one of theſe, behaved himſelf moſt inſolently and diſreſpectfully to both. The Biſhop ſent up by *Harley*, a large Relation of his Viſitation in writing, and the Matter theſe Canons miſliked, and recommended *Harley* to the Secretary to give Account of the Diſputation. This cauſed him to break out into a Complaint for want of good Men in the Cathedrals. "Ah! Mr. "*Secretary*, that there were good Men in the Cathedral Churches! "God then ſhould have much more Honour than he hath, the King's "Majeſty more Obedience, and the poor People better Knowledg. "But the Realm wanteth Light in ſuch Churches, whereas of right "it ought moſt to be. In *Worceſter* Church he now put in execution the King's Injunctions for the removal of Superſtition. For which there aroſe a great Clamour againſt him, as though he had ſpoiled

ſpoiled the Church, and yet he did no more than the expreſs Words of the Injunctions commanded to be done. *An.* 1550.

After his Viſitation was over, he accounted not his Work done; but ſoon went over both his Dioceſſes again, to take account of his Clergy, how they profited ſince his laſt examining them; and to overſee even his Superintendents themſelves, to commend their Well-doings, and to ſee what was ill done. So great was his Pains and Zeal; which made him moſt truly and experimentally write as he did to the Secretary: "There is none that eat their Bread in the "ſweat of their Face, but ſuch as ſerve in Publick Vocation. Yours "is wonderful, but mine paſſeth. Now I perceive that private La-"bours be but Plays, nor private Troubles but Eaſe and Quietneſs. Theſe Matters I extract from two Original Letters of this Biſhop to Secretary *Cecyl*; which I have thought well worth of preſerving in the *Appendix*; and there they may be met with. Goes over both his Dioceſſes again. N°. XLVIII.

Whereas it was mentioned before, how the Biſhop had ſent up a Writing of the Matters in Controverſy, between the two Canons and himſelf, we may ſee what Care the Council took hereof, and what Countenance they gave the Biſhop, by an Order they made *Novemb.* 6. 1552. Which was, that a Letter ſhould be wrote to Mr. *Cheke* and Mr. *Harley*, to conſider certain Books ſent unto them touching Matters of Religion in Controverſy, between the Biſhop of *VVorceſter*, and two of the Canons of *VVorceſter*, and to certify their Opinion hither, that further Order may be therein taken. The Council's Order concerning the two Canons. MS. Council-Book.

Jan. 29. 1551. Upon ſuit made by the Dutcheſs of *Somerſet* to Sir *Philip Hobby*, and Mr. *Darcy* Lieutenant of the *Tower*, to be a Mean unto the King's Majeſty, and my Lords, that the Biſhop of *Gloceſter*, (who had been Chaplain unto the Duke) might be ſuffered to have acceſs unto her for the ſettling of her Conſcience; Order was by their Lordſhips taken for the ſame, and a Letter written to the Lieutenant of the *Tower* in that behalf, as followeth; "To the Lieutenant of "the *Tower*, to permit the Biſhop of *Gloceſter*, from time to time, "to ſpeak with the Dutcheſs of *Somerſet*, in the preſence of Sir *Phi-"lip Hobby*, and of the ſaid Lieutenant: And in caſe the ſaid Lady "of *Somerſet* deſire to ſpeak with the ſaid Biſhop apart, that in that "caſe they licenſe her ſo to do. Licence for the Bp of *Gloceſter* to attend upon the Dutcheſs of *Somerſet* in the *Tower*.

"*May* 29, 1552. A Warrant to make a Book to the Elect Biſhop of "*VVorceſter* and *Gloceſter*, of diſcharge of the firſt Fruits and Tenths "to be paid for the ſame, in conſideration, that he hath departed with "certain Lands to the King's Majeſty. Which probably he ſeeing "would, whether he would or no, be pulled away from him, to be "conferred upon ſome of the Mighty of the Court, made the beſt of "a bad Market, and got himſelf freed from that Charge payable to "the King. Other Matters relating to this Biſhop.

"*April* 12, 1553. A Letter was wrote to the Chancellor of the "Augmentations, to cauſe a Book to be made from the Biſhop of *Wor-"ceſter* and *Gloceſter*, of a Surrender to the King's Majeſty of his Juriſ-"diction in the Foreſt of *Dean*, with a certain Deanery, which of "right belongeth to the Biſhoprick of *Hereford*. And thereupon to "make another Book of the Grant thereof from his Highneſs to "Mr. *Harley* Elect Biſhop of *Hereford*.

An. 1550. " *April* 16, 1553. A Letter to the Chancellor of the Agumentations, to cauſe a Book to be deviſed in form of Law, Licenſing the " Bp of *Worceſter* and *Gloceſter*, to give to three poor Vicarages in his " Dioceſs, the Parſonages whereof are impropriated to his Biſhoprick, " ſuch Augmentation of Living towards their better Maintenance, " as he ſhall think convenient, out of the Lands of the ſaid See.

" *April* 25, 1553. A Warrant to the Receiver of the Wards, to deliver to the Biſhop of *Worceſter*, by way of Reward, twenty Pounds " for his Attendance here ever ſince the Parliament by his Majeſty's " Commandment. Theſe are Tranſcriptions out of a Council-Book.

CHAP. XIX.

Troubles of Biſhop Gardiner.

IN this Year 1550, the Council and our Arch-biſhop had much trouble, with ſome other Biſhops alſo, of a quite different Judgment from the above-ſpoken of; I mean *Gardiner* Biſhop of *Wincheſter*, *Nicolas* Biſhop of *Worceſter*, and *Day* Biſhop of *Chicheſter*. Of whom what I ſhall here briefly ſet down, are for the moſt part Extractions out of an old Council-Book, and K. *Edward*'s Journal.

Divers great Lords repair to *Gardiner*.

At *Greenwich*, June 8. was this Order of Council concerning Biſhop *Gardiner*, " Conſidering the long Impriſonment that the Biſhop of " *Wincheſter* hath ſuſtained, it was now thought time he ſhould be " ſpoken withal; and agreed, that if he repented his former Obſtinacy, and would henceforth apply himſelf to advance the King's " Majeſty's Proceedings, His Highneſs in this Caſe would be his " good Lord, and remit all his Errors paſſed. Otherwiſe his Majeſty was reſolved to proceed againſt him as his Obſtinacy and " Contempt required. For the Declaration whereof, the Duke of " *Somerſet*, the Lord Treaſurer, the Lord Privy-Seal, the Lord great " Chamberlain, and Mr. Secretary *Petre*, were appointed the next " Day [i. e. *June* 9.] to repair unto him. Signed by *E. Somerſet.* " *T. Cant. W. Wilts. J. Bedford. E. Clynton. T. Ely. A. Wyngfeld.* " *W. Herbert. W. Petre. Edw. North.* Accordingly, *June* 9. The Duke of *Somerſet*, the Marqueſs of *Northampton*, the Lord Treaſurer, the Earl of *Bedford*, and Secretary *Petre*, went to the Biſhop of *Wincheſter*, to know what he would ſtick to; Whether to conform to, and promote the King's Laws, or no? He anſwered, " That he " would obey and ſet forth all things ſet forth by the King and Parliament. And if he were troubled in Conſcience, he would reveal " it to the Council, and not reaſon openly againſt it. And then he deſired to ſee the King's Book of Proceedings. At *Greenwich*, *June* 10. Report was made by the Duke of *Somerſet* and the reſt, ſent to the Biſhop of *Wincheſter*, that he deſired to ſee the ſaid Book. The next day were the Books ſent to him, and delivered to him by the Lieutenant of the *Tower*, as the Council appointed, to ſee if he would ſet his Hand to them, and promiſe to ſet them forth to the People. At *Greenwich*, *June* 13. the Lieutenant of the *Tower*, declared unto the Council, that the Biſhop, having peruſed the Books of

of the Proceedings, ſaid unto him, He could make no direct anſwer, unleſs he were at Liberty, and ſo being, he would ſay his Conſcience. *An.* 1550. On the 14*th* Day, the Duke of *Somerſet*, and five more of the Council again repaired to the Biſhop, to whom he made this Anſwer; "I have deliberately ſeen the Book of Common-Prayer. Altho "I would not have made it ſo my ſelf, yet I find ſuch things in it, "as ſatisfy my Conſcience. And therefore I will both execute it my "ſelf, and alſo ſee others my Pariſhioners to do it. And this the Councellors teſtified under their Hands, as his Saying.

July the 9*th*. There were certain Articles drawn up, ſigned by King and Council, for the Biſhop to ſubſcribe; which contained the Confeſſion of his Fault, the Supremacy of the King and his Succeſſors; the eſtabliſhing of Holy Days, or diſpenſing with them to be in the King; the Service-Book to be Godly and Chriſtian; the acknowledgment of the King to be Supream Head, and to ſubmit to him and his Laws under Age; the aboliſhing the Six Articles; and the King's Power of correcting and reforming the Church. Theſe Articles, together with a Letter from the King, the Earl of *Warwick* Lord great Maſter, the Lord *S. John* Lord Treaſurer, Sir *William Herbert* Maſter of the Horſe, and Secretary *Petre*, carried to the Biſhop, requiring him to ſign them. Which he did, only making exception to the firſt. The Council's proceedings with him.

July 10. The ſaid Lords made report unto the Council, that they had delivered the King's Letter unto the Biſhop, together with the Articles. Unto all which Articles he ſubſcribed thus with his own Hand, *Stev. Winton*, ſaving the firſt. Againſt which he wrote in the Margin theſe words, *I cannot in my Conſcience confeſs the Preface, knowing my ſelf to be of that ſort I am indeed, and ever have been.* To which Articles, thus ſubſcribed by the Biſhop, theſe of the Council wrote their Names, *E. Somerſ. W. Wilts, J. Warwick, J. Bedford, W. Northampton, E. Clynton, G. Cobham, William Paget, W. Herbert, W. Petre, Edw. North.*

July 11. at *Weſtminſter*, This was brought to the Council. And his boggling in this manner at the Confeſſion diſpleaſed the King, that being the principal Point. But to the intent he ſhould have no juſt cauſe to ſay he was not mercifully handled, it was agreed, that Sir *VVilliam Herbert* and the Secretary ſhould go the next day to him to tell him, that the King marvelled he refuſed to put his Hand to the Confeſſion. And that if the words thereof ſeemed too ſore, then to refer it to himſelf, in what ſort, and with what words he ſhould deviſe to ſubmit himſelf; That upon the acknowledgment of his Fault, the King might extend his Mercy towards him, as was determined.

July 13. Sir *VVilliam Herbert* and the Secretary reported, that the Biſhop ſtood preciſely in his own Juſtification. *He ſaid*, "That "he could not ſubſcribe to the Confeſſion, becauſe he was Innocent, "and alſo becauſe the Confeſſion was but the preface to the Articles. Upon this it was agreed by the Council, that a new Book of Articles, and a new Submiſſion ſhould be deviſed for the Biſhop to ſubſcribe. And the Biſhop of *London*, Secretary *Petre*, Mr. *Cecyl*, and *Goodrick*, a Common Lawyer, were commanded to make theſe Articles pro-pounded to him to ſub-ſcribe.

Articles

An. 1550. Articles according to Law. And then for the more authentick proceeding with the Biſhop, the two former Perſons were again to reſort to him with the new Draught, and to take with them a Divine, which was the Biſhop of *London*, and a Lawyer which was *Goodrick*. Theſe Articles were 22 in Number, and to this Tenor, "That King *Henry* VIII. had juſtly ſuppreſt Monaſteries; That "perſons may Marry, who are not prohibited to contract Matri-"mony by the Levitical Law, without the Biſhop of *Rome*'s Di-"ſpenſation. That vowing or going Pilgrimages were juſtly "aboliſhed; the Conterfeyting S. *Nicholas*, St. *Clement*, &c. was "mere Mockery. That it is convenient that the Scriptures ſhould "be in Engliſh. That the Late King, and the preſent, did upon juſt "ground, take into their Hands Chauntries, which were for main-"tenance of private Maſſes. That private Maſſes were juſtly taken "away by the Statutes of the Realm, and the Communion placed "inſtead thereof, is very Godly. That it is convenient, that the "Sacrament ſhould be received in both Kinds. That the Maſs, "where the Prieſt doth only receive, and others look on, is but the "Invention of Man. That it was upon good and Godly Conſide-"ration ordered in the Book, that the Sacrament ſhould not be "lifted up, and ſhewed to the People to be adored. That it is "politickly and godly done, that Images in Churches, and Maſs-"Books were enacted to be aboliſhed. That Biſhops, Prieſts and "Deacons have no Commandment in the Law of God to vow Cha-"ſtity, or abſtain from Marriage. And that all Canons and Con-"ſtitutions which do prohibit Marriage to the Clergy, be juſtly "taken away by Parliament. That the Homilies and the Forms "ſet forth of making Arch-biſhops, Biſhops, Prieſts and Deacons, "are Godly and wholſome, and ought to be received. That the "Orders of Subdeacon, *Benet* and *Colet*, &c. be not neceſſary, and "juſtly left out in the Book of Orders. That the Holy Scriptures "contain ſufficiently all Doctrines neceſſary to Salvation. That "upon good and godly Conſideration it was injoined that *Eraſmus*'s "Paraphraſes ſhould be ſet up in Churches. And that it was the "King's Pleaſure, that the Biſhop ſhould affirm theſe Articles by "Subſcription of his Hand, and declare himſelf willing to publiſh "and preach the ſame. Theſe Articles were brought to the Biſhop by the Maſter of the Horſe, and Secretary *Petre*, with the Biſhop of *London* and *Goodrick*. To whom the Biſhop anſwered, "That he "would not conſent to the Article of Submiſſion; Praying to be "brought to his Trial, and deſired nothing but Juſtice. And for "the reſt of the Articles, when he was at Liberty, then it ſhould "appear what he would do in them, it not being reaſonable he "ſhould ſubſcribe them in Priſon.

This being reported to the Council, *July* 15, it was agreed, that he ſhould be ſent for before the whole Council, and examined, Whether he would ſtand at this Point? Which if he did, then to denounce the Sequeſtration of his Benefice for three Months, with intimation, if he reformed not in that ſpace, to deprive him. This Order was Signed by *Somerſet*, *Wilts*, *Bedford*, *Clynton*, *Paget*, *Wyngfield*, *Herbert*.

July

July 19. The Biſhop of *VVynton* was brought before the Council; and there the Articles before mentioned were read unto him diſtinctly. Whereunto he refuſed either to ſubſcribe or conſent: Anſwering in theſe words, "That in all things his Majeſty would "command him, he was willing and moſt ready to obey; but foraſ- "much as there were divers things required of him, which his "Conſcience would not bear, therefore he prayed them to have him "excuſed. And thereupon Secretary *Petre*, by the Council's Order proceeded to read the Sequeſtration. Thus fairly and calmly was this Biſhop dealt with by the King and his Council, from *June* 8. to *July* 19. And notwithſtanding this Sentence, the Council favorably ordered, that the Biſhop's Houſe and Servants ſhould be maintained in their preſent State, until the expiration of the three Months; and that the Matter in the mean time ſhould be kept ſecret. *An.* 1550. *Wincheſter* Sequeſtred for three Months.

The three Months expired *Octob.* 19. but with ſuch Clemency was he uſed, that it was *November* 23, before his Buſineſs was renewed. And then, conſidering the time of his Intimation was long ſithence expired, it was agreed, that the Biſhop of *Ely*, Mr. Secretary *Petre*, Dr. *May* and Dr. *Glynne*, all Learned in the Civil Law, ſhould ſubſtantially confer upon the Matter: and upon *Tueſday* next, the 26*th* day of this preſent, to certify unto the Council, what was to be done duly by order of the Law in this Caſe. And now the Arch-biſhop of *Canterbury* began to be concerned in this troubleſome Buſineſs. A Commiſſion, dated *Decemb.* 12, was iſſued out from the King, to the ſaid Arch-biſhop, and to the Biſhops of *London*, *Ely*, *Lincoln*, to Sir *VVilliam Petre*, Sir *James Hales*, and ſome other Lawyers, to call the ſaid Biſhop of *VVincheſter* before them, and, continuing in his Contempt, to proceed to deprive him. The Sequeſtration expires. Council-Book.

December 14. The Lieutenant of the *Tower* was ordered to bring the Biſhop on *Monday* next to *Lambeth* before my Lord of *Canterbury*, and other Commiſſioners, upon his Cauſe: and likewiſe upon their Appointment to bring him thither from day to day, at times by them prefixed.

December 15, was the day of *VVincheſter*'s firſt Appearance. The Buſineſs done this Seſſion, was the opening and reading the Commiſſion, and after that, divers Articles againſt the Biſhop. Who then made a Speech. Wherein firſt, He proteſted againſt theſe his Judges, and excepted againſt their Commiſſion; and required this his Proteſtation to be entred into the Acts of the Court. Then deſiring a Copy of the Commiſſion, it was granted him, together with that of the Articles too, to make his Anſwers to. Next, the Archbiſhop gave him his Oath to make true Anſwer. Which he took ſtill with his Proteſtation. Then the Biſhop deſiring Counſel, the Arch-biſhop and the reſt not only granted his Requeſt, but allowed him whomſoever he ſhould name. Which was the next Day allowed alſo by an Order of Council. Certain honourable Perſons were depoſed, and ſworn for Witneſſes, as Sir *Anthony Wingfield* Controller of the Houſhold, Sir *William Cecyl* Secretary, Sir *Rafe Sadleir*, Sir *Edward North*, Dr. *Cox* Almoner, and others. The Biſhop alſo proteſted againſt them, and the Swearing of them. The Commiſſioners ſit to examine him.

At

An. 1550. At this firſt Seſſions he had alſo ſaid, in the hearing of a great Multitude preſent, concerning the Duke of *Somerſet* and ſome other Privy-Counſellors, ſent to him in the *Tower*, "That they had made "an end with him before, for all the matters for which he was "committed. In ſo much that he verily thought he ſhould never "have heard any more of it.

A Letter of ſome Noblemen, whom he had belied.

This, coming ſoon to the Ears of theſe Nobles, highly offended them, as reporting falſely of them. So that to juſtify themſelves in as publick a manner, the next Seſſions they ſent their Letter, dated *December* 17, ſigned by the Duke of *Somerſet*, the Earls of *Wiltſhire* and *Bedford*, and Sir *Edward North*: wherein they denied any ſuch Matter; ſaying, "That the Biſhop defended his Cauſe "with Untruths, and that upon their Fidelities and Honours, his "Tale was falſe and untrue; For that their coming to him in the "*Tower* was to do their endeavour to reclaim him. And they "prayed the Commiſſioners, that for their Vindication, they would "cauſe this their Letter to be publickly read. Which was accordingly done; though the Biſhop, thinking how this would reflect upon him, under his former Proteſtation, laboured hard that he might firſt be heard, and that he had ſomething to propoſe, why it ſhould not be read. Which notwithſtanding they would not grant.

January 19. The Council ſitting at *Greenwich*, the Biſhop's Servants came and deſired, that certain of them might be ſworn upon certain Articles for Witneſs on his behalf. And if they might not be ſworn, that upon their Honours, as they would anſwer before God, they would witneſs truly according to their Conſcience, and as effectually as if they were ſworn upon a Book. And they were allowed.

Gardiner offers his Book againſt *Cranmer* to the Commiſſioners.

The Biſhop to make his Cauſe the more plauſible, as though he were the publick Defender of the *Roman* Catholick-Church in *England* at this time, laboured to make it believed, that he fell into all this Trouble for the Defence of the Real Preſence in the Sacrament, and for maintaining the Catholick Doctrine in a Sermon before the King; and that he made his Book to vindicate himſelf therein. And therefore in one of his Appearances before the Commiſſioners, openly in the Court delivered them his Book againſt Arch-biſhop *Cranmer*, printed in *France*: and to make it ſuit the better, he had altered ſome lines in the beginning of his Book, ſo as to make it to relate to his preſent Caſe. But in truth *Gardiner* had wrote, and finiſhed his Book before. This *Cranmer* unvailed in his Anſwer to this Book of *Gardiner*'s: Saying there, "That he made his Book, "before he was called before the Commiſſioners, as he could "prove by a Book under his own Hand-writing; and that he was "called before the Commiſſioners by his own Suit and Procure-"ment, and as it were inforcing the Matter. But indeed the true "Cauſe was, That he was called to Juſtice for his manifeſt Con-"tempt and continual Diſobedience from time to time, or rather "Rebellion againſt the King's Majeſty; and was deprived of his "State for the ſame.

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In

In ſhort, after a greal deal of Pains and Patience, the Biſhop was by the Arch-biſhop and the reſt of the Commiſſioners deprived, after no leſs then two and twenty Seſſions, held at divers places, that is, from the 15*th* of *December* to the 14*th* of *February*: though *Stow* falſely nameth but ſeven. The Biſhop when he ſaw the Sentence Definitive ready to be pronounced, made an Appeal from them to the King. For his doing which he produced theſe Reaſons. For that theſe his pretended Judges were not indifferent, but prejudiced againſt him. That my Lord of *Canterbury* had cauſed him to be ſent to Priſon, (whereas the Arch-biſhop was only preſent at the Council when he was by them ordered to the *Tower*). And ſo had *Hales*, *Goodrick* and *Goſnold* counſelled to ſend him thither. Alſo, that the Arch-biſhop and the Biſhops of *London* and *Lincoln*, did contrary to the Laws Eccleſiaſtical, and taught and ſet forth manifeſt condemned Errors againſt the Preſence in the Sacrament. And becauſe the Biſhop, as well in his Writings, as otherwiſe, did ſet forth the Catholick Faith of the very Preſence of Chriſt's Body and Blood: therefore they ſhewed themſelves unduly affected towards him. That Sir *William Petre* decreed the Fruits of his Biſhoprick to be ſequeſtred *de facto, ſed non de jure*, and now was Judg in his own Cauſe. But notwithſtanding this Appeal, the Arch-biſhop with the reſt of the Commiſſioners pronounced him Deprived, and his Biſhoprick void. After this was done, the Biſhop appealed again to the King, inſtantly, more inſtantly, moſt inſtantly, from their Sentence as Injuſt, and of no effect in Law; and asked of them Letters Dimiſſory to be granted to him, and a Copy of the Judgment. But the Judges declared they would firſt know the pleaſure of the King and his Council therein. And ſo this laſt Seſſion brake up.

An. 1550. He is deprived.

The day after, being the 15*th* of *February*, the Council ſitting at *VVeſtminſter*, upon debating the Biſhop of *VVinton*'s Caſe; "Foraſ- "much as it appeared, he had at all times, before the Judges of his "Cauſe, uſed himſelf unreverently to the King's Majeſty, and ſlan- "derfully towards his Council; and eſpecially Yeſterday, being the "Day of his Judgment given againſt him, he called his Judges *He-* "*reticks* and *Sacramentaries*, they being there the King's Commiſſio- "ners, and of his Highneſs's Council; it was therefore concluded, "by the whole Board, that he ſhould be removed from the Lodging "he hath now in the *Tower*, to a meaner Lodging, and none to wait "upon him but one, by the Lieutenant's Appointment, in ſuch ſort "as by the reſort of any Man to him, he have not the liberty to ſend "out to any Man, or to hear from any Man. And likewiſe that his "Books and Papers be taken from him, and ſeen; and that from "henceforth he have neither Pen, Ink, nor Paper, to write his dete- "ſtable Purpoſes, but be ſequeſtred from all Conferences, and from "all means that may ſerve him to practiſe any way.

The Council's order for his ſtrait Confinement.

Council-Book.

March 8. at *VVeſtminſter*. This day, by the King's Majeſty's own Appointment, Dr. *Poynet* Biſhop of *Rocheſter*, was choſen Biſhop of *VVincheſter*. And the Arch-biſhop of *Canterbury* had given him 266 *l.* 13 *s.* 4 *d.* (*i. e.* 400 Marks) for his Pains and Charges about the Biſhop of *VVincheſter*. And thus I have, from very Authentick

Poynet made Bp of *Winton*.

Authority, gathered together theſe Memorials of this turbulent haughty Man; who was now ſo ſeaſonably laid aſide in this King's Reign, till we hear of him loudly in the next; when he ſufficiently wracked his Revenge againſt our good Arch-biſhop and the true Religion. *An.* 1550.

CHAP. XX.

Biſhop Hethe *and Biſhop* Day, *their Deprivations.*

Other Popiſh Bps dealt with.

WHile the aforeſaid Bp lay under Sequeſtrationin the *Tower*, two other Bps that were wayward to the King's Proceedings in the Reformation of the Church, (*viz.* of *Worceſter* and *Chicheſter*) came under the Hands of the Privy-Council, reſolving to make them comply, or deprive them. That others more willing and better affected to Reformation, might ſucceed and do ſervice in the Church; and that the Arch-biſhop might go forward with leſs Stop and Impediment in the good Work he had dedicated himſelf unto. Both of them were of the Arch-biſhop's raiſing, and ſeemed very compliant with the Arch-biſhop during K. *Henry*'s Reign. But now both hung off from him, ſeeming much offended with him for his relinquiſhing the Doctrine of the Corporeal Preſence, and for writing a Book againſt it. Whereof they made mention, with diſlike, in their Depoſitions in the Biſhop of *Wincheſter*'s Trial before the Commiſſioners.

Bp *Hethe*'s Troubles.

In the laſt Year, the Year 1549, Twelve Learned Divines, Biſhops and others, were appointed by the Council to prepare a new Book for the Ordination of Miniſters, purged of the Superſtitions of the old Ordinal. *Hethe* Biſhop of *Worceſter* was nominated for one of theſe. But he not liking the thing, would not agree to what the others did, nor ſubſcribe the Book when made. For which, in *March*, he was committed to the *Fleet*; where he lay under eaſy Confinement all the next Year, the Year 1550; during which time I find him once produced as a Witneſs on Biſhop *Gardiner*'s behalf.

Sent for before the Council. Council-Book.

But in the Year 1551, the Court being at *Chelſey*, and the Council ſitting *September* 22. by virtue of the King's expreſs Commandment, *Nicolas* Biſhop of *Worceſter* was ſent for, and came before the Lords and others. To whom was repeated the Cauſe of his Impriſonment to be, For that he refuſed to ſubſcribe the Book deviſed for the Form of making Arch-biſhops, Biſhops, Prieſts and Deacons, being authorized by Parliament. At the time of which refuſal, being not only gently and reaſonably required to ſubſcribe it, but alſo being manifeſtly taught by divers other Learned Men, that all Things contained in the Book were Good and True, and that the Book was expedient and allowable, the ſaid Biſhop declared himſelf to be a very obſtinate Man. And for this his doing, it was now ſhewed unto him, that he deſerved longer Impriſonment. Nevertheleſs the King's Majeſty's Clemency was ſuch, that now if he had, or would reconcile himſelf to obey his Majeſty in this former Commandment, he ſhould recover the King's Majeſty's Favour. For which

which Cauſe it was told him, That he was then preſently ſent for, and willed now to ſubſcribe the ſame. Whereunto he anſwered, "That "he took the Cauſe of his Impriſonment to be as was alleged, and "that alſo he was very gently uſed, rather like a Son than a Subject. "Nevertheleſs (he ſaid) he remained ſtill in the ſame mind, not "willing to ſubſcribe it, although he would not diſobey it. And although he was reaſoned withal by every of the ſaid Council in diſproving his manner of anſwer, that he would not ſubſcribe it, being every thing in the ſaid Book, True and Good; and being deviſed by eleven other Learned Men, to which he was joined as the twelfth, and received of all the whole Eſtate of the Realm; agreeing alſo that he would obey it, not ſubſcribe it, which contained a Contradiction in Reaſon: Yet he ſtill, as a Man not removeable from his own Conceit, refuſed to ſubſcribe it. Whereupon to prove all manner of Ways for the winning of him to his Duty, he was offered to have Conference with Learned Men, and to have time to conſider the Matter better. Whereunto he ſaid, "That he could not have better "Conference than he had heretofore: and well might he have time, "but of other Mind he thought never to be: Adding, that there "were many other things whereunto he would never conſent, if he "were demanded, as to take down the Altars and ſet up Tables. And in this ſort ſeeing him obſtinately ſettled in Mind not to be conformable, he was in the King's Majeſty's Name expreſly commanded and charged to ſubſcribe the ſame Book before Thurſday next following, being the 24*th* hereof, upon pain of Deprivation of his Biſhoprick, to all and ſingular Effects which might follow thereof. And hearing the Commandment, he reſolutely anſwered, "He could "not find in his Conſcience to do it, and ſhould be well content to "abide ſuch End, either by Deprivation or otherwiſe, as pleaſed the "King's Majeſty. And ſo as a Man incorrigible, he was returned to the *Fleet*. This Order was ſubſcribed by theſe of the Privy-Council, *W. Wilts. J. Warwyck. W. Herbert. W. Cecyl. Jo. Maſon.* *An.* 1550.

That which gave the Council the firſt Occaſion againſt *Day* Biſhop of *Chicheſter*, was partly his refuſal of complying with the Order of changing the Altars in his Dioceſs into Tables; and partly going down into his Dioceſs, and there preaching againſt it, and other Matters of that nature then in agitation, to the raiſing of dangerous Tumults and Diſcontents among the People. This came to the Council's Ears; and *Octob.* 7. this Year, Dr. *Cox*, the King's Almoner, was ordered to repair into *Suſſex*, to appeaſe the People by his good Doctrine, which were now troubled through the ſeditious preaching of the Biſhop of *Chicheſter* and others. Bp of *Chicheſter* his Troubles. Council-Book.

Novemb. 8. The ſaid Biſhop appeared before the Council to anſwer ſuch things as ſhould be objected againſt him for preaching. And becauſe he denied the words of his Accuſation, therefore he was commanded within two days to bring in writing what he preached.

Novemb. 30. This day the Duke of *Somerſet* declared to the Council, That the Biſhop of *Chicheſter* came within two days paſt, and ſhewed to him, that he received Letters from the King's Majeſty, ſigned with his Majeſty's Hand, and ſubſcribed with the Hands of divers Lords of the Council. The Tenor of which Letter here enſueth; Bp *Day* will not pull down Altars.

sueth; *Right Reverend Father in God*, &c. [It is the same Letter as is printed in *Fox*'s *Acts*, about pulling down Altars]; According to this Letter the said Bishop said, He could not conform his Conscience to do that he was by the said Letter commanded; and therefore prayed the said Duke he might be excused. Whereunto the said Duke, for Answer, used divers Reasons moving the said Bishop to do his Duty, and in such things to make no Conscience, where no need is. Nevertheless the said Bishop would not be removed from his former Opinion. Therefore the said Duke said, He would make report to the rest of the Council. And so in the end he prayed the Lords of the Council this Day, that the Bishop might be sent for, and shew his Mind touching this Case. Which was agreed, and Commandment given for the Bishop to be at the Council the next Day.

An. 1550.

Appears before the Council.

Decemb. 1. The Bishop came before the Council; and being asked what he said to the Letters sent to him from the King's Majesty? He answered, "That he could not conform his Conscience to take "down the Altars in the Churches, and in lieu of them to set up "Tables, as the Letter appointed. For that he seemed for his "Opinion to have the Scripture, and Consent of the Doctors and "Fathers of the Church; and contrariwise did not perceive any "strength in the six Reasons, which were set forth by the Bishop "of *London* to perswade the taking down Altars and erection of "Tables. And then being demanded what Scripture he had? he alledged a saying in *Esay*. Which place, being considered by the Arch-bishop of *Canterbury*, the Bishop of *London*, and other Lords of the Council, was found of no purpose to maintain his Opinion.

Es. xix. 19.

The ABp and Bp of *Ely* reason with him.

And thereupon by the said Arch-bishop and Bishop of *Ely* divers good Reasons were given to prove, that it was convenient to take down the Altars, as things abused; and in lieu of them to set up Tables, as things most meet for the Supper of the Lord, and most agreeable to the first Constitution. And besides that, his other Reasons were then fully answered.

The Council give him time to confer.

Wherefore the Council commanded him expresly, in the King's Name, to proceed to the execution of his Majesty's Commandment in the said Letter expressed. Whereunto he made request, "That "he might not be commanded to offend his Conscience: saying, If "his Conscience might be instructed to the contrary, he would not "thus molest the Council with his refusal. Which his Saying considered by the Council, moved them to shew thus much Favor unto him; that they willed him to resort unto the Arch-bishop of *Canterbury*, the Bishops of *Ely* or *London*, and confer with them in the Matter, so as he might be instructed by them to accept the just Command of the King's Majesty with a safe Conscience. And for his second Answer, Day was given him until the 4*th* of this Month. At which day he was commanded to return again.

Before the Council again.

Decemb. 4. This day, the Bishop of *Chichester* came before the Council; and was demanded, Whether he had been with the Arch-bishop of *Canterbury* and the other Bishops, according to former Order given him; Who answered, "That he was one Afternoon at "*Lambeth*, to have waited on the Arch-bishop, but he was answe-

"red

" red, that he was at the Court. And upon a demand what time his " Grace would come home, one of the Chamberlains, *as he ſaith*, " anſwered, That he doubted it would be late e're his Grace come " home, becauſe he ſo uſed. Therefore he tarried not. And to " any other Biſhops he made no repair: *ſaying further*, He had not " been well in Health. For the which cauſe he took ſome Phyſick " yeſterday. The Arch-biſhop thereunto ſaid, that the ſame Afternoon that the Biſhop of *Chicheſter* had been there, he came home very early on purpoſe to have conferred with the ſaid Biſhop. For the which cauſe he had leave of the King's Majeſty to depart the ſame day home ſooner than for other Buſineſs he might conveniently. To the Matter, he was asked, what mind he was of, touching the executing the King's Command; and what he could ſay, why the ſame ſhould not be obeyed? Who anſwered as he did before, " That his Conſcience would not permit him to do the ſame; " for that the ſame was againſt the Scripture and the Doctors. And being asked of the firſt, he alledged a place in the laſt to the *Hebrews*, mentioning the word ALTAR. Which place, being conſidered, was manifeſtly by the Arch-biſhop of *Canterbury* and the Biſhop of *Ely*, declared to be meant of Chriſt: as by the very Context of the ſame moſt manifeſtly appeared to every Reader. Next to this he alledged the former place of *Eſay*, which alſo was moſt evident to be meant otherwiſe than he alledged, and ſo proved. As to the uſe of the Primitive Church, beſides the Texts of the New Teſtament, it was moſt clearly by *Origen contra Celſum*, proved, That in his time, Chriſten Men had no Altars, by direct negative Propoſitions. Beſides this, the abuſe of the Altars was ſhewed unto him, and Reaſons declared how neceſſary it was to reform the ſame. Touching the naming the Table an Altar, it was left indifferent to him, becauſe Antient Writers ſometimes call the Table an Altar. But yet, notwithſtanding that his own Reaſons were fully ſolved, and divers good and weighty Reaſons made, he perſevered in the pertinacy of his own ſingular Opinion. Whereupon the Council, reherſing to him the evil that ſhould come of this his Diſobedience, if he ſhould be ſuffered, commanded him, in the King's Majeſty's Name, upon his Allegiance expreſly to become an obedient Subject, and ſo to execute the King's Commandment. And for that it ſhould appear to him, that there was as much Favor meant as might be, not offending the King's Majeſty, in his Majeſty's behalf they would be ſo bold as to appoint him Sunday next to make his final Anſwer; And in the mean time he might adviſe himſelf, and weigh the Cauſe as it ought to be. And ſo the day was given him.

An. 1550.

Heb. xiii. 10.

Decemb. 7. The Biſhop of *Chicheſter* again appeared before the Council; and being asked touching the execution of his Majeſty's Commandment in the Letter, he anſwered plainly, " He could not " do it, ſaving his Conſcience: For the Altars ſeemed to him a " thing antiently eſtabliſhed by the agreement of the Holy Fathers, " and confirmed by Antient Doctors, with the Cuſtom alſo of a " number of Years, and as he thought, according to the Scriptures. " Wherefore he could not in Conſcience conſent to the aboliſhing " of

Before the Council the third Time.

An. 1550. " of them, and determined rather to loſe all that ever he had, than " to condemn his own Conſcience, with many other Circumſtan- " ces to that effect. Finally, the Matter being well debated, it was thought good yet to give him two Days reſpit further to be adviſed, in hope he might reconcile himſelf: which if he did not upon his next Anſwer, appointed to be upon Tueſday next, the Council agreed to proceed ordinarily againſt him, as againſt a contemptuous Perſon, by way of Sequeſtration.

And the fourth Time, when he was ſent to the *Fleet*.

December 9. This day the Biſhop of *Chicheſter* appeared before the Council: and being demanded whether he would obey the King's Commandment in pulling down the Altars, as is before reherſed? he anſwered, " That he thanked both the King's Highneſs, and his " Council, of their great Clemency uſed towards him: but he ſaid " he could not by any means perſwade himſelf to do that thing, " that was againſt his Conſcience. Wherefore he prayed them to " do with him what they thought requiſite; for he would never " obey to do the thing, that his Conſcience would not bear. Whereupon for his Contempt he was, by the Order of the whole Council, committed to Ward in the *Fleet*, till further Order ſhould be taken for him.

Commiſſioners appointed for *Worceſter* and *Chicheſter*.

We hear no more of him and his Fellow, the Biſhop of *Worceſter*, till nine Months hence. And ſo we leave them both in the *Fleet*, till *September* 27, 1551. When we find Sir *Roger Cholmely*, Kt. Lord chief Baron of the *Exchequer*, Sir *Richard Read*, *Richard Goodrick*, *John Goſnold*, *John Oliver* and *Richard Ryel*, being Commiſſioners appointed by the King's Majeſty for the Proceedings in the Cauſes laid againſt theſe two Biſhops, were commanded by Letter from the Council, to call the ſaid Biſhops before them at *Whitehall*; and beginning with the Biſhop of *Worceſter*'s Cauſe, to proceed alſo with *Chicheſter*. So as the Judgment of the one might ſucceed the other, without any delay of time more then needed. And when the Acts of the Council proceeded in thoſe Cauſes ſhould be requiſite, the ſame, upon knowledg given thither, ſhould be ſent them. And in the mean time to uſe for their Inſtruction the Acts that were paſſed upon *Worceſter*'s Cauſe, and thoſe that Mr. *Read* had already concerning *Chicheſter*; with Admonition, ſeeing their Contempts ſo evident, not to give them any long delay, by granting any Learned Counſel, or otherwiſe by ſuch Pretexts.

They are deprived.

Septemb. 28. The Council ſent a Letter to the Lord-Chancellor, with the Commiſſion directed to the above-named Perſons, for the examination and determining of the Biſhops of *Worceſter* and *Chicheſter*'s Cauſes: Praying him to ſend the ſame to ſuch of the Council as are at or near *London*, whoſe Hands be not thereto, that they might ſign it; and then to ſeal it, and ſend it with a Letter from the ſaid Lords, incloſed within his, to the ſaid Commiſſioners. According to theſe Orders, within leſs than a Month, theſe two Biſhops were at laſt Deprived, after the expectation of their Compliances a long while.

And *October* 24, 1551. The Council ſent a Letter to the Chancellor of the Augmentations, to take immediate Order for ſeizure in the King's Majeſty's Hands of the Temporalties of their Biſhopricks, lately

lately given to his Highneſs by the Judgment paſt by the Commiſſioners, appointed for the hearing of thoſe Biſhops Cauſes. *An.* 1550.

Theſe Biſhops remained Priſoners in the *Fleet* after their Deprivation, till the next Summer. When, as it ſeems for their Healths ſake, they deſired to be removed to ſome place of better Air, and more Liberty. Whereupon *June* 15, 1552. Dr. *Day* was ſent to the Biſhop of *Ely*, Lord Chancellor, and Dr. *Hethe* to the Biſhop of *London*, by the appointment of his Majeſty. And they were directed to uſe them as to Chriſtian Charity ſhould be moſt ſeemly. At whoſe Hands the King doubted not but they ſhould receive ſuch Chriſtian Advice, as would tend to the Glory of God. *July* 17. Upon the motion of the Biſhop of *London*, the Lords of the Council were content, that he ſhould ſend Dr. *Hethe* unto the Biſhop's own Houſe at *London* [from *Fulham*] to recover his Health, and then to have him again. So far more kindly were theſe Popiſh Biſhops dealt withal in this Reign, than the Proteſtant Biſhops were in the next. *Hoper* Biſhop of *Gloceſter* ſucceeded in the See of *Worceſter*, and *Scory* Biſhop of *Rocheſter* in that of *Chicheſter*.

Placed the one with the Lord Chancellor, the other with the Bp of *London*.

I will here crave the Reader's leave to inſert two or three words concerning Biſhop *Day*; thereby to judg the better of him.

About the Year 1547. Saying of Maſſes was laid aſide in King's College in *Cambridg*, the Members of which College generally favoured the Goſpel. *Day*, the Provoſt thereof (which Place he held in *Commendam* with his Biſhoprick) hearing of this, wrote an angry Letter to the Vice-provoſt, and in him to the whole College, for divers things which they had done, relating to Reformation; and particularly for leaving off ſaying Maſſes. In which he ſaid, "They departed from the Inſtitution of the Houſe, and that they "did it raſhly, and beſides the Law: There being as yet no Law "for ſo doing. He charged them with the Breach of Statute; and "ſo would involve them in the Sin of Perjury. And whereas in "their publick Diſputations they gave Queſtions againſt Popiſh "Doctrines, he charged them with diſputing wickedly and turbulently, to the wounding of tender Conſciences, and the Infamy "of the Houſe. And finally, required, that things ſhould be put "in the ſame poſture they were before. To which the College, by Dr. *Haddon*'s elegant Pen, wrot an Anſwer: "That as to their "aboliſhing Maſſes, they ſaid, they were private Maſſes; and the "Statutes of the College did ſeem to enjoin only Maſſes, wherein "was a Communion of the Body and Blood of Chriſt. That that "was not Perjury, when by the common Conſent of the College "ſome minuter Matters of the Statutes were changed. That had "he himſelf been there, he would have done as they did, conſidering the Reports that came from the Court, brought by Witneſſes worthy of Credit. And that as for their Diſputations they "urged, that it was free for them to diſpute Matters controverted, "for better Inquiry into the Truth. And that it was done with "Lenity, without any perverſneſs of Speech.

Day writes to *King's College* for leaving off Maſſes.

Haddoni Ep. P. 169.

He had a younger Brother named *William* (who was above forty Years after Biſhop of *Winton*). This Man was a Scholar of the College, while his Brother was Provoſt and Biſhop. To whom he

His unnatural Carriage towards his Brother.

ſent

An. 1550. *Hatcher's* MS. Catal. of Provoſts, *&c.* of King's Coll.

ſent once a Requeſt, to ſupply him with a little Money to buy him ſome Books and other Neceſſaries he ſtood in need of at that time. His Brother anſwered him, knowing him to be well affected to the Goſpel, *That for his part he held it not fit to relieve thoſe that were not of the True Church, and therefore he would not in any wiſe relieve him.* Thus had his Religion deſtroyed in him the very Principles of Nature.

Preaches againſt Tranſubſtantiation.

This Biſhop had been a vehement Aſſerter of Tranſubſtantiation: yet in *April* 1550. he preached againſt it at *Weſtminſter*; which King *Edward* thought fit to take notice of in his Journal; and he complied, and went along with all the Steps of the Reformation till the declining of this Year 1550; when the Matter of taking down Altars was ſet on Foot. For then it ſeems either there was a Proſpect that the Reformation, carring on, would have a Stop, or it was ſecretly agreed, among the Popiſhly affected, now to fall off.

His Change charged on him.

In Queen *Mary*'s Days he was a mighty buſy Man, and one of the Commiſſioners for the examination and condemning to Death the Profeſſors of Religion. When in Conference with *Bradford*, that Holy Man had charged him for departing from the Reformed Church, as it was in King *Edward*'s Days; he told him, "That he was but a "young Man, (and yet in the firſt Year of that King he was five or "ſix and forty Years of Age;) and that coming from the Univerſity, "he went with the World. But it was always againſt his Con-"ſcience. He could it ſeems diſpenſe with his Conſcience upon Occaſion: and yet what a Man of Conſcience was he when Altars were to be pulled down? He ſat a Commiſſioner upon *Hoper*, together with *Wincheſter*, *London*, *Durham* and *Landaff*: and however gently he had been uſed in his Trouble, that was forgot, and he treated that Reverend Man moſt rudely, undecently falling upon him with foul Words, and with a ſcornful Countenance calling him *Hypocrite*.

CHAP. XXI.

Papiſts grow bold. Looſe Profeſſors reſtrained.

The Papiſts write Libels.

THUS indeed when the Papiſts found they could not prevail by outward Force, which they had tried to the utmoſt the laſt Year, they now uſed other Arts. One among the reſt was to libel the Government, and diſperſe ſcurrilous Rhimes and Ballads upon the Preachers. One of theſe was this Year faſtned upon the Pulpit of ſome eminent Church; probably of S. *Paul*'s. Which nevertheleſs ſoon had an Anſwer to it. And not long after a more witty Ballad was put abroad, glancing, as it ſeems, at the Arch-biſhop, upon occaſion of the Liberty of reading the Bible, and of the Engliſh Service, and the publiſhing the Homily-Book, and other good Books: Whipping the Government under the Perſon of one *John No-body*, becauſe that notwithſtanding all theſe religious Pretences, there was ſo much Sin, Lechery, Adultery, Bribery and want of Charity.

A taſt of this their Poetry, I have put into the *Appendix*: becauſe ſome probably may be ſo Curious as to peruſe the Fancy of that Age. *An.* 1550. N°. XLIX.

The Papiſts were at this Juncture very bold, whether it were that they had taken up a Conceit that the old Religion would be again reſtored upon the Diſgrace of the Duke of *Somerſet*, or upon ſome other Reaſons. To ſtay theſe Men, the Council as they had proceeded before againſt ſome Popiſh Biſhops, ſo they thought fit to uſe ſome Rigors towards others noted to be the forwardeſt Men. One of theſe was Dr. *Chedſey*, who was one of the Diſputants againſt P. *Martyr*, the King's Profeſſor. He took now upon him to preach openly at *Oxford* againſt the Steps of the Reformation that were made, and making. Wherefore, *March* 16, he was commited to the *Marſhalſea* for ſeditious Preaching. Where he lay till *November* the 11*th* 1551. And then he was ordered to be brought to the Biſhop of *Ely*'s, where he enjoyed his Table, and an eaſier Reſtraint. *March* 19. Serjeant *Morgan* was committed to the *Fleet* for hearing Maſs in the Lady *Mary*'s Chappel. March 22, Sir *Anthony Brown* was committed to the *Fleet* for the ſame Offence. And three days after, *viz.* *March* 25. Mr. *White* Warden of *Wincheſter*, appeared before the Council, and confeſſed, that he had divers Books and Letters from beyond Sea, and namely, from one *Martyn*, a Scholar there, who oppoſed the King's Majeſty's Proceedings utterly. And it being manifeſt that he had conſented to things of that ſort in ſuch wiſe, that greater Practices were thought to be in him that ways, he was committed to the *Tower*: where lying for ſome months, he ſhewed better Conformity in Matters of Religion. So that in *June* 14, 1551. The Council wrote a Letter to the Archbiſhop that he ſhould ſend to the Lieutenant of the *Tower* for Mr. *White* to be brought to him, and with him to remain, till ſuch time as he ſhould reclaim him. Which being done, he was to be ſent back again to the *Tower*, until the King's Majeſty's further Pleaſure upon his Lordſhip's Certificate of his Proceedings with him. This *White*, however he complied now, was in Queen *Mary*'s Reign made Biſhop ſucceſſively of *Lincoln* and *Wincheſter*, and preached that Queen's Funeral Sermon: and was deprived by the next Queen, for refuſing Conformity to the Religion then eſtabliſhed.

Several Papiſts now taken up.

Council-Book. *Chedſey.*

Morgan.

Brown.

White.

And while the Papiſts on one hand were ſo buſy in promoting their Ends, there were a looſer ſort of Profeſſors of Religion diſgraced the Reformation on the other. For ſome there were that took the liberty of meeting together in certain Places, and there to propound odd Queſtions, and vent dangerous Doctrines and Opinions. Of theſe alſo the Council having notice, they thought it very fit to diſcountenance and reſtrain them. *January* 27. A number of Perſons, a ſort of Anabaptiſts, about ſixty, met in a Houſe on a Sunday, in the Pariſh of *Bocking* in *Eſſex*; where aroſe among them a great Diſpute, "Whether it were neceſſary to ſtand or "kneel, bare-head, or covered, at Prayers: and they concluded the "Ceremony not to be material; but that the Heart before God was "required, and nothing elſe. Such other like warm Diſputes there were about Scripture. There were likewiſe ſuch Aſſemblies now

Other Profeſſors reſtrained.

An. 1550. in *Kent*. Theſe were looked upon as dangerous to Church and State. And two of the Company were therefore taken and Committed to the *Marſhalſea*; and Orders were ſent to apprehend the reſt, *viz.* to Sir *George Norton* Sheriff of *Eſſex*, to apprehend and ſend up to the Council thoſe Perſons that were aſſembled for Scripture Matters in *Bocking*: Nine of them were named, being Cowherds, Clothiers, and ſuch like mean People. The like Order was ſent to Sir *Edward Wotton* and to Sir *Thomas Wyat*, to apprehend others of them, ſeven whereof are named, living in *Kent*. *February* 3. Thoſe that were apprehended for the meeting at *Bocking*, appeared before the Council, and confeſſed the Cauſe of their Aſſembly to be, "For to talk of the Scriptures; that they had refuſed "the Communion for above two Years, and that, as was judged, "upon very ſuperſtitious and erroneous Purpoſes: with divers "other evil Opinions, worthy of great Puniſhment. Whereupon five of them were committed: and ſeven of them were bound in Recognizance to the King in forty pound each Man. The Condition, to appear when they ſhould be called upon, and to reſort to their Ordinaries for reſolution of their Opinions, in caſe they had any Doubt in Religion.

CHAP. XXII.

Foreigners allowed Churches. A Laſco.

The ABp's Care of the Souls of Strangers reſiding here.

WE ſhall now ſhew a remarkable Inſtance of the ABp's Epiſcopal Piety, in the care he took of the Souls of Foreigners, as well as of the Native *Engliſh*. For in King *Edward*'s Reign there were great numbers of Stangers in the Realm; *French*, *Dutch*, *Italians*, *Spaniards*, who abode here upon divers Occaſions: ſome for Trade and Commerce, and ſome no doubt to be ſecret Spies, and Promoters of the Pope's Affairs, and to hinder the Propagation of the Religion: But the moſt were ſuch as fled over hither, to eſcape the Perſecutions that were in thoſe Times very violently ſet on foot in their reſpective Countries, and to enjoy the Liberty of their Conſciences, and the free Profeſſion of their Religion. Our Prelate had a chief hand in forming theſe Strangers into diſtinct Congregations for the Worſhip of God, and in procuring them convenient Churches to meet in, and ſetting Preachers of their own over them, to inſtruct them in the true Religion: *Cecyl* and *Cheke* joining with him in this pious Deſign, and furthering it at Court with the King and Duke of *Somerſet*. And this they did both out of Chriſtian Charity, and Chriſtian Policy too: this being a probable means to diſperſe the Reformed Religion into Foreign Parts. That when any of theſe Strangers, or their Children, ſhould return into their own Country, they might carry the tincture of Religion along with them, and ſow the Seeds of it in the Hearts of their Countrymen.

The *Dutch* Congregation, begun under *John a Laſco*.

This Year, the *German* or *Dutch* Congregation began under *Johannes a Laſco*, a Noble-Man of *Poland*, ſtiled their *Supirintendent*:

I. Savage sculp:

IOHN A-LASCO
POLANDER
First Pastor of the DUTCH Church in
ENGLAND. Regn. Edw. 6.

Printed for Ri: Chiswell in St. Paul's Church Yard.

dent: and this by the Favour and Influence of our Arch-biſhop, who had entertained him in his Family with reſpect due to his Quality, and great Piety. This Perſon had forſaken his Country and Honours for the ſake of the Goſpel, and became a Preacher to a Proteſtant Congregation at *Embden* in *Eaſt-Friezland*. But ſeeing all things look Black and Stormy round about him, and tending to a Perſecution, he took an Opportunity to embrak for *England*. Where, being a Perſon not only of Honour, but of great Learning and Piety, and withal an Exile for the ſake of *Chriſt*, and voluntarily taking up the Miniſtry out of Zeal to promote the Goſpel, he met with a very honourable and friendly Reception; and ſoon became acquainted with many eminent Perſons here: as with Dr. *Turner*, the Duke of *Somerſe*'s Phyſician, and Dean of *Wells*. Sir *John Cheke*, Sir *William Cecyl*, and our Arch-biſhop; and, by their means, with the Duke of *Somerſet* himſelf. His chief Buſineſs here ſeemed to be, to make ſome Proviſion for himſelf and his Congregation, in caſe of Perſecution. For this purpoſe he got a Conference with the ſaid Duke, a way, as it ſeems, being made thereunto by the Arch-biſhop; requeſting that he and his Congregation might have leave to tranſplant themſelves to *London*, that they might have a Church here, and certain Privileges likewiſe: moving the Protector thereunto by Arguments as well taken from Charity as Policy, namely, that hereby a Trade and gainful Manufacture would be introduced into *England*. He deſired therefore that they might be incoporated by the King's Letters Patents, and that ſome old diſſolved Church or Monaſtery might be granted to them, to worſhip and ſerve God in. When he had done this, he deſired a certain *Italian* Friend of his to acquaint *Cecyl* with the Sum of his Diſcourſe with the Protector: and ſo taking an opportunity on a ſudden, of paſſing again to *Embden* along with ſome Ambaſſador, that was going into thoſe Parts, he took his leave of *England*; leaving the Arch-biſhop and *Cecyl* to ſecond his Buſineſs with the Duke as occaſion ſhould ſerve. Being at *Yarmouth*, before his going Aboard, he wrote to *Cecyl* his full Mind in caſe he and his Congregation ſhould be driven away. He deſired him, "That if he ſhould underſtand any thing concer-
"ning his Call into *England*, or would be enformed by him of
"any other matters, that he would convey his Letters unto one
"*Robert Legat*, an *Engliſh* Man, living at *Embden*, who would
"communicate them unto him.

An. 1550.

The Occaſion of his coming into *England*.

His Buſineſs here.

Being arrived at *Embden*, he writ to the Arch-biſhop, relating all Paſſages that he knew concerning the State of Affairs, and particularly of Religion in thoſe Parts: deſiring him to impart them to the Protector. He write alſo unto *Cecyl*, his Letter bearing date in *April* 1549, referring him to the Protector's Letters: and withal acquainting him in what a tickliſh and dangerous Condition they were. "That they certainly expected the Croſs: that they did
"mutually exhort one another to bear it, with invocation upon
"God's Holy Name; that by Patience and Faith they might over-
"come all whatſoever God ſhould permit to be done againſt them,
"to the Glory of his Name, or for their Trial. They were ſure
"he had a care of them, and that he was ſo powerful, that he

From *Embden* he wrote to the ABp;

And to *Cecyl*.

The ſad Condition of the Proteſtants there.

An. 1550. " could in a moment, by a Word of his Mouth, daſh in pieces " all the Forces of their Enemies, whatſoever they were. And " that he was ſo good, that he would not ſuffer ſo much as an " Hair, without cauſe, to fall from their Head, altho the whole " World ſhould make an Aſſault upon them. And that he could " no more wiſh them Harm, than a Mother could her own Infant, " or any one the Apple of his own Eye; yea, no more than he him- " ſelf could not be God. Who was to be praiſed in all things " whatſoever happened to them, ſince he permitted nothing to fall " out to them, but for their Good; and ſo, for their Welfare. And " that therefore they committed themſelves wholly to him, and did " expect with all Toleration whatſoever he ſhould allow to be done " to them. In this pious manner did *A Laſco* write to *Cecyl*; and no doubt in the ſame Tenour to the Arch-biſhop. This made a very great Impreſſion upon the Godly Hearts of them both, and cauſed them vigorouſly to uſe their Intereſt with the Protector, to provide a ſafe Retreat for him and his Congregation. Which was obtained for them ſoon after. His whole Letter in a handſome Latin Stile, as ſome Memorial of him, I have repoſited in the *Appendix*.

N°. L.

Latimer mentions *A Laſco* to the King.

Latimer alſo made way for his Reception: who in one of his Sermons before K. *Edward* made honourable mention of him; uſing an Argument proper for that Audience, namely, How much it would tend to the bringing down God's Bleſſing on the Realm, to receive him, and ſuch pious Exiles as he. " *John a Laſco* was here a great " Learned Man, and, as they ſay, a Noble-Man in his Country; " and is gone his way again. If it be for lack of Entertainment, " the more pity. I could wiſh ſuch Men as he to be in the Realm. " For the Realm ſhould proſper in receiving them. *He that re-* " *ceiveth you, receiveth me*, ſaid Chriſt. And it ſhould be for the " King's Honour to receive them, and keep them.

Third Sermon before the King, *Anno* 1549.

It was but a little after the King had received this Congregation of Foreigners into *England*, and had granted them a Church, *viz.* St. *Auguſtins*, but great Conteſt happen'd among them about their Church, yielded them for their religious Worſhip. This *P. Martyr* took notice of with grief to *Bucer*: and addeth, " That their Minds " were ſo implacable to one another, that the Difference was fain to " be referred to the Privy-Council to make an end of. But not to " leave our *Superintendent* yet.

Conteſt amongſt *A Laſco*'s People. MSS. of *Benet* College.

A Laſco with his Strangers being ſettled at *London*, and incorporated by the King's Patents, being their chief Paſtor and a ſtirring Man, was very induſtrious to procure and maintain the Liberties and Benefits of his Church. The Members thereof had planted themſelves chiefly in S. *Katharines*, and in great and little *Southwark*. Here they were now and then called upon, by the Church-wardens of their reſpective Pariſhes, to reſort to their Pariſh Churches: though the Miniſters themſelves did not appear in it. In the Month of *November*, *Anno* 1552, ſome of theſe Strangers, inhabiting the parts of *Southwark*, were again troubled by their Church-wardens, and threatned with Impriſonment, unleſs they would come to Church. Whereupon their Superintendent *A Laſco* applied himſelf to the Lord Chancellor, who then was *Goodrich*, Biſhop

The Care of *A Laſco* over his Church, and its Privileges.

Biſhop of *Ely*. By the way one might enquire, why he reſorted not rather to his Friend and Patron, the Arch-biſhop of *Canterbury*. But the reaſon may ſoon be gueſſed: namely, That after the Fall of *Somerſet*, the Arch-biſhop's good Friend, he came not ſo often to Court, or tranſacted Buſineſs there, unleſs ſent for: knowing his Intereſt likewiſe to be but little with the Duke of *Northumberland*, who now bare all the Sway, and who had a jealous Eye of him, as he had of all *Somerſet*'s Friends. And ſo the Arch-biſhop might have rather hindred than forwarded *A Laſco*'s Buſineſs if he had appeared in it. But this *en paſſent*. The Chancellor gently received *A Laſco*, and diſmiſſing him, ſent him to Secretary *Cecyl* with this Meſſage, to get him to propound the Buſineſs the next Day in the Afternoon at the Council-Board, when himſelf ſhould be there: promiſing him likewiſe, that he would be aſſiſtant to him, in procuring him a Warrant in Writing to be directed to all Miniſters and Church-wardens of the Pariſhes of *Southwark* and S. *Katharines*, that for the time to come the Strangers of this Congregation ſhould receive no Moleſtation in that regard any more. Accordingly *A Laſco*, the next Morning ſent one of the Elders of his Church to *Cecyl* with his Letter, excuſing himſelf that he came not, being grievouſly afflicted with a Pain in his Head. Therein he acquainted him with the Sum of his Conference with the Lord Chancellor: adding, that the obtaining ſuch a Warrant would be neceſſary for them to produce and ſhew to ſuch as at that preſent did annoy them, and to be hereafter kept by the Church. That they might not be forced at other times, upon the like Occaſions, to create new trouble to the King's Council, or himſelf, in ſuing for new Warrants of that Nature. Meaning hereby to put the Secretary upon drawing this up the more formally and ſubſtantially. And ſo intreating him to hear what the Elder had to ſay, and to diſpatch him, he took his leave. This Letter alſo is inſerted in the *Appendix*.

An. 1550.

Favourably received by the Lord Chancellor *Goodrich*.

Labours with the Secretary to procure Letters from the Council in behalf of his Church.

N°. II.

The Superintendency of *A Laſco* ſeemed to extend not only to this particular Congregation of *Germans*, but over all the other Churches of Foreigners ſet up in *London*, as alſo over their Schools of Learning and Education. They were all ſubject to his Inſpection, and within his Juriſdiction. And *Melanctbon* in an Epiſtle to him in the Month of *Septemb.* 1551. ſpeaks of the Purity of Doctrine *in his Churches*. His Condition now, as to worldly Circumſtances, began to be ſo good, that he was able to relieve and ſuccour ſuch Learned Foreigners as ſhould retire hither. For when one *Nicolas Forſt*, a Learned and grave Man, who had lived long in the Univerſity of *Lovain*, and had ſpent ſome time with *Melanctbon*, was minded, for the ſake of Religion, to convey himſelf into *England*; he recommended him earneſtly to the *Superintendent*, as a Perſon fit to teach in his Churches and Schools: and that he would friendly entertain him as an Exile for the ſame Cauſe himſelf was, and find him ſome little Neſt to remain in. Nay, and the ſaid *Melanctbon* himſelf had ſome thoughts of ſheltering himſelf under *A Laſco* here, as appears by the forementioned Letter, wherein he ſtiles him his *Patron*. For the Superſcription of his Letter is thus, *Illuſtri, Magnifico, ac Reverendo Viro, Nobilitate generis, Virtute*

The extant of his *Superintendency*.

Melanctbon's Epiſtles, printed at *Leyden*, 1647.

Melanctbon thought to ſhelter himſelf under him.

Virtute & Sapientia præſtanti Dn. Johanni a Laſco, Patrono ſuo colendo.
An. 1550. So much of Deference and Honour did Learned and Pious Men then uſe to give him. In this Letter *Melanchthon* told him, that the Calamities of the Churches were great, and that he himſelf expected Baniſhment, and might probably in a ſhort time arrive where he was. And in reſpect of his hoſpitable reception of Strangers, he told him, that he believed he did often remember that ſaying of the exiled Queen,

Non ignara mali, miſeris ſuccurrere diſco.

His great Abilities for Government.

Nor was *A Laſco* any ways unfurniſhed for this Spiritual Government, being a Man of good Learning, and of great Piety, Strictneſs and Gravity from his younger Age: and of whom the great *Eraſmus* himſelf acknowledged, that he learned much. For in his Epiſtle to *Johannes a Laſco*, the Arch-biſhop of *Gneſne*, who was Nameſake and Unckle to our *Superintendent*, he ſpeaks thus of his Nephew, "That he was but Young, yet Grave beyond his Years; "and that he himſelf accounted it none of the leaſt parts of his "Happineſs, that he happened to have his Converſe and Society "for ſome Months: praiſing the Endowments that God had given him; And particularly, concerning the Benefits he received by him, he could not but confeſs, *Senex juvenis convictu factus ſum melior, ac ſobrietatem, temperantiam, verecundiam, linguæ moderationem, modeſtiam, pudicitiam, integritatem, quam juvenis a ſene diſcere debuerat, a juvene ſenex didici. That by the Converſation of that young Man, he an old Man became better: and that Sobriety, Temperance, Awfulneſs, government of the Tongue, Modeſty, Chaſtity, Integrity, which the Young ought to learn of the Old, he an old Man had learned of a Young.* This he wrote in *Auguſt* 1527, ſoon after *A Laſco* was gone from him. And in *June* the ſame Year, while he reſided with him, in another Letter to *Leonard Cox*, a Learned *Engliſh* Man, he ſignified the great complacency he took in his Company. *Johannis a Laſco tale ſum expertus ingenium, ut vel hoc uno amico mihi videar ſatis beatus.* That *he had found* A Laſco's *Parts to be ſuch, that he ſeemed happy enough in his ſingle Friendſhip.*

Eraſmus's Praiſe of him. *Ep.* 3. *Lib.*28.

*Lib.*19. *Ep.*15.

Purchaſed *Eraſmus*'s Library.

And this good Underſtanding continued between them, as long as *Eraſmus* lived. For *A Laſco* ſeems to have been with him in his laſt Sickneſs; when as the laſt Token of *Eraſmus*'s eſteem of him, he made a purchaſe to him of his own Library, (that incomparable Treaſure,) if we may believe the Author of his Life in *Engliſh*.

Abel Rediviv.

A Laſco a married Man.

A Laſco thought not the Clergy obliged to Celibacy, or ſingle Life: for he himſelf was a married Man. Who his Wife was, I know not; but as for her Qualities, ſhe was in all probability a pious and diſcreet Woman, whereby ſhe gained a great ſhare in his Affections. He ſtiled her, *The other part of himſelf.* But in *Auguſt* 1552. God deprived him of her. Which Stroke put him for ſome time under much ſadneſs, and indiſpoſition both of Mind and Body, as appears by one of his Letters.

His influence in the Reformation under Q. *Elizabeth*.

He was alive at the Acceſſion of Q. *Elizabeth* to the *Engliſh* Throne. And though he came not back then to *England* again, whence he departed upon K. *Edward*'s Death, yet, according to that great Intereſt

tereſt he had here with the moſt eminent Perſons, and even the Queen her ſelf, he neglected not by his Letters to promote the Reformation, and to give his grave Counſel in order thereunto. And *Zanchy*, Publick Profeſſor at *Stratsburgh*, knowing the ſway he bare here, in a Letter to him in the Year 1558, or 59, excited him in theſe words; *Non dubito, quin T. P. jamdudum ſcripſerit ad reginam, eiq; conſuluerit, quæ pro illius regni conſervatione, & regni Chriſti inſtauratione facienda judicarit*, &c. " That he doubted not, " he had before now written to the Queen, and given her his Ad- " vice, what he judged fit to be done for the preſervation of her " Kingdom, and for the reſtoring of the Kingdom of *Chriſt*. Yet " he would not omit to pray him, to do it again and again by his " repeated Letters. For I know, *ſaid he*, how great your Autho- " rity is with the *Engliſh*, and with the Queen her ſelf. Now cer- " tainly is the time that you, and ſuch as you be, ſhould by your Coun- " ſels help ſo pious a Queen, and conſult for the Safety of ſo great a " Kingdom, yea, and ſuccour the whole Chriſtian Church every " where afflicted and vexed. For we know that if *Chriſt*'s King- " dom be happily introduced into the Kingdom of *England*, no " ſmall Aid will thence come to all the other Churches diſperſed " through *Germany*, *Poland*, and other Countries. *An.* 1550.

There is one thing that is wont to be urged againſt him, and which makes him to this Day to be ſomewhat ill thought of; which was, that he oppoſed himſelf ſo openly, by writing againſt the Habits preſcribed the Clergy, and the poſture of Kneeling at the Reception of the Holy Sacrament. Whereby he incurred the Cenſure of a meddling Temper, and of Ingratitude to that Nation that ſo kindly had entertained him. Concerning the Habits, *Bucer* and he had ſome Controverſy. The ſum of which on both parts Arch-biſhop *Parker* drew up, (upon the deſire, I ſuppoſe, of Sir *William Cecyl*) about the Year 1565, when that Controverſy was hotly renewed again by *Humfrey* and *Sampſon*. This Sum whoſoever is minded to ſee, may probably hereafter find it in the Memorialls of that Arch-biſhop, if God grant Life, and Opportunity to me, to write them. Blamed for meddling in out Controverſies.

About this time, *viz.* in the Year 1550, or 1551, there was alſo a Church of *Italians* conſtituted in *London*, by the influence and care of our Arch-biſhop and Sir *William Cecyl*, under *A Laſco*'s Superintendency. This Church conſiſted of divers *Italian* Nations, as *Florentines*, *Genoezes*, *Milanois*, *Venetians* and others: though ſeveral of them joined themſelves with this Congregation, more out of worldly Ends, than Conſcience, as will appear afterward. For they had a kindneſs for the Maſs, and could not endure to hear the Pope's Supremacy called in queſtion, and inveighed againſt. One *Michael Angelo Florio*, a *Florentine* by birth, was appointed their Preacher: probably Brother, or Kinſman, unto *Simon Florio*, Preacher at the City of *Clavenna* among the *Rhætii*, an eminent Profeſſor of the Goſpel in thoſe parts: who wrote a Letter to *Gratalorius* an *Italian* Phyſician, concerning two whole Towns in *Calabria*, utterly deſtroyed by reaſon of the rigor of Perſecution exerciſed there: and about eight hundred, or a thouſand of the Inhabitants put to Death, becauſe A Church of *Italians* conſtituted in *London*. *Michael Angelo* their Miniſter.

cauſe they profeſſed the Goſpel. Which Letter is extant in *Fox*, *An.* 1550. in his Table of the *Italian* Martyrs.

The Service the ABp did for this Church;

For the encouragement of this Congregation the Arch-biſhop procured the Members of it to be free Denizens, to live and traffick here with as much Freedom, as natural *Engliſh* Subjects. Which they were admitted to by ſwearing Fidelity and Allegiance. For their more eaſy and convenient dwelling here, they often petitioned the King for new Privileges and Immunities, as they ſaw they needed them. And ſuch Favour and Countenance was ſhewn them, that they ſeldom failed of their Suits. The Arch-biſhop alſo, that their Preacher might be provided for, dealt with the Congregation, and made them oblige themſelves to provide him with all Neceſſaries, as a Dwelling, and a competent yearly Salary. In the Year 1552, *Michael Angelo* ſued again to our Arch-biſhop for ſome favour to be obtained from the King, whether it were for the better eſtabliſhment of his Church, or for ſome further Immunities to be granted to the Members thereof, it doth not appear. But this the moſt Reverend Man readily furthered, by writing in that behalf to the Duke of *Northumberland* from his Houſe at *Ford* near *Canterbury*, the Duke being, I ſuppoſe, with the King in Progreſs at this time. He likewiſe diſpatched another, dated *Novemb.* 20. the Year aboveſaid, to the Secretary, entreating him to forward that Cauſe as much as lay in him.

And for the Miniſter.

Anno 1552.

Divers of this Church fall out with their Miniſter, and go to Maſs again.

But however ſerviceable this their Miniſter had been unto theſe *Italians*, in preaching the Goſpel to them, and ſoliciting the Archbiſhop for their Benefit; yet many of them carried themſelves but little obliging to him. Whether it were ſome Misbehaviour, or Imprudences in him, which he was not altogether void of, or his too violent declaiming againſt the Pope and Popiſh Doctrines, which they were not yet enough ripened in Evangelical Knowledg to receive, or that he too roughly charged them with the hardneſs of their Hearts, and backwardneſs to receive Goſpel-Truths, as he did uſe to do: but many of them wholly withdrew from him, and went to Maſs again. His Contribution alſo fell very low, not having received above five Pounds in a conſiderable time from them. Hereupon he reſorted to the Secretary, "Making heavy Complaints "of his own Poverty, that many of his People had forſaken his Aſ"ſembly, ſpake very ſlanderouſly againſt him and his Miniſtery, "and the Goſpel which he preached, after they ſaw and heard him "in an open manner preaching againſt the Pope's Doctrines, his "Tyranny and Hypocriſy, and reproving them for their Unbelief, "and the hardneſs of their Hearts. The too much Vehemency and Paſſion of this Man, and his neglect of informing the Judgments of theſe *Italians* in milder and more leiſurely Methods, I ſuſpect to have been a great cauſe of this Apoſtacy.

A Conjecture at the Cauſe thereof.

Their Miniſter ſends their Names to the Secretary, and accuſes them.

But upon this Complaint, the Secretary bade the Paſtor ſend him a Liſt of the Names of thoſe that had thus behaved themſelves, and that he himſelf would call them before him, and diſcourſe with them. Accordingly he ſent the Names of fourteen in a Letter to the ſaid Secretary, withal aggravating to him their Misbehaviour, and informing of their daily going to Maſs: and adding, that therefore,

fore, they, being free Denizons, and ſo Subjects to the *Engliſh* Laws, ought to be puniſhed as any *Engliſh*-Man would be, if he heard Maſs. He quoted a place or two in *Deuteronomy*, where thoſe, that rebelled againſt God, the Laws and the Judges, ſhould be ſlain without Mercy. He ſubjoined, that *Eliſha* by God's Command anointed *Jehu* to be King for this very purpoſe, that he ſhould wholly root out the Houſe of *Ahab*, and kill all the Prieſts of *Baal*. And thence makes his uncharitable Concluſion, (more agreeable to the Religion, that he was ſo hot againſt) that therefore theſe *Italians* ſhould be ſo ſerved, ſince they oppoſed the Goſpel, and the King's Pious Proceedings. But it might make one apt not to think over-favourably of this Man; a Paſtor, thus to turn Accuſer of his Flock; a Profeſſor of the Reformed Religion, to require the utmoſt Rigor of Puniſhment for differing in Religion. *An.* 1550.

I alſo find the Morals of this Man tainted, having once made a very foul Slip, being guilty of an Act of Uncleanneſs. For which Sir *William Cecyl*, Secretary of State, who had been his good Friend, was exceedingly diſpleaſed with him, and withdrew all Favour and Countenance from him, calling him *Wicked Man*, and intending to inflict ſome ſevere Puniſhment upon him: which ſeemed to be Baniſhment out of the Nation, or at leaſt turning him out of his Family, where he ſeems to have been entertained. *Angelo* wrote him a very penitent Letter, minding him of the frailty of Human Nature, and of the Mercy of God to *Moſes*, *Aaron*, *David*, *Jonas*, *Peter* after their Falls. And that if he were forced to depart the Kingdom, he muſt either be compelled to renounce the Truth of the Goſpel, or have his Blood ſhed by the Enemies thereof. This was as I ſuppoſe, in the Year 1551. In fine, he got over this Brunt, and recovered mild *Cecyl*'s Favour. For I find a Year after, our Arch-biſhop wrote to him to further a certain Buſineſs of *Michael Angelo* at Court, as much as he could.

The Morals of this Man tainted.

Writes a penitent Letter to the Secretary.

This is all I have to ſay of that *Italian* Congregation, and the Miniſter thereof. For further memory of which, I have added in the *Appendix* two Letters of this *Michael Angelo* to Secretary *Cecyl*, whence many of the Matters, next above mentioned, were collected. N°. LII. LIII.

As there was thus a *German* and *Italian* Church in *London*, ſo alſo there was a third of *French* Men, under *A Laſco*'s Superintendency. One Member of which, a very honeſt Man, and of ſound Religion, by the general Teſtimony of that Church, had deſired to ſet up a Printing-houſe for his Livelihood, chiefly for printing the Liturgy, and other Books of the Church of *England*, in *French*, for the uſe of the *French* Iſlands under the *Engliſh* Subjection. In whoſe behalf the *Superintendent* readily interceeded by a Letter with the Secretary to procure the King's Letters Patents, for his Licence and Authority ſo to do. The iſſue of which will be ſeen in the progreſs of this Hiſtory. The Letter I have tranſcribed to accompany two others of *A Laſco* in the *Appendix*. N°. LIV.

A *French* Church alſo in *London*.

An. 1550.

CHAP. XXIII.

The Church at Glaſtenbury.

Another Church of Strangers at *Glaſtenbury*. Their Trade Weaving.

IN the ſame Year, *viz.* 1550. another Church of Strangers, and they moſtwhat *French*, and *Walloons*, began to ſettle at *Glaſtenbury* in *Somerſetſhire*. They were Weavers, and followed the Manufacture of *Kerſies*, and Cloth of that Nature, as I conjecture. Their great Patrons were the Duke of *Somerſet*, and Sir *William Cecyl*, I add, and our Arch-biſhop, though I do not find his Name mentioned in the Papers I make uſe of, relating to this Church: For there is no queſtion, but that his Counſel and Aid concurred in the ſettlement of this Church, as well as thoſe in *London*: and particularly as to the Preacher; whom I ſuſpect to have been one of thoſe Learned Foreign Divines, whom he harboured in his own Houſe. His Name was *Valerandus Pollanus*, a Man of great worth both for Learning and Integrity, who had the Title of *Superintendent* of the Strangers Church at *Glaſtenbury*, as *John a Laſco* had of that at *London*; given to each, to fix a Character of Honour and Eſteem upon their Perſons, and perhaps to exempt them and their Churches from the Juriſdiction of the Biſhops of thoſe reſpective Dioceſſes. This *Pollanus* turned into Latine, and printed, the Diſputations held in the beginning of Queen *Mary*'s Reign, between the Proteſtants and Papiſts at the Convocation, *Anno* 1553. If any deſire to know the particular State and Condition of the eſtabliſhment of theſe Strangers, as to their Trade, it ſtood thus.

Valerandus Pollanus their Preacher and *Superintendent*.

How they came to fix here.

Pollanus in behalf of the reſt, had preferred a Petition to the Duke of *Somerſet*, and the reſt of the Lords of the Council, to this Effect; "That they might be permitted to form themſelves into a "Church for the free Exerciſe of Religion, and to follow peace-"ably their Calling of Weaving; declaring, as an Argument to per-"ſwade them to allow the ſame, the conſiderable Benefit that "would accrue thence to the Realm. And that for Shops and Work-"ing-houſes, and for reception of them and their Families, they "might enjoy ſome old diſſolved Religious Houſe. Their Petition was condeſcended to. And the Duke, being a great Cheriſher of thoſe of the Religion, reſolved to be their Patron, and to take the managing of this whole Cauſe upon himſelf. The Duke in the Month of *June* this Year, had made an exchange of certain Lands with the King, and that probably for the better accommodating of theſe Strangers. He had parted with the Caſtle and Lordſhip of *Sleford*, and other Lands and Tenements in the County of *Lincoln*, to the King: and the King had granted him, in lieu thereof, all and ſingular his Meſſuages, Lands, Tenements and Hereditaments, with their Appurtenances, in the Town of *Glaſtenbury*, (namely what had belonged to the Abby) and other Lands and Tenements in *Kingſton* upon *Hull*, to the value of 214 *l.* 14 *s.* 5 *d.* obq. as I find in a Manuſcript Book, mentioning the ſeveral Sales that King made. Having obtained ſuch Conveniences in *Glaſtenbury*, he reſolved to plant this Manufacture here; which he thought would tend

tend ſo much to the Benefit of the Country, himſelf, and theſe poor Strangers too. Conditions were mutually entred into. *An.* 1550.

The Conditions on *Somerſet*'s part were, "That he ſhould pro- "vide them Houſes convenient for their Occupations, and to con- "tain themſelves and Families: that five Acres of Paſture Land, "or as much as would ſerve for the feeding of two Cows through- "out the Year, ſhould be allotted to each of them: and until Land "were ſo allotted, they ſhould enjoy the Park in common for the "ſaid uſe, with ſome part alſo of the Gardens. They were alſo to "be ſupplied with Monies from the Duke to buy Wool, and defray "other Charges neceſſary to ſet them on Work. They were alſo "empowered to employ both *Engliſh* Men and Women, as they "ſhould have occaſion, in Spinning, and other Works belonging "to their Trade. And ſo accordingly they went down to *Gaſten-bury*, and fell to work. Conditions of Trade between *Somerſet* and them.

But upon the Troubles and Fall of *Somerſet*, which happened about fourteen or fifteen Months after, their Affairs were much obſtructed. His Servants neglected to furniſh them with Money according to Contract. Nor was he at leiſure now to regard them. The People, among whom they lived, took this opportunity to expreſs what little kindneſs they had for them: it being the Temper of the Common-ſort to be jealous of Strangers, and rude to them. So that they were not without their Diſcontents and Diſcouragements: For they wanted thoſe Conveniences of room for Work-houſes and Habitations, that were promiſed them. They ran in Debt, and were forced to lay to pawn the Clothes they had wove, to ſupply their Wants. *Corniſh*, one of the chief of their Procurators, appointed to overſee them, and further their Trade, proved very deceitful and falſe to them. Who came to them, pretending Letters from the Council, and treating them at firſt with fair Words, and after with Threatnings: and ſo compelled them to deliver the Clothes, that they had made, to him, though they had by mere Neceſſity been forced before to pawn them. He had alſo by his Importunity and Fraud, got the Grant of the Park from them, though he knew the Duke had fully purpoſed and intended it for their Uſe, for the neceſſary Maintenance of themſelves and Families. Their Trade obſtructed by the Troubles of *Somerſet*.

Things being in this ill Condition with them, and *Somerſet* no longer able to befriend them, they were glad to apply again to thoſe above. *Pollanus* therefore in their behalf petitioned the Lords of the Council to take their declining State into their conſideration, and to carry on that good Work the Duke of *Somerſet* had begun. He did alſo ply the Secretary to further their Petition, (who was indeed of his own accord their moſt hearty Friend;) and laboured particularly with all earneſtneſs imaginable, both by Word of Mouth, and by divers Letters, to get the Factory diſcharged of *Corniſh*, urging that the Weavers had never found the leaſt grain of Integrity, Juſtice or Candour in him. This Man was now very induſtrious and buſy at Court to get himſelf continued in his Office: which the Strangers underſtanding, were as diligent to get themſelves delivered of him. The *Superintendent* had but a little be- Apply themſelves again to the Council, And to the Secretary *Cecyl*.

An. 1550. fore diſpatched to the Secretary one *Peter Wolf*, a good Man, and a great Sufferer, a *Brabanter* by Nation, to relate the evil Deeds of this Man: and now again he diſpatched *Stephen Le Provoſt*, a Deacon of his Church, with another Meſſage to the ſame import to the ſaid Secretary. Telling him, "That thoſe who were to be ſet "over others, ought themſelves in the firſt place to be Honeſt and "Juſt; but eſpecially they ought to be ſo in the higheſt degree, "that were to be placed over ſuch *Good* Men, and who were "Exiles only for the ſake of *Chriſt*: Unleſs any could be willing "that ſuch upright Men ſhould be undone, and that thoſe very "conſiderable Advantages that were likely to accrue to the Com-"mon-wealth by them, ſhould be diverted to ſome other Place or "Country. That they could not enough wonder with what fore-"head this Man ſhould attempt this thing, after he had ſo plain-"ly betrayed his baſe Treachery and Ill-will towards them: and "could not but know, how very hardly they could away with him, "and who were going to ſue to the Duke for that which they "now deſired. That himſelf was ſollicited by the Prayers of thoſe "Good Men, to write this to him, that he would be their Advo-"cate with the Lords in this behalf.

The Council become their Patrons, and aſſiſt them.

The Reſult was, That the Lords conſented to uphold and encourage them. And ſent down their Letters to the Overſeers of this Manufacture, and to the chief Officers of the Town, *Powis*, one of the King's Servants, and *Hyet* the chief Magiſtrate and others, to examine into the preſent State of theſe Strangers, and to give them in writing an Account thereof. Theſe Letters the *Superintendent* delivered to them; and one *Clark* a Juſtice of Peace was then preſent. Who being a Gentleman and a Scholar, that underſtood both *French* and *Latin*, did, out of his good Will to them, interpret to the reſt *Pollanus*'s Petition to the Lords of the Council, and the Contents of their Contract with the Duke of *Somerſet*, and other Matters relating to this Buſineſs; that ſo they might be the better acquainted with their Affairs, and it might appear there were no Neglects or Breaches of Covenants on the Strangers parts. And ſo Letters were diſpatched back to the Lords from the Overſeers, ſignifying how they had examined the Affairs of theſe Strangers, and had found all things Fair and Juſt on their ſide; mentioning likewiſe what conſiderable Commodity they hoped for by them: and likewiſe from the chief of the Town to the ſame import.

Orders from the Lords to ſet this Manufacture forwards.

Speedily upon this, Orders came down from the Lords to certain Gentlemen of the Town and Neighbourhood, whereof one *Dyer* was one, a Perſon of good Religion, and their cordial Friend, commiſſionating them to ſet this Manufacture forward, and to take care the Undertakers might be relieved in what they needed, according to their former Contract with the Duke. So they obtained the uſe of the Park for the running of threeſcore Head of Kine, till other Paſture were provided them. Thirty Houſes were ordered to be forthwith repaired and fitted up for them. And Money was paid ſufficient for the clearing them of their Debts. Theſe Gentlemen had alſo aſſigned them a ſtated Proviſion of Money for the future,

future, but it was too ſcanty; the Allowance that they had proportioned them for two Months, would ſcarcely hold out for five Weeks. Nor was any Wool at all bought for their uſe, though their Stock was almoſt at an end; and then their Work muſt ſtand ſtill for want thereof, having no Money themſelves to purchaſe more: and to take it up upon Credit, would enhance the price thereof. For one *Crowch* had demanded of them thirty two Shillings for Wool, when they could buy it of their Neighbours for four and twenty, had they Money. Their only hope was in *Dyer*, who promiſed them Wool at a far more reaſonable rate, and kindly offered them a long Day of paiment for it, without conſideration for forbearance: their Doubt only was, whether his Wool was proper for their Uſe. But the Intereſt of *Corniſh* was ſuch, that he was continued by the Lords in his Office over theſe Tradeſmen, and enjoyed a part of the Park to himſelf. Theſe things were tranſacted in the Month of *November*, *Anno* 1551, which was the Month after the Duke's Commitment. *An.* 1550.

In all this Affair *Pollanus* was very much employed, taking a great deal of Pains in ſettling this Trade. For he took many Journeys between *Glaſtenbury* and the Court, and was, as himſelf wrote, at incredible Expences; and in fifteen Months ſpace received not an Half-penny, though he had a large Family to maintain. The Office alſo of ſurveying the Reparation of the Houſes lay upon him. And fearing the Lords of the Council might be diſpleaſed at the greatneſs of the Charge they had been at already in the Repairs, and the little Profit that as yet aroſe to quit the Coſt, he entreated the Secretary, that he would bear up their Reputation with the Lords; telling him, "That he doubted not, that the Project would here-"after redound much to their own Praiſe, by reaſon of the very "great Emolument, that all Men ſhould perceive would come to "the Realm thereby within three Years, God proſpering them, as "he had begun to do. And for himſelf, all he deſired was, that "for all his Charge and Trouble, he might obtain a Stipend of fifty "Pounds, to be ſettled upon him. The Letters of *Valerandus Pollanus*, being three in number, I have inſerted in the *Appendix*. *Pollanus* very ſerviceable to them. N°. LV. LVI. LVII.

I acknowledg, that many of theſe things I have related concerning this Buſineſs, may ſeem too little and minute for an Hiſtorian to take notice of. But I was loth any Particulars of ſo remarkable a Deſign ſhould be loſt, which in probability would have turned ſo much to the Benefit of our Nation. It being alſo an Inſtance of the pious Care, and good Policy, that was then taken by the Court for the Relief and Suſtentation of poor Fugitives, flying hither from their Native Country, Friends and Livelihood, for *Chriſt*'s Sake, and yet that the Publick might be as little burthened by them as might be. An Apology for the largeneſs of the former Relation.

Queen *Mary*'s acceſs to the Crown ſpoiled this good Deſign. For all Strangers being then commanded ſuddenly to depart the Realm, this Congregation accordingly brake up, and removed themſelves to *Frankford* in *Germany*. Where the Magiſtrates kindly entertained them, and allowed them a Church. And when afterwards, *viz.* 1554. divers of the *Engliſh* Nation fled thither for their Religion, After the King's Death they remove to *Frankford*. Troubles at *Frankford*.

the

the Governors of the Town, upon their Petition received them al-
An. 1550. so, and all other such *English* as should resort thither upon the same
Prove Friends to the *English* Exiles there. Account, as many did. And two Members of this *French* Congregation, mindful undoubtedly of the former Kindness themselves or their Countrymen had received in *England*, assisted them much; namely, *Morellio* a Minister, and *Castalio* an Elder. The *English* here made use of the same Church the *French* did; these one Day, and the *English* another: and upon Sundays the use of it respectively, as themselves could agree.

A *Spanish* Church. And as there were settled here Congregations of *French*, *Italians* and *Dutch* Strangers, so I am very apt to believe, there was also a Church of *Spaniards* too. Indeed I do not find express mention of any such till the beginning of Q. *Elizabeth*'s Reign; when *Cassiodorus* and *Anthonius Corranus Hispalensis* [of *Sevil*] (a Member of the *Italian* Congregation) were their Preachers, of whom I shall have occasion to say something in my Memorials of Arch-bishop *Grindal*.

Cassiodorus, and *Corranus* their Preachers.

Many of King *Philip*'s *Spaniards* become Protestants. It is certain, that in Queen *Mary*'s Days many of those *Spaniards*, who came over in the Retinue of *Philip*, the *Spanish* Prince, or after, forsook Popery, and became Professors of the Reformed Religion. Which one cannot well tell how it should come to pass, unless it were by the hearing of the Gospel preached in their own Language here. And it is observable, that among these, many had been sent for over, in that Queen's Time, to convert our Nation from Heresy, as they termed it, and to reduce it to the *Roman* Church. This notable Success and Power, which the clear Evidence of Truth had upon these Men, was in those Times taken much notice of, as it might well be. *James Pilkington*, the Master of S. *John*'s College in *Cambridg*, and who was afterwards Bishop of *Durham*, makes a Note of it to the University, in the Sermon which he preached at the Restitution of *Bucer* and *Fagius*, in the beginning of Queen *Elizabeth*'s Reign, after the barbarous Indignities that had been offered them in the former Queen's Reign, in raking their dead Bodies out of their Graves, and burning them. " It is much more notable, *said he*, that we have seen to come to " pass in our Days, that the *Spaniards*, sent for into the Realm on " purpose to suppress the Gospel, as soon as they were returned Home, " repleniſh'd many parts of their Country with the same Truth of " Religion, to the which before they were utter Enemies.

Great numbers of Protestants in *Spain* and *Italy*. Nay, and not long after this, such earnest Professors of the True Religion were found in *Spain*, that many of them indured the fiery Trial, and offered up their Bodies to the Flames, for *Christ*'s Sake, and more were cast into Prisons. And yet the Gospel got ground there to admiration: as *Zanchy* gave a Relation thereof to *A Lasco* in one of his Letters. Wherein he spake of the great numbers of true Professors in *Italy* also. The Place being so much to our present purpose, I will take leave to lay before the Reader. *In Calabriæ duobus Castellis*, &c. " *In two Castles of* Calabria, *one belonging* " *to the Duke of* Montalto, *the other to a Nobleman of* Naples, *were* " *found* 4000 *Brethren, being the remainders of those Brethren, called* " Waldenses. *They were for many Years unknown, and lived safely in* " *their Ancestors Possessions. For though they approved not of Masses,*

Zanchii Ep. Lib. 2.

" *yet*

" *yet they thought the Faithful might go to them with a ſafe Conſci-*
" *ence. But being untaught this bad Doctrine, they did wholly and uni-* *An.* 1550.
" *verſally abſtain going any more. And ſo it came to paſs, that they*
" *could not be concealed any longer. Therefore a Perſecution was raiſed*
" *up againſt them. They writ to the Brethren at* Geneva, *to aſſiſt them*
" *by their Prayers, their Counſel, and alſo by humane Aid. We ſee*
" *alſo in* Italy, *where the Seat of Antichriſt is, there is a great Har-*
" *veſt; but very few to gather it. O God, have Mercy upon* Italy.
" *In* Spain *very many were burnt, more caſt into Priſon. Nevertheleſs*
" *in the mean time, the Goſpel goes forward, as we hear, wonderfully.*
And in another Letter he writes thus; " *There is a very great Perſe-*
" *cution in* Italy, *nor a leſs in* Spain: *A ſign there be many Faithful*
" *there that dare confeſs* Chriſt.

CHAP. XXIV.

The Arch-biſhop's Care of the Revenues of the Church. Bucer *dies.*

I Return now to our Prelate again, to take a further view of him, acting in his high Function in the *Engliſh* Church. It muſt not be omitted to be ranked among his good Services towards it, that he did what in him lay to preſerve the Revenues of it in his Time, when there were ſo many hungry Courtiers gaping after them. Theſe were again in a new Danger after the Duke of *Northumberland* and his Party had removed *Somerſet*, and made themſelves the great Controllers of Publick Affairs.

The ABp laboured to preſerve the Revenues of the Church.

It was indeed the Scandal of the Reformation, that the Demeans that had been ſettled long before by our pious Anceſtors, for the maintenance of God's Miniſters, as they had been formerly wrongfully appropriated to Monaſteries, and ſwallowed up by Lazy Monks, ſo they had not now recurred and been reſtored to their true Owners; but became poſſeſt by Lay-men. So that in many ſcores of Pariſhes there remained not ſufficient to buy Bread for the Incumbents and their Families. And it was more than ſuſpicious, that many Patrons did render the Condition of the Church ſtill worſe in theſe Days, by retaining and reſerving to themſelves, whether by Contract or Power, the Tithes of the Benefices they preſented to. And by theſe means Pluralities and Nonreſidences, the old Miſchief of the Church, were not redreſſed, but rather made neceſſary. This Abuſe grieved good Men, and Lovers of the Reformation, both at Home and Abroad, becauſe they ſaw how the preaching of the Goſpel was obſtructed hereby.

The detaining the Church-Revenues a Scandal to the Reformation.

Concerning this, *Bucer* from *Cambridg* wrote privately to *Calvin* in the Year 1550. And this made *Calvin* addreſs a Letter to our Arch-biſhop, telling him, That for the flouriſhing State of Religion he thought it highly needful to have fit Paſtors that might ſeriouſly ſet themſelves to perform the Office of Preaching. One great obſtacle whereof he makes very truly to be, *Quod prædæ expoſiti ſunt Eccleſiæ reditus*; *That the Rents of the Church were expoſed to be a Prey.* Which he calls *Malum ſanè intolerabile.* And of the ſame thing, and not

Calvin to the ABp upon this matter.

Ep. 127.

An. 1550. not long after, *viz. July* 1551. he admoniſhed the Duke of *Somerſet*, in a *French* Letter all of his own hand-writing: which becauſe of the Antiquity of it, and the Matter it treats of, referring to our Church, and not being among his printed Epiſtles, I have added in the *Appendix*. In which Letter he excites the Duke to take care, that there might be fit and able Miniſters, fixed in Pariſhes, to teach the People. The want whereof he attributed to two Cauſes. The one whereof he made to lie in the Univerſities; and the other in the Matter that we are ſpeaking of. " That the Revenue of the Cures " was withdrawn and diſperſed away: So that there was nothing " to maintain good Men, who were fit to perform the Office of " true Paſtors. And hence it came to paſs, that ignorant Prieſts " were put in; which made great Confuſion. For the Quality of " the Perſons begat great Contempt of God's Word. Adviſing the " Duke to endeavour to bring thoſe that had theſe Spiritual Poſſeſ- " ſions, to be willing to part with them: in as much as they could " not proſper in defrauding God's People of their Spiritual Food, " which they did by hindring the Churches of good Paſtors.

And to the Duke of *Somerſet*. N°. LVIII.

Bucer publickly diſputeth at *Cambridg*.

Bucer, the King's Divinity-Profeſſor at *Cambridg*, was this Year engaged in a publick Diſputation, as his Collegue, *Peter Martyr*, the King's Profeſſor at *Oxon*, had been there the laſt. Before this Diſputation happened, *Bucer* communicated his Purpoſe to his ſaid Collegue and Friend. Who having ſufficient experience of the vain-glorious Ends of the Papiſts in theſe kinds of Diſputations, and of their unfair Dealings, adviſed him in a Letter, not to engage in it, but to decline it. On which Letter Arch-biſhop *Parker*, into whoſe Hands it fell, wrote this Inſcription, *Ad* Bucerum, *prudens* Martyris *conſilium, ut non det ſe in diſputatione cum glorioſulis Thraſonibus.* But it ſeems he was too far engaged to avoid it with Reputation, nor thought he fit to do it for the vindication and ſake of Truth. The Queſtions diſputed of, and his Antagoniſts were before mentioned. It ſeems he came off with great Credit; for his Friend *Martyr* in a Letter to him, ſoon after it was over, profeſſed a great deal of gladneſs, that his Diſputations had that good Succeſs: and that it ſo well happened was by God's Providence: Which he ſaid, he could ſcarce have believed to have been a thing poſſible, without Viſitors, or other grave Judges; ſince the Papiſts reckoned it enough for their Buſineſs only to diſpute, afterwards ſtudiouſly diſperſing their Lies, to their own Advantage, and the diſparagement of thoſe that diſputed againſt them. And therefore *Martyr* ſaid, he wondred not, that *Chriſt* in the beginning confirmed the Diſputations of his Apoſtles with Miracles.

MSS. C.C.C.C.

Dieth.

Novem. 9. *Bucer* began a learned Reading of the Power and Uſe of the Miniſtry, but lived not to finiſh it. For the latter end of this Year put an end to this Learned Man's Life. Of whoſe Counſel and Advice our Arch-biſhop made great uſe in the Steps he made for Reformation of Religion. He made his Will before he left *Strasburgh*: but the Codicil to that Will he added, *February* 22. a few days before his Death. Wherein he left to his Wife to take the Advice of Mr. *Bradford*, and the Miniſter of *Alhallowes*, for ordering of his Burial, and conſtituted two eminent Men of that Univerſity his

MARTINUS BUCERUS,
S.S. Theologiæ apud Cantabrigienses Professor Regius.
Natus Selestadij Anno MCCCCXCI. Denatus MDLI.

Printed for Richard Chiswell at the Rose and Crown in St. Pauls Church yard.

his Executors, namely, Dr. *Matthew Parker*, who was afterwards Arch-biſhop of *Canterbury*, and Dr. *Walter Haddon*, after Maſter of Requeſts to Q. *Elizabeth*. And both of them adorned his Funerals, the one with a Engliſh Sermon before the Univerſity, and the other with a Latin Oration, being Univerſity-Orator. Both which are extant in print. He died but poor; and ſeemed to be in ſome want of Neceſſaries in his laſt Sickneſs. For there is a ſhort Letter, in a ſcrawling Hand, which I have ſeen, wrote by him to the aforeſaid *Parker*, then Maſter of *Benet*-College, and his great Friend, to lend him ten Crowns. Which becauſe it was the laſt Letter, I believe, he ever wrote, and but ſhort, I ſhall here inſert. *An.* 1550.

S. D. Oro D. T. Clariſſime D. Doctor, ut des mihi X coronatos mutuò, uno tantum menſe. Reddam bona fide. Opt. vale.

D. T. deditiſſ. in Dno.

Martinus Bucerus *manu per ægrè propria.*

Under which is writ by Dr. *Parker*, out of the Honour he had for his Memory, *Scriptum noviſſimum omnium quod ſcripſit D.* Bucerus, *paulo ante mortem ejus.*

Bucer's Friends, after they had taken care for giving him an honorable Funeral, conſulted the Supply of his Widow, *Wibrand Bucerin*; that ſhe might be well gratified, and preſented with ſome Gratuities that might ſhew the Reſpect the Nation had for her learned Husband. So the Univerſity wrote a Letter to the King and Council concerning *Bucer*'s Death, and their reſpectful Interment of him, with the ſignification of their Deſire, that his Majeſty would ſend them another able Profeſſor in his room. With this Univerſity-Letter, Dr. *Parker* wrote another to Sir *John Cheke*; entreating him to preſent their Letter, and that he would particularly ſpeak to the Council, and to the Arch-biſhop of *Canterbury*, to remember the Widow. Sir *John Cheke*, *March* 9. wrote a Letter in anſwer to Dr. *Parker*'s; which I have placed in the *Appendix*. He therein lamented the loſs of this Man: commended him for his Depth of Knowledg, Earneſtneſs in Religion, Fartherlineſs in Life, and Authority in Knowledg. He added, that the King would provide ſome grave Learned Man to maintain God's true Learning in that Univerſity: though he thought in all Points they would not meet with *Bucer*'s like. He deſired *Parker*, that all *Bucer*'s Books and Writings might be ſent up and ſaved for the King's Majeſty, except Mrs. *Bucer* might turn them to better Account ſome other way. The Univerſity wrote up concerning his Death. N°. LIX.

Theſe Books and Papers were apprized at one hundred Pounds. But ſhe received but fourſcore Pounds of thoſe that bought them. Which ſhe deſired *Parker* and *Haddon*, the Executors here in *England*, to teſtify under their Hands: that ſhe might ſhew it, to vindicate her Truth and Honeſty, not to have wronged the Heirs. The Library was divided into three parts. The King had the Manuſcripts, which was one part; The Dutcheſs [of *Somerſet*, I ſuppoſe] had the greater part of the Books, and the Arch-biſhop of *Canterbury* had the remainder: for which he for his ſhare, paid her forty Pounds. The Univerſity gave her an hundred Crowns: the King *Bucer*'s Library.

An. 1550. an hundred Marks more, beſides her Husband's half-year's Penſion, though he died before *Lady-day* when it came due. He alſo allowed for ſuch reaſonable Repairs as *Bucer* had beſtowed about the Houſe wherein he lived. And, *March* 31. 1551. She had a Paſſage by Sea granted her with eight Perſons in her Company. She returned unto *Strasburgh*, whither She retired, by Mr. *Rich. Hills* Merchant, the Sum of two hundred twenty ſix Pounds, two Shillings. From *Strasburgh*, in *February* the next Year, She wrote a Letter to the Executors, wherein She acknowledged their Kindneſs to her, praying God for them, in reſpect of their ſingular Humanity and Benefits which they had ſhewed to her Husband and her ſelf, and eſpecially when he was dead. *Miſeram me*, ſaid She in that Letter, *omniq; ſolatio deſtitutam non deſeruiſtis, ſed in veſtram me tutelam benigne ſuſcepiſtis; omnia deniq; Chriſtianæ charitatis officia demonſtraſtis.* *Bucer* left a Son named *Nathaniel*, and a Daughter named *Elizabeth*, behind him, at *Strasburgh*, when he came into *England*: Which, I ſuppoſe, were all the Children he left ſurviving him, whom he had by a former Wife that died of the Plague there. By her he had many more, but they died before him.

His Widdow retires to *Germany*.

The Correſpondence between him and *Martyr*. MSS.C.C.C.C.

As long as *Bucer* lived, there was a dear Correſpondence between him and *P. Martyr*, while they were the one at *Cambridg*, and the other at *Oxford*. In the private Library at *Benet*-College, there be ſtill remaining divers Letters from *Martyr* to him. One whereof was writ upon occaſion of *Bucer*'s communicating to him his Judgment of the Habits; which he had compoſed for the uſe of *Hoper*. Which Letter began thus,

S. P. Perlegi, Vir Dei, quæ de Veſtium diſcrimine doctè piéq; ſcripſiſti, ac ex illis non mediocrem voluptatem cepi, tum quia vera quæ prædicas intelligebam, tum quod per omnia conſentiebant cum his, quæ ego Londinum *ad* Hopperum *ipſum, pridie ejus diei, qua tuæ mihi redderentur miſeram.* So that hence it appears they were both unanimous for wearing of the Habits enjoined: and ſo had given their Judgments to *Hoper*. In the ſame Letter he anſwered a Caſe put to him by *Bucer*, *Quamdiu fidem in Chriſto generalem, confuſam aut implicitam ſatisfuiſſe ad hominum ſalutem.* And the reſolution of this Queſtion being the chief Matter of this Letter, Arch-biſhop *Parker* (into whoſe Hands it fell) intitled it thus,

Quamdiu Fides implicita licuerit.

And on the Margent of the ſame Letter, where he entred upon another Argument, is written by the ſame Hand,

De concordi confeſſione in re Sacramentaria.

For *A Laſco* had lately wrote to *Martyr* his Deſire, that ſome Confeſſion about the Sacrament might be drawn up; to which he and *Bucer*, and *Bernardin*, and *Martyr*, might ſet their Hands, to teſtify the Foreign Proteſtants Conſent.

Another Letter wrote by *Martyr* to *Bucer*, bore this Title, ſet to it by the ſame Hand with the former,

Quibus artibus inſtituerint Diſputationem Theologicam in Comitiis Oxonienſibus.

And on the ſide of this Letter,

Gaudet Diſputationem non eſſe factam & Aſtutia Papiſtica in Diſputatione.

In

In a third Letter he gave *Bucer* advice, *that he ſhould not engage in any Diſputation with the vain-glorious Papiſts.* *An.* 1550.

There is yet a fourth Letter: Wherein *Martyr* communicated to him, how he had been employed by the Arch-biſhop of *Canterbury* in taking into examination the Engliſh Book of Common-Prayer, with his Judgment thereon. This Letter hath this Title put to it by *Parker*,

Cenſura libri communium precum.

The Contents of the ſecond and fourth Letter, having ſome things very remarkable for the Illuſtration of our Hiſtory, I ſhall here ſet down more largely. In the former, having congratulated *Bucer*'s coming off ſo well in his Diſputation with *Young* the Papiſt, he took notice of the unfair Ways the Papiſts uſed in their Diſputes: and then proceeded to tell what happened to himſelf the laſt Act at *Oxford* this Year, by a Party there, that did what they could to affront him, and the Evangelical Truth which he taught. Certain that then went out Bachelors of Divinity, made this Combination among themſelves. One of them they ſet up to be Reſpondent. The Opponents, who were of the ſame Strain, and the Queſtion to be diſputed, they ſuppreſt, and kept under great ſilence; on purpoſe, that *Peter Martyr*, the King's Profeſſor, ſhould not know: And when ſome had urged to them, that it belonged to the Profeſſor to know the Queſtion, they anſwered, That it did not; and that it was enough for them to know it, that were to diſpute on it. The Day before the Diſputation was to be undertaken, about two of the Clock in the Afternoon, they ſet up the Queſtion upon the Church-Doors: and then it appeared to be in behalf of Tranſubſtantiation. And to exclude the Profeſſor, they choſe to themſelves a great Papiſt, Dr. *Chedſey*, for their Father. And here the Opponents were to have taken and managed all *Martyr*'s Arguments; and the Reſpondent was to have aſſoiled them as he thought good. And then the Opponents were to acknowledg, they were ſatisfied with the Anſwers given thereunto. And their Father, who was to occupy the Profeſſor's Place, was by a Speech highly to approve and applaud all that had been done. And things were ſo to be ordered that Day, that the Profeſſor ſhould not have any opportunity of ſpeaking. For theſe Diſputations were to have been performed but a little before Night, after the Civilians had finiſhed their parts; which uſed to be the laſt Exerciſes. Or if after this Divinity-Diſputation were done, the Profeſſor had been minded to ſay any thing, he muſt do it when it was Night, and when the tired Auditors would be all going Home. And then theſe Diſputants and their Party were every where to cry *Victory*, and carry away the Glory. There was now obſerved a greater confluence of People at this Act, than could have been believed: For they had ſent about their Letters to invite ſuch hither, as were for their own Turn: and all to encreaſe the Triumph. Among the reſt there were preſent the Chaplains of *Wincheſter* and *Durham*. But all this elaborate and fine-ſpun Plot was by a Providence broken on a ſudden; the Vice-Chancellor, whether he feared any Riot, or for what other Cauſe, it was uncertain,

A Plot of the Papiſts at *Oxon*, againſt *Martyr*, at an Act.

forbidding the Divinity-Diſputations that Day, without the privity of the Profeſſor.

An. 1550.

Martyr's Judgment of the Communion-Book.

The Matter of *Martyr*'s other Letter, wrote to *Bucer* in *January*, (as the former was in *September* before) related to the Book of Common-Prayer. For the Correction of which the Arch-biſhop, the Biſhop of *Ely*, and the other Biſhops were, by the King's Command, met together in Conſultation. And that this Work might be the more effectually performed, the Arch-biſhop thought good to have the Judgment herein of both the Publick Profeſſors, *Bucer* and *Martyr*. Accordingly *Bucer* wrote his Cenſure, and *Martyr* his Annotations, as was ſaid before. A Copy of which Cenſure *Bucer* had communicated to *Martyr*. Who in this Letter declared his Conſent and Approbation thereunto. As to his own Annotations, *Cheke*'s Latin Verſion which he uſed, was ſo brief and defective, that for that reaſon many things were omitted by him, which he would have noted, had he ſeen the Book compleat. But after he had ſent in thoſe his Annotations to the Arch-biſhop who earneſtly required them, he ſaw *Bucer*'s Cenſure, whereby he perceived divers other things called for Correction, than he had taken notice of. So he reduced whatſoever was wanting in his Annotations, into certain brief Articles, and acquainted the Arch-biſhop therewith; and that in them all he did freely agree with *Bucer*, that it were fit they ſhould be altered. But *Martyr*'s Annotations did fully accord with *Bucer*'s Animadverſions, though they were at a diſtance, and conſulted not at all with one another before they wrote their Judgments. But one thing was paſt over by *Bucer*, which *Martyr* wondred at: it was in the Office for the Communion of the Sick. Where it was ordered, "That if this private Communion "happened to be on the ſame Sunday, when there ſhould be a pub-"lick One, then the Prieſt was to take along with him ſome of the "Conſecrated Elements, and with them to adminiſter the Sacra-"ment in the Houſe of the Sick. Wherein this offended *Martyr*, as "he ſaid, that the Office that belonged to the Communion ſhould "not be repeated before the ſick Man, and the reſt that communi-"cated with him, ſince the words of the Supper do rather belong "to the Men, than to the Bread and Wine. And his advice was, "that all that was neceſſarily required to the Lord's Supper, ſhould "be ſaid and done, whenſoever it was privately as well as pub-"lickly celebrated. He ſubſcribed to *Bucer*'s Cenſure in every thing; and he thanked God, that had adminiſtred an Occaſion, that the Biſhops ſhould by them be admoniſhed of thoſe Matters. So that it was concluded by the Biſhops at their Conference about the Communion-Book, that much ſhould be changed therein, as the Arch-biſhop told *Martyr*, then at his Houſe. And if they would not do it, the King was reſolved to do it by himſelf and his Parliament, without them. In this Letter he ſpeaks ſomething concerning *Hoper*, whoſe Behaviour he diſliked; and concerning Dr. *Smith*, who had lately written againſt the Arch-biſhop's Book of the Sacrament, and againſt himſelf concerning Monaſtick Vows. Both theſe Letters, as well worthy the ſight and peruſal of the Reader, I have repoſited in the *Appendix*.

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N°. LX. LXI.

Thus

Thus this Reverend and Learned Foreigner, after many great Difficulties paſſed through, for the Cauſe of Religion, flying from one place to another, came at laſt to a natural Death and a quiet End in this Land. For his Fame and Wiſdom, he was called by the Electors, *Palatine*, and of *Brandenburgh*, with the Emperor's Permiſſion, to temper the Emperor's Reſcript about Religion, which was to be publiſhed, that ſo it might pleaſe both Parties. But he thought he could not do it with any Honeſty; and rather than meddle with it, he fled to *Strasburgh* with his Wife and Children: hereby he fell under the Diſpleaſure of thoſe Princes, as well as before he had done under that of the Emperor for the Reformation of *Colen*; the Envy of which *Melanchthon* eſcaped, but it fell on poor *Bucer*. Being at *Strasburgh*, he alſo contracted much Ill-will by means of the *Anabaptiſts* and others whom he oppoſed, and who by their pretended Sanctimony had a great Party there. His Friends apprehended him on theſe Accounts in great Danger; but he thought of no removal to any other Place, Patron or Church, truſting himſelf in God's Hands, till *Sturmius* and ſome others adviſed him by all means to depart into *England*. Which he at length yielding to, the ſaid *Sturmius* admoniſhed him, for his ſafer Travel, to take a more uncommon Way, through *Lorain* and *Rhemes*, and ſome other parts of *France*, to *Calais*, and there to croſs over the Sea. Which he did, and was very hoſpitably here entertained, as was ſaid before.

An. 1550.

Bucer's great Dangers.

Biſhops Conſecrated.

June 29. *John Ponet*, or *Poynet*, D.D. Chaplain to the Arch-biſhop, was Conſecrated Biſhop of *Rocheſter* at *Lambeth*-Chappel, by the Arch-biſhop of *Canterbury*; aſſiſted by *Nicolas* Biſhop of *London*, and *Arthur* Biſhop of *Bangor*. This Conſecration was performed with all the uſual Ceremonies and Habits, probably for this Reaſon, to give as little occaſion of Offence to Papiſts as might be, and to keep cloſe to the old Uſages, avoiding Superſtition: Therefore it was ſet down in the Regiſter at large in what Formalities all was now done. The Arch-biſhop is deſcribed, *Uſitatis inſignibus redimitus, & uno Epitogio, ſive Capa, indutus, Oratorium ſuum prædictum honeſtè & decenter ornatum ingreſſus*, &c. " Having on his Mitre and Cope, uſual in ſuch " Caſes, went into his Chappel, handſomly and decently adorned, " to celebrate the Lord's Supper according to the Cuſtom, and by " Preſcript of the Book, intituled, *The Book of Common-Service*. Be" fore the People there aſſembled, the Holy Suffrages firſt began, " and were publickly recited, and the Epiſtle and Goſpel read in the " Vulgar Tongue, *Nicolas* Biſhop of *London*, and *Arthur* Biſhop of " *Bangor*, aſſiſting; and having their Surplices and Copes on, and " their Paſtoral Staves in their Hands, led Dr. *John Ponet*, endued " with the like Habits, in the middle of them, unto the moſt Reve" rend Father; and preſented him unto him, ſitting in a decent " Chair; and uſed theſe words, Moſt Reverend Father in God, we " preſent unto you this godly and well-learned Man to be conſe" crated Biſhop. The Biſhop Elect forthwith produced the King's " Letters Patents before the Arch-biſhop. Which by command

Ponet.

Cranm. Reg.

" of

An. 1550. " of the ſaid ABp, being read by Dr. *Glyn*, the ſaid *Ponet* took the " Oath of renouncing the Biſhop of *Rome*, and then the Oath of " Canonical Obedience to the Arch-biſhop. Theſe things being " thus diſpatched, the Arch-biſhop exhorted the People to Prayer and " Supplication to the Moſt High, according to the Order preſcribed " in the Book of Ordination ſet forth in the Month of *March* 1549. " According to which Order he was Elected and Conſecrated, and " endued with the Epiſcopal Ornaments, the Biſhop of *London* firſt " having read the third Chapter of the firſt Epiſtle of *Paul* to *Ti-* " *mothy*, in manner of a Sermon. Theſe things being done, and " the Sacrament of the Lord's Supper celebrated upon a Table, co- " vered with a white Linen Cloth, by the Arch-biſhop and the two " aſſiſting Biſhops, the ſame Arch-biſhop decreed to write to the " Arch-deacon of *Canterbury* for the Inveſtiture, Inſtallation and In- " thronization of the ſaid Biſhop of *Rocheſter*, as it was cuſtomary. " Preſent *Anthony Huſe*, principal Regiſter of the Arch-biſhop; " *Peter Lilly*, *John Lewis*, *John Incent*, publick Notaries; and many " others, as well Clerks as Laicks.

Hoper. *March* 8. *John Hoper* was conſecrated Biſhop of *Gloceſter*, juſt after the ſame manner, by the Arch-biſhop, *Nicholas* Biſhop of *London*, and *John* Biſhop of *Rocheſter*, aſſiſting, clothed (ſay the Words of the Regiſter) in Linen Surplices and Copes, and *John* Elect of *Gloceſter* in the like Habit.

CHAP. XXV.

The Arch-biſhop publiſheth his Book againſt Gardiner.

An. 1551.

Cranmer publiſheth his Book of the Sacrament.

THIS Year our Arch-biſhop publiſhed his Elaborate Book of the Sacrament, confuting the groſs and carnal Preſence of Chriſt there, in vindication of a former Book of his, wrote againſt by Biſhop *Gardiner* and Dr. *Smith*. For, to give the Reader ſome diſtinct Account of this Matter, in the Year 1550, *Cranmer* printed a

His firſt Book. Book in Engliſh in *Quarto* with this Title, *A Defence of the True and Catholick Doctrine of the Sacrament of the Body and Blood of our Saviour Chriſt; with a Confutation of ſundry Errors concerning the ſame: Grounded and eſtabliſhed upon God's Holy Word, and approved by the Conſent of the moſt ancient Doctors of the Church.* The great Reaſon that moved him to write this Book was, that he might the more effectually purge the Church of Popery, eſteeming Tranſubſtantiation and the Maſs, to be the very Roots of it. " The taking " away of Beads, Pilgrimages, Pardons, and ſuch-like Popery, was, " (as he wrote in his Preface) but the lopping off a few Branches; " which would ſoon ſpring up again, unleſs the Roots of the Tree, " which were Tranſubſtantiation, and the Sacrifice of the Maſs, " were pulled up. Therefore out of a ſincere Zeal to the Honour " of God, he would labour, *he ſaid*, in his Vineyard, to cut down " that Tree of Error, Root and Branch. By this Book very many were enlightned to perceive the Errors of the Popiſh Doctrines of the Sacrament. This Treatiſe he divided into five Books or Points.

I. Of

I. Of the True and Catholick Doctrine and Uſe of the Sacrament of the Body and Blood of Chriſt. II. Againſt the Error of Tranſubſtantiation. III. The manner how Chriſt is preſent in the Sacrament. IV. Of the eating and drinking of the Body and Blood of Chriſt. V. Of the Oblation and Sacrifice of our Saviour Chriſt. In the third Part he made mention of the Biſhop of *Wincheſter*, in theſe words: "As many of them [*i. e.* of the Papiſt Writers] as I "have read, (the Biſhop of *Wincheſter* only excepted) do ſay, That "Chriſt called not the Bread his Body. This Biſhop was much offended that he was named in the Book, and pretended this to be one Reaſon why he did write againſt it, to vindicate himſelf, as well as the Papal Church, hereby ſo dangerouſly ſtruck at. This Book of *Cranmer*'s was turned into Latin by *John Tong*; who complied afterwards with the old Religion under Queen *Mary*, and was Maſter of *Pembroke*-Hall, *Cambridg*. *An.* 1551.

At this Book the Defenders of Popery were ſo nettled, that in the ſame Year 1550, *Wincheſter* then in the *Tower*, and fickle Dr. *Smith* then at *Lovain*, printed Anſwers. Of *Smith*'s Book I ſhall only note by the way, that *March* 8. 1550. there was an Order of Council to examine the bringer over of his Book againſt *Cranmer*. Such a Countenance did the State give to the Arch-biſhop and his Book. *Gardiner*'s Book made the greateſt noiſe: Which was printed in *France*, and intituled, *An Explication and Aſſertion of the true Catholick Faith touching the moſt Bleſſed Sacrament of the Altar, with the Confutation of a Book written againſt the ſame.* In the Beginning of his Book he wrote, "That his Sermon before the King, [on St. *Peter*'s Day] touching the Sacrament of the Altar, gave occaſion to "the Arch-biſhop's Book againſt it; and that he was called before "the King's Commiſſioners at *Lambeth* for his Catholick Faith in "the Sacrament. Whereas indeed this was not the Cauſe of his Troubles; nor had ſome former Copies of his Book theſe words: But after the Commiſſion was iſſued forth againſt him, to make his Cauſe appear the more ſpecious, as if it were the Cauſe of the Church, he thought fit to make an Alteration in the beginning of his Book in the manner aboveſaid. And to carry on the Scene, he in open Court offered his Book before the King's Commiſſioners. Wrote againſt by *Gardiner* and *Smith*.

To this Book of *Gardiners*, our Arch-biſhop ſtudied and compoſed an Anſwer; holding himſelf bound, for the Vindication of the Evangelical Truth, as well as of his own Writing, and for the Satisfaction of the People, not to ſuffer it to lie untaken notice of. When it was known the Arch-biſhop was preparing an Anſwer againſt *Gardiner*, the People were in very great expectation, and conceived an earneſt deſire to ſee and read it: Having therefore diſpatched his Copy, and ſent it to *Rainold Wolf* his Printer, it was printed off in the Month of *September* 1551. But there was ſome ſtop put to the publiſhing of it, occaſioned by a Proclamation iſſued out from the King; whereby, for ſome political Ends, both the printing and ſelling of Engliſh Books, without the Allowance of the King's Majeſty, or ſix of his Privy-Council, was forbidden. The Arch-biſhop being deſirous, that his Book might come abroad the next Term, for the Contentation of many who had long expected the ſame, ſent to Secretary Vindicated in another Book by the ABp.

cretary *Cecyl* and Sir *John Cheke*, to procure, either from the King or
An. 1551. Council, a Licence to the ſaid *Wolf* for printing and ſelling his Book. Which was obtained, and the Book publiſhed accordingly. This Letter of the ABp's, dated *Sept.* 29. I have thought not amiſs to repoſit
N°. LXII. in the *Appendix*. *Octob.* 1. A Licence was granted to *Wolf* to publiſh the Book, under the King's Privilege, the Court then being at *Hampton*-Court, and the Arch-biſhop himſelf preſent. The Title this ſecond Book of the Arch-biſhop's bore was, *An Anſwer by the Reverend Father in God,* Thomas *Arch-biſhop of* Canterbury, *Primate of all* England, *and Metropolitan, unto a crafty and ſophiſtical Cavillation, deviſed by* Stephen Gardiner, *Doctor of Law, late Biſhop of* Wincheſter, *againſt the true and godly Doctrine of the moſt Holy Sacrament of the Body and Blood of our Saviour Chriſt. Wherein is alſo, as occaſion ſerveth, anſwered ſuch Places of the Book of Dr.* Richard Smith, *as may ſeem any thing worthy the anſwering. Alſo a true Copy of the Book written, and in open Court delivered by Dr.* Stephen Gardiner, *not one Word added or diminiſhed, but faithfully in all Points agreeing with the Original.* This Book of Arch-biſhop *Cranmer*'s, was printed again at *London*, 1580, with his Life, and ſome other things.

The Method of the ABp's Reply. His Reply to *Gardiner* was in the moſt fair and candid Method that could be deviſed. For he firſt ſet down his own Treatiſe, Piece by Piece; then *Gardiner*'s Reply thereunto Word for Word, leaving not one Paragraph without a full Anſwer. His Reply to *Smith* was only of ſome things moſt worthy to be taken notice of, the reſt of *Smith*'s Book being meer Trifles. This Reply to *Smith* he inſerted in the Body of his Anſwer to *Gardiner*, as occaſion ſerved. Only at the end he made a particular Reply to *Smith*'s Preface.

The Judgments made of this Book. *In Antiq. Brit.* It ſeemed to be a very compleat Exercitation upon that Subject. The Book was ſtored with ſo great Learning and Plenty of Arguments, *Ut ea Controverſia,* ſaith one of his Succeſſors, *a nemine unquam contra Pontificios accuratius tractata eſſe videatur*; *That no one Controverſy was by any ever handled againſt the Papiſts more accurately.* It may not be amiſs to mention here the Opinion that *Cranmer* himſelf had of his Book, in that famous and renowned Confeſſion he made of his Faith in S. *Mary*'s Church, *Oxon*, immediately before he was led away to his Burning. Where he expreſſed his full Approbation and great Confidence of the Doctrine contained therein: ſaying,

Fox's Acts. " That as for the Sacrament, he believed as he had taught in his Book " againſt the Biſhop of *VVincheſter*. The which Book, *he ſaid,* " taught ſo true a Doctrine of the Sacrament, that it ſhould ſtand at " the laſt Day before the Judgment of God, where the Papiſtical " Doctrine contrary thereto ſhould be aſhamed to ſhew her Face. The Papiſts ſpake as much againſt this Book, being much galled by it. Dr. *Treſham*, in his Diſputation with *Latimer*, ſaid, There were ſix hundred Errors in the Book. *Weſton*, thinking to invalidate the Book by the pretended Novelty of the Doctrine, asked the ſame Father, How long he had been of that Opinion? He ſaid, Not paſt ſeven Years; that is, about the Year 1547; and that Arch-biſhop *Cranmer*'s Book confirmed his Judgment therein: and added, That if he could but remember all therein contained, he would not fear to anſwer any Man in this Matter.

The

The Arch-biſhop had acknowledged to the Queen's Commiſſioners at *Oxford*, that *Ridley* had firſt begun to enlighten him, as to the true Notion of the Preſence, as he had maintained it in his Book. Hereupon one of them took occaſion to try to baffle the true Doctrine, by making the whole ſtreſs of it to depend upon the Authority of ſingle *Ridley*. *Latimer*, ſaid he, *leaned upon* Cranmer, *and* Cranmer *leaned upon* Ridley. Whereas the truth of this was no more, but that *Ridley* reading *Bertram*'s Book of the Body and Blood of Chriſt, was ſharpened to examine the old Opinion more accurately, of the Preſence of Chriſt's Fleſh and Blood; and looking into Eccleſiaſtical Authors, he found it greatly controverted in the ninth Century, and learnedly writ againſt. Which made him begin to conclude it none of the ancient Doctrines of the Church, but more lately brought into it. Theſe his Thoughts he communicated to Arch-biſhop *Cranmer*, which was about the Year 1546. Whereupon they both ſet to examine it with more than ordinary Care. And all the Arguments that *Cranmer* gathered about it, he digeſted into his Book. Nor was the good Arch-biſhop aſhamed to make a publick Acknowledgment in print of this as well as of his other Popiſh Errors, in his Anſwer to *Smith*'s Preface, who it ſeems had charged him with Inconſtancy. "This I confeſs of my ſelf, that not long before I wrote the ſaid "Catechiſm, I was in that Error of the Real Preſence, as I was ma- "ny Years paſt in many other Errors, as of Tranſubſtantiation, of "the Sacrifice propitiatory of the Prieſts in the Maſs, of Pilgrima- "ges, of Purgatory, *&c.* being brought up from my Youth in them. "For the which, and other the Offences of my Youth, I do daily "pray unto God for Pardon and Mercy. After it pleaſed God to "ſhew me, by his Holy Word, a more perfect knowledg of his Son "Jeſus Chriſt, I put away my former Ignorance. As God gave me "Light, ſo through his Grace I opened my Eyes to receive it. And "I truſt in God's Mercy for pardon of my former Errors. I ſet this down the more at large, to ſhew the great Ingenuity as well as Piety of this good Man.

An. 1551.

How the ABp came off from the Opinion of the Corporal Preſence.

Peter Martyr in the Year following this, printed a Book of the Sacrament, which was the Sum of what he had read before upon that Point in the Univerſity of *Oxford*. Which Book he dedicated to his Patron, the Arch-biſhop of *Canterbury*: And giving the Reaſon why he made the Dedication to him, ſaid, "That he knew certainly, "that *Cranmer* had ſo great Skill in this Controverſy, as one could "hardly find in any one beſides. That there was none of the Fa- "thers, which he had not diligently noted; no antient or modern "Book extant, that he [*Martyr*] had not with his own Eyes ſeen no- "ted by the Arch-biſhop's Hand. Whatſoever belonged to the whole "Controverſy, he ſaid, that the Arch-biſhop had digeſted into "particular Chapters; Councils, Canons, Popes Decrees pertain- "ing hereunto: and that with ſo great labour, that unleſs he had "been an Eye-Witneſs of it and ſeen it, he could not eaſily have "believed others, if they had told him, in regard of the infinite "Toil, Diligence and Exactneſs, wherewith the Arch-biſhop had "done it. *He added*, that the Arch-biſhop had not beſtowed ſuch "kind of Pains and Study in the Matter of the Sacrament only,

The ABp's great Skill in this Controverſy.

An. 1551. " but that he had done the ſame thing, as to all other Doctrines, in " effect, which in that Age were eſpecially under Controverſy. " And this that Learned Man ſaid, he had made good Obſervation " of. Nor, *as he went on*, that he wanted Skill, a Method, and " Induſtry in defending what he held. Which might, *he ſaid*, be " known by this, becauſe he had ſo often conflicted with his Ad- " verſaries, both publickly and privately, and by a marvellous " ſtrength of Learning, quickneſs of Wit, and dexterity of Ma- " nagement, had aſſerted what he held to be true, from the thorny " and intricate Cavils of Sophiſters [glancing at his Controverſies " with *Wincheſter*, who was commonly then called the *Sophiſter*] " and that he wanted not a Will, yea, a Mind ready to defend " Sound and Chriſtian Doctrines. That all Men did ſufficiently " underſtand, who ſaw him burn with ſo great an endeavour of re- " ſtoring Religion, that for this Cauſe only he had great and heavy " Enemies, and neglected many Commodities of this Life, and un- " derwent horrible Dangers. The great and intimate Converſe that *P. Martyr* had with *Cranmer*, gave him opportunity to know him very well: and therefore I have choſen to ſet down this Character that he gave of him, and particularly of his Ability in this Controverſy of the *Euchariſt*.

P. Martyr inlightned by *Cranmer*.

And I am apt to think that the careful peruſal of theſe Authorities, collected by the Arch-biſhop, and his Converſation with this Learned Prelate, being much with him at *Lambeth*, was a cauſe of bringing *Martyr* to the True Doctrine. For at his firſt coming to *Oxon*, he was a Papiſt, or a *Lutheran*, as to the belief of the Preſence. And ſo *Feckenham*, Dean of S. *Paul*'s, told *Bartlet Green* at his Examination; and that *Martyr* perceiving the King's Council, as he uncharitably ſuggeſted, to be of another Opinion, he, to pleaſe them, forſook the true Catholick Faith. But Mr. *Green*, who had been a hearer of him at *Oxon*, replied, That he had heard *Martyr* ſay, " That he had not, while he was a Papiſt, read S. *Chryſoſtom* upon " the tenth to the *Corinthians*, nor many other places of the Doctors. " But when he had read them, and well conſidered them, he was " content to yield to them, having firſt humbled himſelf in Prayer, " deſiring God to illuminate him, and bring him to the true under- " ſtanding of Scripture.

Fox's Acts.

Fox's Conjecture of the ABp.

As to the Authorities the Arch-biſhop alledgeth in his Book, it was the Conjecture of *John Fox*, that he made uſe of *Frith*'s Book, which he wrote of the Sacrament againſt *More* divers Years before: and that from the ſaid Author the Arch-biſhop ſeemed to have collected the Teſtimonies of the Doctors, which he produced in his Apology againſt the Biſhop of *Wincheſter*: and that he gathered the principal and chiefeſt Helps thence, that he leaned to. But although he might peruſe *Frith*, as he did almoſt all other Authors that wrote of this Controverſy, yet he was too well verſed in the Eccleſiaſtical Writers, that he needed to go a borrowing to the readings of any others for Sentences and Allegations out of them.

A ſecond Book of *Gardiner* againſt the ABp.

Cranmer lived to ſee his Book replied again unto by his Adverſary *Gardiner*, in Latin, under the fained Name of *Marcus Antonius Conſtantius* a Divine of *Lovain*. His Book went under this Title,

Confutatio

Confutatio cavillationum, quibus ſacroſanctum Euchariſtiæ Sacramentum ab impiis Capernaitis *impeti ſolet.* Printed at *Paris*, 1552. In this Book he ſpared the Name of the Arch-biſhop, but reduceth all the Arch-biſhop's Book into no leſs then 255 Objections. To each of which, one by one, the Catholick is brought in making anſwer. Next, whereas *Cranmer* had laid down twelve Rules for the finding out the true Senſe of the Fathers in their Writings, the Catholick examines them, and enervates them. Then follows a Confutation of the Solutions, (whereby the *Sectary*, as he is called, (that is, *Cranmer*) endeavoured to take off the Arguments of the Catholicks. And, which is the fourth and laſt part of the Book, he defends Catholick Mens Senſe of the Allegations out of the Fathers againſt the Sectaries. *Gardiner*, when he compiled this Book, was in the *Tower* a Priſoner; but yet he was under ſo eaſy reſtraint, that he was furniſhed there with Workmen, and *Amanuenſes*. " As they " of old to the building of the Tabernacle, ſo he to the preparing " of his Book, a kind of Papiſtical Tabernacle, [to uſe the words " of *Martyr*] all ſorts contributed ſomething. For his Book was " *Pandora*'s Box, to which all the leſſer Gods brought their Pre- " ſents. For every Man, were his Learning leſs or more, that " had any Arguments for the Popiſh Doctrine, brought them all to " him, (many whereof were windy and trivial enough) and he " out of the heap made his Collections as he thought good. But *Watſon* and *Smith* were his chief Aſſiſtants.

An. 1551.

Preface to *P. Martyr*'s Book, in Def. of *Cranmr.*

The Arch-biſhop, though the Times now ſoon after turned, and he caſt into Priſon, was very deſirous to prepare another Book in Confutation of *Marcus Antonius*, and in Vindication of his own Writing. He lived long enough to finiſh three Parts: whereof, two unhappily periſhed in *Oxford*, and the third fell into *John Fox*'s Hands, and for ought I know, that by this time is periſhed alſo. But the great deſire he had to finiſh his Anſwer to that Book, was the chief cauſe, that at his laſt Appearance before the Queen's Commiſſioners, he made his Appeal to a General Council. That thereby he might gain ſome time and leiſure to accompliſh what he had begun, before his Life were taken away, which he ſaw was likely to be within a very ſhort ſpace. " Otherwiſe, [as he writ to his Lawyer, who was to " draw up his Appeal] it was much better for him to die in Chriſt's " Quarrel, and to reign with him, than to be ſhut up and kept in " that Body. Unleſs it were to continue yet ſtill a while in this " Warfare, for the Commodity and Profit of his Brethren, and to " the further advancing of God's Glory.

The ABp begins a third Book; but, lives not to finiſh it.

Peter Martyr, his ſurviving and learned Friend, being ſolicited by many *Engliſh*-Men by Letter and word of Mouth, undertook the anſwering this Book. But before he had finiſhed it, an *Engliſh* Divine and Friend of *Martyr*'s, with whom he held Correſpondence in Q. *Mary*'s Reign, wrote him word, in the Year 1557. that an Anſwer to *Antonius*, by ſome other hand, was then in the Preſs, naming the Author. *Martyr* replied, " That he was rather glad of it, " than any ways moved or diſturbed at it, as a diſappointment of " what he was doing: and *added*, that he expected nothing from " that Man, but what was very exquiſite, acute and elaborate. But

Martyr takes up the Quarrel.

Mart. Epiſt.

An. 1551. " that he feared the noiſe thereof would not hold true. And ſo it proved. Whether this Learned Man withdrew his Book, that he might give way to that which *P. Martyr* was writing, or whether it were a Flam given out to ſtop *Martyr* in his Deſign, it is uncertain. But not long after this Learned *Italian* put forth his Anſwer. He had it under the Preſs at *Zurick* in *December* 1558; and it came out the next Year. Wherein, as he wrote to *Calvin*, he did unravel and confute all the Sophiſms and Tricks of the Biſhop of *Wincheſter*. And it came forth very ſeaſonably, as *Martyr* hoped. For hereby the Engliſh Papalins might ſee, at this time eſpecially, that that Book was not, as they boaſted hitherto, invincible. He gave this Title to his Book, *Defenſio Doctrina veteris & Apoſtolicæ de S. S. Euchariſtiæ Sacramento.* In the Preface to which he ſhewed, " How this Work " fell to his Lot: Not that that moſt Reverend Father wanted an Aſ- " ſiſtant, for he could eaſily have managed *Gardiner* himſelf. For he " knew how *Cranmer*, in many and various Diſputes, formerly had " with him, came off with Victory and great Praiſe; but becauſe the " ABp when in Priſon, was forced to leave his Anſwer, which he " had begun, unfiniſhed, by reaſon of his ſtrait keeping, having " ſcarce Paper and Ink allowed him, and no Books to make uſe of; " and being cut off ſo ſoon by Death, before he could bring to per- " fection what he had writ. Wherein, as *Martyr* ſaid, he had har- " der meaſure by far from the Papiſts, than *Gardiner* had from the " Proteſtants in K. *Edward*'s Days, when he wrote his Book.

P. Martyr Ep.

Cranmer puts out his Book of the Sacrament in Latin.

Gardiner in that Book of his, under the Name of *M. Conſtantius*, had ſhewn ſuch foul play with *Cranmer*'s Book, mangling it, and taking Pieces and Scraps of it here and there, and confounding the Method of it, to ſupply himſelf with Objections to give his own Anſwers to with the moſt advantage; that the Arch-biſhop thought, that if Learned Foreigners ſaw but his firſt Book of the Sacrament, as he wrote it, it would be vindication enough againſt *Gardiner*'s new Book againſt it: And therefore he took order to have it tranſlated into the ſame Language in which *Gardiner* wrote, that is, Latin, that impartial Strangers might be able to read and judg: and Sir *John Cheke* elegantly performed it for his Friend the Arch-biſhop. This Book of *Cranmer*'s thus put into Latin, with ſome Additions, came forth 1553. Before it he prefixed an Epiſtle to King *Edward* VI. dated at *Lambeth*, *Idib. Mart.* the ſame Year. Wherein he ſaid, " It " was his Care of the Lord's Flock committed to him, that put him " upon renewing and reſtoring the Lord's Supper according to the " Inſtitution of Chriſt. And that that was the Reaſon, that about " three Years ago he ſet forth a Book in *Engliſh* againſt the principal " Abuſes of the Papiſtical Maſs. Which Book had great Succeſs upon the Peoples Minds, in bringing them to embrace the Truth. " Whereby, *he ſaid*, he perceived how great the Force of Truth " was, and underſtood the Benefits of the Grace of Chriſt, that " even the Blind ſhould have their Eyes opened, and partake of the " Light of Truth, as ſoon as it was revealed, and ſhewed it ſelf clear- " ly to them. But that this gave great Offence unto *Gardiner*, then " Biſhop of *Wincheſter*, ſo that he thought nothing was to be done " till he had anſwered the Book, ſuppoſing that there would be no " helper

"helper of ſo declining & forſaken a Cauſe, unleſs he put to his Hand. And ſo the Arch-biſhop proceeded to ſhew how that Biſhop firſt put forth his *Engliſh* Book, endeavouring to overthrow the true Doctrine, and to reſtore and bring again into Repute the Maſs, with all its Superſtitions; and afterwards his *Latin* Book, under a feigned Name. In which *Gardiner* had ſo unfairly dealt with the Arch-biſhop's Arguments, chopping and changing, defacing and disfiguring them, that he could not know them for his own; and all that he might make it ſerve his own turn the better: Inſomuch that he reſolved to have his own Book tranſlated out of *Engliſh* into *Latin*, that his true Opinion and Mind in this Controverſy might the better be apprehended. The whole Epiſtle is writ in a pure elegant Latin Stile, with a good ſharpneſs of Wit.

An. 1551.

Conſtantius *libro latinè ſcripto, ita argumenta mea perſequitur, ut ſibi optimum videtur, & ut cauſam juvet; ſæpe truncata, ſæpe inverſa, ſæpe diſſecta, ſic introducit, ut non magis a me agnoſci potuerint, quam Medeæ liberi in multa membra diſſecti & deformati*, &c.

The publication of this his Latin Book, he thought ſufficient for the preſent to entertain the World, till he ſhould put forth, in Latin alſo, a full Anſwer to *Gardiner*, which he intended ſhortly to do. To this Latin Book, the Arch-biſhop occaſionally reviewing it, while he was in Priſon, made ſundry Annotations and Additions; not of any new Arguments, but only of more Authorities out of the Fathers and Ancient Writers. This valuable Autograph fell into the Hands of ſome of the *Engliſh* Exiles at *Embden*, it may be by the Means of Bp *Scory*, who was Superintendent of the *Engliſh* Church there, or Sir *John Cheke*, who alſo for ſome time was in this Place, both great Friends of the Arch-biſhop. In the Year 1557, the Exiles here printed it with this Title, *Defenſio*, &c. *a* Thoma Cranmero *Martyre ſcripta. Ab Authore in Vinculis recognita & aucta.* Before it, is a new Preface to the Reader, made as it is thought by Sir *John Cheke*, relating to the Arch-biſhop and this his Book, ſhewing how well-weighed, and well-thought on this Doctrine of the Sacrament was, before he publiſhed it, and that he let it not go abroad, till he had diligently compared and pondred all Scriptures and Ancient Authors, and confirmed it at laſt by his Blood. In the body of the Book, the places where any Enlargements are, are ſignified by an Hand pointing thereunto. In the Margent is often to be found this word *Object.* with certain Numbers added: Which Numbers ſhew thoſe Places which *Gardiner*, under the Name of *Marcus Antonius*, did endeavour to confute. The very Original theſe *Engliſh* Exiles here at *Embden* kept, as a great Treaſure, among them, and as a Memorial of the Holy Martyr.

Printed again at *Embden.*

Autographon ejus in noſtra apud Æmbdanos Eccleſia pro Theſauro quodam, & clariſſ. viri, ſanctiq; Chriſti Martyris Mnemoſyno ſervamus. In Epiſt.

Beſides this, the Arch-biſhop fully intended to have his Vindication of his Book, impugned by *Gardiner*, put into Latin alſo; but he lived not to ſee that done. But care was taken of this Buſineſs among the Exiles. Inſomuch that both Sir *John Cheke* and *John Fox* were buſied about it at the ſame time. But the former ſurceaſed, and left the whole Work to *Fox* then at *Frankford*, after he had finiſhed the firſt part. In this Piece done by *Cheke*, *John a Laſco* had an hand; for he put in the Latin School-Terms, inſtead of more pure good Latin which *Cheke* had uſed. And it was judged fit that ſuch Words ſhould be uſed, where the ABp in his Engliſh had uſed them. And this *Cheke* and *A Laſco* themſelves wrote to *Fox*. *Fox* undertook the reſt, by the Incitation and Encouragement of *P. Martyr*, and of *Grindal* and *Pilkington*, both Biſhops afterwards. Who gave him Directions

Cranmer's ſecond Book intended to be put into Latin. *Fox.* Epp. MSS.

rections for the tranſlating; and as Doubts occurred concerning the Senſe of certain Matters in the Book, as he met with them, he conſulted with theſe Men for their Judgments therein. *Grindal* in one Letter, bad him write a Catalogue of all Paſſages by him doubted of, and ſend it to him. *Fox* finiſhed his Tranſlation in the Year 1557, before *June*. For which he had a Congratulatory Letter from *Grindal*, who was his chief Aſſiſtant and Counſellor herein. The Work was diſpatched to the Preſs, at *Baſil* I ſuppoſe; and when one Part was printed, the Cenſors of the Preſs thought it would be better to defer an Argument of that Nature to better Times, the Controverſy having been bandied up and down ſo much already. But *Froſcover* undertook the printing of the whole Book. *Fox* would do nothing of himſelf; but leaving himſelf to the Judgment of his Learned Brethren, to commit the Work now to *Froſcover*, or no, Queen *Mary*'s Death, and the return of the Exiles, I ſuppoſe, ſtopped further progreſs in this Matter. The Original Manuſcript, under *Fox*'s own Hand, in very cleanly elegant Latin, I have lying by me: It bears this Title, *De totâ Sacramenti Euchariſtiæ cauſa Inſtitutionum Libri V. Autore D.* THOMA CRANMERO *Archiepiſcopo* Cantuarienſi. *Quibus &* Stephani Garneri *Epiſcopi* Wintonienſi, *&* SMYTHI *Doctoris Theologi, impugnationibus, reſpondetur.*

An. 1551.

Some Notes of *Cranmer* concerning the Sacrament. Miſcellan. *A.*

And that I may bring here together all that relates to *Cranmer*, as to this Matter of the Sacrament, I muſt not omit what I ſaw in the *Benet*-Library. There is a thin Note-book of this Arch-biſhop's with this Title, wrote by his own Hand, *De re Sacramentaria*; which I verily believe are his Meditations and Concluſions, when he ſet himſelf accurately to examine the Sacramental Controverſy, and fell off from the Opinion of the Carnal Preſence. The Notes conſiſt of nothing but Quotations out of ancient Eccleſiaſtical Authors about the Lord's Supper; interlined in many Places by the Arch-biſhop's Pen. On the top of ſome of the Pages are theſe Sentences writ by himſelf, being Doctrines provable out of the Sentences there produced, and tranſcribed.

Panis vocatur Corpus Chriſti, & Vinum Sanguis.
Panis eſt Corpus meum, & Vinum eſt Sanguis meus; *figurativæ ſunt locutiones.*
Quid ſignificet hæc figura, Edere carnem, & bibere ſanguinem.
Mali non edunt & bibunt corpus & ſanguinem Domini.
Patres Vet. Teſtamenti, edebant & bibebant Chriſtum, ſicut & Nos.
Sicut in Euchariſtia, ita in Baptiſmo, preſens eſt Chriſtus.
Contra *Tranſubſtantiationem.*

After this, follow theſe Writings of the Arch-biſhop's own Hand (which Arch-biſhop *Parker* elſewhere tranſcribed for his own Satisfaction).

Multa affirmant craſſi Papiſtæ, ſeu Capernaitæ, *quæ neq; Scriptura neq; ullus Veterum unquam dixerat.* Viz.
Quod Accidentia maneant ſine ſubjecto.
Quod Accidentia panis & vini ſunt Sacramenta: non panis & vinum.

Quod

Quod Panis non eſt figura, ſed accidentia panis.
Quod Chriſtus non appellavit panem corpus ſuum. *An.* 1551.
Quod cum Chriſtus dixit; Hoc eſt corpus meum, pronomen Hoc non refertur ad panem, ſed ad corpus Chriſti.
Quod tot corpora Chriſti accipimus, aut toties corpus ejus accipimus, quoties, aut in quot partes, dentibus ſecamus panem.

Thus having ſet down divers Aſſertions of Papiſts, or *Capernaites*, as he ſtiled them, which neither Scripture nor Ancient Fathers knew any thing of; his Notes proceed to ſtate wherein Papiſts and Proteſtants diſagree.

Præcipua Capita in quibus a Papiſticis diſſentimus.

Chriſtum Papiſtæ ſtatuunt in pane, nos in homine comedente.
Illi in comedentis ore, nos in toto homine.
Illi Corpus Chriſti aiunt evolare, maſticato vel conſumpto pane: Nos manere in homine dicimus, quamdiu membrum eſt Chriſti.
Illi in pane ſtatuunt per annum integrum, & diutius, ſi duret panis: Nos in homine ſtatuimus inhabitare, quamdiu Templum Dei fuerit.
Illorum Sententiâ, quod ad realem præſentiam attinet, non amplius edit homo quam bellua, neq; magis ei prodeſt, quam cuivis animanti.

Thus God made uſe of this Arch-biſhop, who was once one of the moſt violent Aſſerters of the Corporal Preſence, to be the chief-eſt Inſtrument of overthrowing it. But this good Work required to be carried on after *Cranmer*'s Death. For great Brags were made of *Gardiner*'s ſecond Book; and it was boaſted, that none dared to encounter this their *Goliath*. *P. Martyr* was thought the fitteſt Man to ſucceed *Cranmer* in this Province, to maintain the Truth that began now to ſhine forth. He, overcome by the Solicitation of Friends, compoſed a Book againſt *Gardiner*, as was ſaid before, and printed it at *Zyrick*. Wherein, I. He defended the Arguments of our Men; which had been collected together, and pretended to be confuted by *Gardiner*'s Book. II. He defended thoſe Rules which *Cranmer* had put forth in his Tract of the Sacrament. III. He maintained thoſe Anſwers, whereby the Arguments of the Adverſaries were wont to be refuted. And, IV. He aſſerted the juſt and true Interpretation of certain Places out of the Fathers, which *Gardiner* and his Companions brought for themſelves and their Errors.

Martyr ſucceeds *Cranmer* in this Province.

Writes againſt *Gardiner*,

After this Defence followed another by the ſame Author, printed in the ſame Town of *Zyrick*, againſt two Books of Dr. *Rich. Smith*, concerning the ſingle Life of Prieſts, and Monaſtick Vows: which he wrote at *Lovain* againſt *Martyr*. For when *Martyr* had read at *Oxford* upon 1 *Corinthians* Chap. vii. where the Apoſtle ſpeaks much of Virginity and Matrimony; (the Notes of which Readings *Smith* had very diligently taken, being conſtantly preſent at them) from thence he compoſed two Books, not ſo ſtrong as malicious, *Of the Celibacy of Prieſts*, and *of Vows*: deſigning thereby to confute *Martyr*'s Arguments: Which he therefore thought fit to vindicate. In this Book he not only anſwered *Smith*'s Arguments, but whatever elſe he could meet with upon that Subject. But it was thought

And *Smith*.

to

An. 1551. to be a very improper Undertaking, and proved cauſe of Mirth, that ſo filthy a Fellow as *Smith* was known to be, and once taken in the Act of Adultery, ſhould write a Book of Prieſtly Chaſtity. Which occaſioned theſe Verſes made by *Laur. Humfrey*,

Haud ſatis affabrè tractans fabrilia Smithus,
Librum de vita cælibe compoſuit, &c.
Dúmq; pudicitiam, dum vota monaſtica laudat,
Stuprat, ſacra notans fœdera conjugii,

CHAP. XXVI.

The Duke of Somerſet*'s Death. New Biſhops.*

The Duke of *Somerſet*'s Death.

THE Arch-biſhop of *Canterbury* this Year loſt the Duke of *Somerſet*, whom he much valued, and who had been a great Aſſiſtant to him in the Reformation of the Church, and a true Friend to it. His violent Death exceedingly grieved the good Arch-biſhop, both becauſe he knew it would prove a great Let to Religion, and was brought about by evil Men, to the ſhedding of Innocent Blood, for the furthering the Ends of Ambition: and begat in him Fears and Jealouſies of the King's Life. It is very remarkable what I meet with in one of my Manuſcripts. There was a Woman, ſomewhat before the laſt apprehenſion of the Duke, Wife of one *Woocock* of *Pool* in *Dorſetſhire*, that gave out, that there was a Voice that followed her, which ſounded theſe words always in her Ears, *He whom the King did beſt truſt, ſhould deceive him, and work Treaſon againſt him.* After ſhe had a good while reported this, Sir *William Barkley*, who married the Lord Treaſurer *Wincheſter*'s Daughter, ſent her up to *London* to the Council, with two of his Servants. She was not long there, but, without acquainting the Duke of *Somerſet*, whom it ſeemed moſt to concern, (he being the Perſon whom the King moſt truſted) was ſent home again with her Purſe full of Money. And after her coming home, She was more buſy in that talk than before. So that She came to a Market-Town, called *Wimborn*, four Miles from *Pool*, where ſhe reported, that the Voice continued following her as before. This looked, by the Circumſtances, like a practice of ſome Popiſh Prieſts accuſtomed to dealing in ſuch Frauds, to make the World the more inclinable to believe the Guilt of the good Duke, which *Somerſet*'s Enemies were now framing againſt him. And ſo ſome of the Wiſer Sort thereabouts did ſeem to think; For there were two Merchants of *Pool* that heard her, and took a Note of her Words, and came to the Houſe of *Hancock*, Miniſter of *Pool*, who was known to the Duke, counſelling him to certify my Lord of her. Which *Hancock* accordingly did, and came to *Sion*, where the Duke then was, and told him of the Words. He added, "Whom the King doth beſt "truſt we do not know, but that all the King's loving Subjects did "think that his Grace was moſt worthy to be beſt truſted; and that "his Grace had been in Trouble: and that all the King's Loving "Subjects

Inter Foxii MSS.

" Subjects did pray for his Grace to the Almighty to preſerve him, " that he might never come in the like trouble again. *An.* 1551.

Then the Duke asked him whether he had a Note of the Words. Which when he had received from *Hancock*, he ſaid, to him, ſuſpecting the Plot, " Ah! Sirrah, this is ſtrange, that theſe things " ſhould come before the Councellors, and I not hear of it. I am " of the Council alſo. He asked *Hancock*, Before whom of the Council this matter was brought? Who replied, He knew not certain, but as he ſuppoſed. The Duke asked him, Whom he ſuppoſed? He anſwered, Before the Lord Treaſurer, becauſe his Son-in-Law, Sir *W. Barkley* ſent her up. The Duke ſubjoyned, It was like to be ſo. This was three weeks before his laſt Apprehenſion. This I extract out of Mr. *Hancock*'s own Narration of himſelf and and his Troubles: to which he added, That at his firſt apprehenſion, the report was, that the Duke, what time as he was fetch'd out of *Windſor*-Caſtle, having the King by the Hand, ſhould ſay, *It is not I that they ſhoot at; This is the Mark that they ſhoot at*, meaning the King. Which by the Sequel proved too true. For that good, Godly and vertuous Prince lived not long after the Death of that good Duke.

Indeed it ſeemed to have been a Plot of the Papiſts, and the Biſhop of *Wincheſter* at the Bottom of it. This is certain, when in *October* 1549. the Duke was brought to the *Tower*, the Biſhop was then born in hand, he ſhould be ſet at Liberty. Of which he had ſuch Confidence that he prepared himſelf new Apparel againſt the Time he ſhould come out; thinking verily to have come abroad within eight or ten Days. But finding himſelf diſappointed, he wrote an expoſtulatory Letter to the Lords within a Month after, to put them in remembrance, as *Stow* writes. *Wincheſter* ſuppos'd to be in the Plot.

The Articles that were drawn up againſt the Duke, upon his ſecond Apprehenſion and Trial, were in number Twenty, which I ſhall not repeat here, as I might out of a Manuſcript thereof, becauſe they may be ſeen in *Fox*. But I do obſerve one of the Articles is not printed in his Book, namely the Tenth: which ran thus. " Alſo, you are charged, that you have divers and many times, both " openly and privately ſaid and affirmed, That the Nobles and " Gentlemen were the only Cauſes of the Dearth of things, where-" by the People roſe, and did reform things themſelves. Whence it appears, that one Cauſe of the hatred of the Nobility and Gentry againſt him, was, becauſe he ſpake againſt their Debauches and Exceſſes, Covetouſneſs and Oppreſſions. But that which I chiefly obſerve here is, that the draught of theſe Articles, which I have ſeen, were made by Bp *Gardiner*, being his very Hand, unleſs I am much miſtaken. So that he, I ſuppoſe, was privately dealt with and conſulted, (being then a Priſoner in the *Tower*) to be a Party in aſſiſting and carrying on this direful Plot againſt the Duke, to take away his Life: Notwithſtanding his outward Friendſhip and fair Correſpondence in Letters with the ſaid Duke. But *Gardiner* was looked upon to be a good Manager of Accuſations; and he was ready enough to be employed here, that he might put to his Hand in Articles againſt the Duke.

An. 1551. taking off one that was ſuch a great Inſtrument of promoting the Reformation.

What he is blamed for. He is generally charged for the great Spoil of Churches and Chappels; defacing antient Tombs and Monuments, and pulling down the Bells in Pariſh-Churches, and ordering only one Bell in a Steeple, as ſufficient to call the People together. Which ſet the Commonalty almoſt into a Rebellion.

The new Book of Common-Prayer eſtabliſhed. As the Arch-biſhop the laſt Year had procured Amendments and Alterations in the Book of Publick Prayers, and had conſulted therein with the two Learned Foreign Divines, *Bucer* and *Martyr*; ſo this Year, in *January*, an Act was made by the Parliament for authorizing the new Book, and obliging the Subjects to be preſent at the reading of it. In this Book the general Confeſſion was added, and the Abſolution. At the beginning of the ſecond Service was added the Recital of the Ten Commandments, with the ſhort Ejaculation to be ſaid between each Commandment. Something was left out in the Conſecration of the Sacrament, that ſeemed to favour a Corporal preſence. Several Rites were laid aſide, as that of Oil in Confirmation, and Extream Unction, and Prayer for the Dead, which was before uſed in the Communion-Office, and that of Burial: together with the change and aboliſhing of ſome other things that were offenſive or Superſtitions: as may be ſeen by thoſe that will take the pains to compare the two Books, the one printed in the Year 1549, and the other 1552. And this was brought about by the great and long Diligence and Care of our pious Arch-biſhop, and no queſtion to his great Joy and Satisfaction. So that I look upon that, but as an improbable report, that was carried about in *Frankford* in thoſe unſeemly Branglings among the *Engliſh* Exiles there, that *Bullinger* ſhould ſay, "That *Cranmer* had drawn up a Book of Prayers an hun-
" dred times more perfect, then that which was then in being, but
" the ſame could not take place, for that he was matched with ſuch
" a wicked Clergy and Convocation, with other Enemies. But as his Authority was now very great, ſo there was undoubtedly a great Deference paid to it, as alſo to his Wiſdom and Learning, by the reſt of the Divines appointed to that Work: ſo that as nothing was by them inſerted into the Liturgy, but by his good Allowance and Approbation, ſo neither would they reject or oppoſe what he thought fit ſhould be put in or Altered.

Troubles at *Frankford*.

Coverdale made Bp of *Exon*. The Learning, Piety, and good Deſerts of *Miles Coverdale*, in tranſlating the Holy Scriptures into the *Engliſh* Tongue, and in a conſtant preaching of the Goſpel, and ſticking to the true Profeſſion for many a Year; and withall, very probably, their antient acquaintance in *Cambridg*, were reaſons that made our Arch-biſhop a particular Friend to him. When the Lord *Ruſſel* was ſent down againſt the Rebels in the Weſt, he was attended by *Coverdale* to preach among them. *Coverdale* afterwards became Coadjutor to *Veyzy* the Biſhop of *Exeter*, who ſeldom reſided, and took little care of his Dioceſs. But this Year, whether voluntarily, or by ſome Order, he reſigned up his Biſhoprick, having firſt greatly ſpoiled it of its Revenues. And when ſome wiſe and bold Perſon, and excellent Preacher, was found extreamly needful to be ſent thither, to

inſpect

inſpect the Clergy and Eccleſiaſtick Matters in thoſe Parts, the late Rebellion having been raiſed chiefly by Prieſts in hatred to the Religion, heating, and diſaffecting the Minds of the common People; *Coverdale* was judged a very fit Perſon to ſucceed in that Charge. Being now Biſhop Elect of *Exon*, he had long attended at Court to get his Matters diſpatched; namely, The doing of his Homage, and the obtaining a Suit to be excuſed the paiment of his firſt Fruits, being but a poor Man. But ſuch at that Time were the great and urgent Affairs of the State, or the ſecret Hinderers of the Goſpel, that he found nothing but Delaies. So that he was forced to apply himſelf unto his Friend, the Arch-biſhop, to forward his Buſineſs. Who forthwith ſent his Letters to Secretary *Cecyl*, making *Coverdale* himſelf the Bearer, Entreating him to uſe his Intereſt to get this Biſhop diſpatched, and that with ſpeed: Urging this for his Reaſon, (becoming his paternal Care over his Province) That ſo he might without further delay go down into the Weſtern Parts, which had great need of him. And alſo becauſe he was minded on the 30*th* of *Auguſt*, to conſecrate him and the Biſhop of *Rocheſter* [*Scory*] according to the King's Mandate. *An.* 1551.

This *Scory* was at firſt preferred by the Arch-biſhop to be one of the ſix Preachers at *Canterbury*: and always continued firm to the Purity of Religion, and endured Trouble for the good and wholeſome Doctrine that he preached; having been preſented and complained of, both in the Spiritual Courts, and to the Juſtices at their Seſſions, when the Six Articles were in Force. He was a Married Man, and ſo deprived at the beginning of Queen *Mary*'s Reign, fled beyond Sea, and was Superintendent of the *Engliſh* Congregation at *Embden* in *Friezland*. There, in the Year 1555, he wrote and printed *A Comfortable Epiſtle unto all the Faithful that be in Priſon, or in any other Trouble for the defence of God's Truth. Wherein he doth as well by the promiſes of Mercy, as alſo by the Examples of divers holy Martyrs, comfort, encourage and ſtrengthen them patiently, for Chriſt's Sake, to ſuffer the manifold cruel and moſt tyrannous Perſecutions of Antichriſtian Tormentors.* As the Book bears title. *Scory* Bp Elect of *Rocheſter*.

There were divers Biſhopricks vacant this Year. As that of *Lincoln* by the Death of *Holbech*. The Arch-biſhop deputed the Spiritualties to *John Pope*, LL. B. and Chancellor of that Church. The Church commending unto the Arch-biſhop this *Pope*, and two more, *viz. John Prin*, LL. D. Subdean of the Church, and *Chriſtopher Maſſingberde*, LL. B. Arch-deacon of *Stow*. So he choſe the firſt: But yet he committed a ſpecial truſt to *Taylor*, the Dean of *Lincoln*, (whom he knew to be tight to Religion) ſending a Commiſſion fiduciary to him, before *Pope* entred upon his Office, to give the ſaid *Pope* his Oath, "Legally and faithfully to perform his Office com- "mitted to him by the Arch-biſhop, and to anſwer to the ſaid Arch- "biſhop for all Obventions coming to him by virtue of his Juriſdicti- "on and Office; and that he ſhould not, by Malice or Wrong, ſqueez "the Subjects of the King, and of that Dioceſs, whether Clerks or "Laics; that he ſhould not knowingly grieve them in their Eſtates or "Perſons: and that he ſhall abſtain from Oppreſſions, Extortions and "unlawful Exactions: and that he ſhall renounce the Biſhop of The ABp appoints a Guardian of the Spiritualties of *Lincoln*. *Cranm. Reg.*

An. 1551. " *Rome* his uſurped Juriſdiction and Authority, according to the Sta-
" tutes of Parliament. And of all this he wrote a Letter to the ſaid
Pope, ſignifying that he required ſuch an Oath of him to be taken
before the Dean. The Tenor of the Arch-biſhop's Letter to the
" Dean went on further, requiring him by his ſound Council, ſingu-
" lar Prudence, and by the aſſiſtance of his ſincere Judgment, to be
" preſent with him in any hard Caſes and of great Moment, and
" that he would not be wanting to him in any Matters of that ſort,
" being a Perſon of that Knowledg in Sacred & Prophane Learning, of
" that Prudence, Circumſpection and Dexterity in managing Buſineſs.
" And ſo finally joined him with *Pope* to perform all this piouſly and
" catholickly, according to the Rule of Evangelick Religion, and the
" Exigency of the Laws and Statutes of this Kingdom. And deputed
him his Vice-gerent. This Letter was dated at *Croydon*, the 20*th*
of *Auguſt*. This Commiſſion ſeemed to be ſomewhat extraordi-
nary: The occaſion whereof might be, becauſe the Arch-biſhop did
not confide in this Chancellor of the Church, ſuſpecting his Reli-
gion, and Compliance with the King's Proceedings, therefore he
thought good to aſſociate him with *Taylor* the Dean, of whom he
was well aſſured.

And of *Wigorn.* The Church of *Worceſter* became alſo Vacant by the Deprivation of *Hethe* the Biſhop. The Arch-biſhop committed the Spiritualties thereof to *John Barlo* Dean of the ſaid Church, and *Roland Taylor* LL. D. his Domeſtick Chaplain. Theſe he conſtituted his Officials to exerciſe all Epiſcopal Juriſdiction. This Commiſſion was dated at *Lambeth*, *Jan.* 10. 1554, by an Error of the Scribe for 1551. as appears by a Certificate ſent from the Church to that Arch-biſhop ſignifying the Vacation of it.

Cranm. Regiſt.

And of *Chicheſter.* Upon the Vacancy of the Church of *Chicheſter*, by the Deprivation of *Day*, the Arch-biſhop made *John Worthial* Arch-deacon of *Chicheſter*, and *Robert Taylor* LL. B. Dean of the Deanery of *South-Malling*, his Officials. This Commiſſion to them, dated *Novemb.* 3, 1551, was to Viſit, *&c.*

And of *Hereford.* Upon the Vacancy of the Church of *Hereford*, by the Death of *Skip* late Biſhop there, the Spiritualties were committed to *Hugh Coren*, LL. D. Dean of that Church, and *Rich. Cheny*, D.D. Arch-deacon of *Hereford*. Their Commiſſion was to Viſit, *&c.*

And of *Bangor.* Upon the Vacancy of the Biſhoprick of *Bangor*, either by the Death of *Bulkly* the Biſhop, or his Reſignation upon his blindneſs, the Arch-biſhop made his Commiſſaries, *Griffin Leyſon* his principal Chancellor and Official, *Rowland Merick* a Canon of S. *David*'s, and *Geofrey Glynn*, L L. D D. The Church of *Rocheſter* alſo became this Year Vacant by the Tranſlation of *Scory* to *Chicheſter*. In theſe Vacancies the Biſhopricks were lamentably pilled, by hungry Courtiers, of the Revenues belonging to them.

Hoper viſits his Dioceſs. This Year Biſhop *Hoper* was by the Council diſpatched down (as was ſaid before) into his Dioceſs: where things were much out of order, and Popery had great footing; and therefore it wanted ſuch a ſtirring Man as he was. That he might do the more Good, he had the Authority of the Lords of the Council to back him, by a Commiſſion granted to him and others. He brought moſt of the Pariſh

Pariſh-Prieſts and Curates from their old Superſtitions and Errors concerning the Doctrine of the Sacrament of the Lord's Supper. The Recantation of one of them of more note named *Phelps*, the Incumbent of *Ciciter*, which he made publickly and ſubſcribed, may be ſeen in the *Appendix*. *An.* 1551. N°. LXIII.

This Year there happened two learned Conferences in Latin, privately managed, about the Corporeal Preſence in the Sacrament. The one on the 25*th* of *November*, in the Houſe of Sir *William Cecyl* Secretary of State, performed by the ſaid *Cecyl*, Sir *John Cheke*, *Horne* Dean of *Durham*, *Whitehead* and *Grindal*, on the Proteſtant ſide: and *Feckenham* and *Tong* on the Popiſh. But firſt before they began, *Cecyl* under his ſolemn Proteſtation aſſured them, that every Man ſhould have free Liberty to ſpeak his Mind, and that none ſhould receive any Dammage or incurr any Danger. *Cheke* began by propounding this queſtion, *Quis eſſet verus & germanus ſenſus verborum Cœnæ*, Hoc eſt corpus meum; *Num quem verba ſenſu grammatico accepta præ ſe ferebant, an aliud quiddam.* To whom *Feckenham* anſwered. There were preſent beſides thoſe that diſputed, theſe noble and learned Perſons, The Lord *Ruſſel*, Sir *Anthony Coke*, Mr. *Hales*, Mr. *Wroth*, Mr. *Frogmartin*, Mr. *Knolles*, Mr. *Harrington*. The ſecond Diſputation was *Decemb.* 3. following, in Mr. *Moriſin*'s Houſe: where were preſent the Marq. of *Northampton*, the Earl of *Rutland*, the Lord *Ruſſel*, and thoſe above named, and *Watſon* added on the Papiſts ſide. Then *Cheke* again propounded the Queſtion, "Whether the words of the Supper are to be underſtood in a grammatical, or in a figurative Senſe? To which *Watſon* Reſponded. Both theſe Diſputations are too large for this place, but they are ſet down in one of the Manuſcript Volumes of the *Benet*-Library. Two Diſputations concerning the Sacrament. *Miſcellan.* C.

In *November* died Dr. *John Redman*, Maſter of *Trinity*-College in *Cambridg*, and one of the great Lights of that Univerſity, for the bringing in ſolid Learning among the Students: a Prebendary of the Church of *Weſtminſter*; and who in the Year 1549 aſſiſted in the compiling the Engliſh Book of Common-Prayer, and preached a Sermon upon the Learned *Bucer*'s Death the day following his Funeral. He was a Perſon of extraordinary Reputation among all for his great Learning and Reading, and profound Knowledg in Divinity. So that the greateſt Divines gave a mighty Deference to his Judgment. And therefore when he lay ſick at *Weſtminſter*, many learned Men repaired to him, deſiring to know his laſt Judgment of ſeveral Points, then ſo much controverted. And he was very ready to give them Satisfaction. Among the reſt, that came, were *Richard Wilks* Maſter of Chriſt's College *Cambridg*, *Alexander Noel*, afterwards Dean of *Paul*'s, and *Tong*, a Man of Fame in *Cambridg* for his diſputing againſt *Bucer* about Juſtification. In theſe Conferences with theſe learned Man, he called the See of *Rome*, *Sentina Malorum*, *A Sink of Evils*; he ſaid, "That Purgatory, as the Schoolmen taught it, was ungodly, and that there was no ſuch kind of Purgatory as they fancied. That the offering up the Sacrament in Maſſes and Trentals for the Sins of the Dead, was ungodly. That the Wicked are not partakers of the Body of Chriſt, but receive "the Dr. *Redman* dies. *Bacon*'s Reports. *Fox*'s Acts.

An. 1551. "the outward Sacrament only. That it ought not to be carried "about in Proceſſion. That nothing that is ſeen in the Sacrament, "or perceived with the outward Senſe, is to be worſhipped. That "we receive not Chriſt's Body *Corporaliter*, groſly, like other Meats, "but ſo *Spiritualiter*, that nevertheleſs *Verè*, *truly*. That there was "not any good ground in the old Doctors for *Tranſubſtantiation*, as "ever he could perceive; nor could he ſee what could be anſwered "to the Objections againſt it. That Prieſts might by the Law of "God marry Wives. That this Propoſition, *Faith only juſtifies*, "ſo that this Faith ſignify a true lively Faith, reſting in Chriſt, "and embracing him, is a true, godly, ſweet and comfortable "Doctrine. That our Works cannot deſerve the Kingdom of God. "And, *he ſaid*, that it troubled him that he had ſo much ſtrove againſt "Juſtification by Faith only. A Treatiſe whereof he compoſed, which was printed at *Antwerp* after his Death, in the Year 1555. He ſaid alſo to *Tong*, "That *Conſenſus Eccleſiæ* was but a weak Staff "to lean to; and exhorted him to read the Scriptures, for there "was that which would comfort him, when he ſhould be in ſuch a "caſe as he was then in. One asked him concerning the Doctrine of the School-Doctors, that Bread remained not after Conſecration. He replied, "There was none of the School-Doctors knew what "*Conſecratio* did mean. And pauſing a while, ſaid, It was *Tota actio*, *The whole Action* in miniſtring the Sacrament, as Chriſt did inſtitute it. After the Conference with him was ended, *Tong* retiring into another Chamber, ſaid to *Wilks*, that Dr. *Redman* ſo moved him, that whereas he was before in ſuch Opinion of certain things, that he would have burned and loſt his Life for them, now he doubted of them. "But I ſee, ſaid he, a Man ſhall know more and more "by proceſs of time, and by reading and hearing others. And "Mr. Dr. *Redman's* ſaying ſhall cauſe me to look more diligently for "them. *Ellis Lomas*, *Redman*'s Servant, ſaid, he knew his Maſter had declared to King *Henry*, that Faith only juſtifieth, but that he thought that Doctrine was not to be taught the People, leſt they ſhould be negligent to do good Works. All this I have related of this Divine, that I may in ſome meaſure preſerve the Memory of one of the Learnedeſt Men of his Time; and lay up the dying Words of a Papiſt, ſignifying ſo plainly his diſlike and diſallowance of many of their Doctrines.

The Sweating-ſickneſs breaking out this Year in great violence, (whereby the two Sons of the Duke of *Suffolk* were taken off) Letters from the Council dated *July* 18, were ſent to all the Biſhops, to perſwade the People to Prayer, and to ſee God better ſerved.

The ABp and others appointed to Reform the Eccleſiaſtical Laws.

It being enacted 1549, That the King might, during three Years, appoint ſixteen Spiritual Men, and ſixteen Temporal, to examine the old Eccleſiaſtical Laws, and to compile a Body of Eccleſiaſtical Laws, to be in force in the room of the old: this third Year, *Octob.* 6. a Commiſſion was iſſued out to the ſame number of Perſons, authorizing them to reform the Canon Laws; that is to ſay, to eight Biſhops, eight Divines, eight Civil Lawyers, and eight Common. Whoſe Names, as they occur in an Original, are as follow:

BISHOPS.

BISHOPS.

The Arch-biſhop of *Canterbury*, the Biſhops of *London*, *Wincheſter*, *Ely*, *Exeter*, *Gloceſter*, *Bath*, *Rocheſtre*. *An.* 1551.

DIVINES.

Mr. *Taylor* of *Lincoln*, *Cox*, Almoner, *Parker* of *Cambridg*, *Latimer*, *Cook*, [Sir *Anthony* I ſuppoſe] *Peter Martyr*, *Cheke*, *Joannes a Laſco*.

CIVILIANS.

Mr. *Peter*, *Cecyl*, Sir *Tho. Smith*, *Taylor* of *Hadeligh*, Dr. *May*, Mr. *Traheron*, Dr. *Lyel*, Mr. *Skinner*.

LAWYERS.

Juſtice *Hales*, Juſtice *Bromly*, *Goodrick*, *Goſnal*, *Stamford*, *Carel*, *Lucas*, *Brook* Recorder of *London*.

The Method they obſerved.

It was ſo ordered, that this number ſhould be divided into four diſtinct *Claſſes*, or Companies; each to conſiſt of two Biſhops, two Divines, to Civilians, and two Common-Lawyers. And to each Company were aſſigned their ſet parts: Which when one Company had finiſhed, it was tranſmitted to the other Companies to be by them all, well conſidered and inſpected. But out of all the number of two and thirty, eight eſpecially were ſelected, from each rank two, *viz.* out of the Biſhops, the Arch-biſhop and the Biſhop of *Ely*; out of the Divines, *Cox* and *Martyr*; out of the Civilians, *Taylor* and *May*; out of the Common-Lawyers, *Lucas* and *Goodrick*: To whom a new Commiſſion was made *Novemb.* 9, for the firſt forming of the Work, and preparation of the Matter. And the Arch-biſhop ſuperviſed the whole Work. This Work they plied cloſe this Winter. But leſt they ſhould be ſtraitned for time, the Parliament gave the King three Years longer for accompliſhing this Affair. So, *Feb.* 2. A Letter was ſent from the Council to make a new Commiſſion to the Arch-biſhop, and to the other Biſhops and Learned Men, Civilians and Lawyers, for the eſtabliſhment of the Eccleſiaſtical Laws, according to the Act of Parliament made in the laſt Seſſion. This was a very noble Enterprize, and well worthy the Thoughts of our excellent Arch-biſhop. Who with indefatigable Pains had been, both in this and the laſt King's Reign, labouring to bring this Matter about, and he did his part, for he brought the Work to perfection. But it wanted the King's Ratification, which was delayed, partly by Buſineſs, and partly by Enemies.

Biſhops Conſecrated.

Auguſt the 30*th*. *John Scory*, *Ponet* being tranſlated to *Wincheſter*, was conſecrated Biſhop of *Rocheſter*, at *Croyden*, by the Arch-biſhop of *Canterbury*, aſſiſted by *Nicolas* Biſhop of *London*, and *John* Suffragan of *Bedford*. *Scory.* *Cranm.* Regiſt.

Miles Coverdale was at the ſame time and place Conſecrated Biſhop of *Exon*, all with their Surplices and *Copes*, and *Coverdale* ſo habited alſo. *Coverdale.*

CHAP.

An. 1552.

CHAP. XXVII.

The Articles of Religion.

The Articles of Religion framed and publiſhed.

OUR Arch-biſhop, and certain of the Biſhops and other Divines, but whom by Name I find not, were this Year chiefly buſied in compoſing and preparing a Book of Articles of Religion; which was to contain what ſhould be publickly owned as the Sum of the Doctrine of the Church of *England*. This the Arch-biſhop had long before this bore in his Mind, as excellently ſerviceable for the creating of a Concord and Quietneſs among Men, and for the putting an End to Contentions and Diſputes in Matters of Religion. Theſe Articles the Arch-biſhop was the Penner, or at leaſt the great Director of, with the aſſiſtance, as is very probable, of Biſhop *Ridley*. And ſo he publickly owned afterwards, in his Anſwer to certain Interrogatories put to him by Queen *Mary*'s Commiſſioners; *viz.* That the Catechiſm, the Book of Articles, and the Book againſt *Wincheſter*, were his Doings. Theſe Articles were in number Forty two, and were agreed to in the Convocation 1552. And in the Year 1553, they were publiſhed by the King's Authority both in Latin and Engliſh. After they were finiſhed, he laboured to have the Clergy ſubſcribe them: but againſt their Wills he compelled none; though afterwards ſome charged him falſly to do ſo: Which he utterly denied, as he declared before the ſaid Queen's Commiſſioners. But to enter into ſome Particulars concerning ſo eminent a Matter Eccleſiaſtical as this was.

Fox.

The ABp's diligence in them.

In the Year 1551, the King and his Privy-Council ordered the Arch-biſhop to frame a Book of Articles of Religion for the preſerving and maintaining Peace and Unity of Doctrine in this Church, that being finiſh'd, they might be ſet forth by Publick Authority. The Arch-biſhop, in obedience hereunto, drew up a ſet of Articles, which were delivered to certain other Biſhops to be inſpected and ſubſcribed, I ſuppoſe, by them. Before them they lay until this Year 1552. Then, *May* 2. a Letter was ſent from the Council to our Arch-biſhop, to ſend the Articles that were delivered the laſt Year to the Biſhops, and to ſignify whether the ſame were ſet forth by any Publick Authority according to the Minutes. The Arch-biſhop accordingly ſent the Articles, and his Anſwer, unto the Lords of the Council. In *September* I find the Articles were again in his Hands. Then he ſet the Book in a better Order, and put Titles upon each of the Articles, and ſome Additions for the better perfecting of the Work, and ſupply of that which lacked. And ſo tranſmitted the Book again from *Croydon*, Septemb. 19. to Sir *William Cecyl* and Sir *John Cheke*, the one the King's Principal Secretary, and the other his Tutor, being the two great Patrons of the Reformation at the Court: Deſiring them together to take theſe Articles into their ſerious Conſiderations; for he well knew them to be both wiſe and good Men, and very well ſeen in Divine Learning. And he referred it to their Wiſdoms, whether they thought beſt to move the King's Majeſty therein before his coming to Court; as though he conceived the King might make ſome

ſome demur in ſo weighty an Affair, till he ſhould conſult with the Metropolitan, in order to the coming to a Reſolution; or that there were ſome great Perſons about the King, that might caſt ſome Scruples and Objections in his Mind concerning it, which he by his Preſence might prevent, or be ready at hand to reſolve. *Cecyl* and *Cheke* thought it more convenient the Arch-biſhop ſhould offer them to the King himſelf. So coming to Court ſoon after, he delivered the Book to the King, and moved him for their publiſhing and due obſervation. And ſo leaving them before the King and Council, they were then again delivered unto certain of the King's Chaplains, who made ſome Alterations. For I find, that "*Octob.* 2. a Letter was di- Council-Book. "rected to Mr. *Harley*, *Bill*, *Horn*, *Grindal*, *Pern* and *Knox*, to con- "ſider certain Articles (which muſt be theſe Articles of Religion) "exhibited to the King's Majeſty, to be ſubſcribed by all ſuch as ſhall "be admitted to be Preachers or Miniſters in any part of the Realm; "and to make report of their Opinions touching the ſame. *An.* 1552.

The Time of the Year declined now towards the latter end of *November*; and the Arch-biſhop being retired down from *Croydon* to his Houſe at *Ford* near *Canterbury*, the Privy-Council, *Novemb.* 20. diſpatched, by a Meſſenger, the Articles unto him to be reviewed, and for his laſt Hand, that they might be preſented before the Convocation, and allowed there; and ſo be publiſhed by the Royal Authority. The Arch-biſhop received the Book and Letter from the Council, *Novemb.* 23. And making ſome Notes upon it, encloſed them in a Letter to the Lords, and ſent them, together with the Book, the next day; beſeeching them to prevail with the King, that all Biſhops ſhould have Authority to cauſe their reſpective Clergy to ſubſcribe it: And "then he truſted, (as he wrote) "that ſuch a Concord and Quietneſs in Religion would ſoon "follow, as otherwiſe would not be in many Years. And there- "by God would be glorified, the Truth advanced, and their "Lordſhips rewarded by him, as the ſetters forth of his true "Word and Goſpel. This pious Letter may be read in the *Appendix*. N°. LXIV.

The King went a Progreſs this Summer; and the Arch-biſhop retired to *Croydon*; where I find him in *July*, *Auguſt* and *September*. And thence, *Octob.* 11. he went to *Ford*, to ſpend ſome time in his Dioceſs. Now he was abſent from the Court, and the King abroad at that diſtance, that he could not frequently wait upon him, and be preſent at the Council; his Enemies were at work to bring him into trouble, as we ſhall ſee by and by. The ABp retires to *Ford*.

CHAP. XXVIII.

Perſons nominated for Iriſh *Biſhopricks.*

THERE were certain Biſhopricks in *Ireland* about this time vacant; one whereof was that of *Armagh*. And it was thought convenient to have them filled by Divines out of *England*. In the Month of *Auguſt* the Arch-biſhop was conſulted with for this; that Conſulted with for fit Perſons to fill the *Iriſh* Sees.

An. 1552. ſo by the Influence of very wiſe and learned Men, and good Preachers, the Goſpel might be the better propagated in that dark Region. But becauſe it was foreſeen to be difficult to procure any *Engliſh* Men, ſo endowed, to go over thither, therefore Secretary *Cecyl*, being then with the King in his Progreſs, ſent a Letter to the Arch-biſhop at *Croyden*, to nominate ſome worthy Perſons for thoſe Preferments, and whom he thought would be willing to undertake them. He returned him the Names of Four, *viz.* Mr. *Whitehead* of *Hadley*, Mr. *Turner* of *Canterbury*, Sir *Thomas Roſſe* and Sir *Robert Wiſdome*. He ſaid, "He knew many others in *England* that would be meet Perſons for thoſe Places, but very few that would gladly be perſwaded to go thither. For it ſeems the *Engliſh* were never very fond of living in *Ireland*. But he added concerning theſe four which he had named, "That he thought, they being ordinarily called, for "Conſcience-ſake would not refuſe to beſtow the Talent committed "unto them, whereſoever it ſhould pleaſe the King's Majeſty to appoint them. He recommended likewiſe a fifth Perſon for this Promotion, one Mr. * *Whitacre*, a wiſe and well-learned Man, (as he characters him) who was Chaplain to the Biſhop of *Wincheſter* [*Poynet*]. But he doubted whether he would be perſwaded to take it upon him.

* *I ſuppoſe this might be a ſlip of the ABp's Pen or Memory, writing* Whitacre *for* Goodacre, *who afterwards was placed in that* Iriſh *See, and had been* Poynet's *Chaplain.*

Some Account of the four Divines nominated by him for the Archbiſhoprick of *Armagh.*

It may not be amiſs to make ſome enquiry who and what thoſe Four before-mentioned Perſons were.

Mr. *Whithead.*

Mr. *Whithead* was an Exile in Queen *Mary*'s Reign, and Paſtor of the *Engliſh* Congregation at *Frankford*. And at the Conference in the beginning of Q. *Elizabeth*'s Government, he was one of the Nine Diſputants on the Proteſtant ſide, and one of the appointed Eight to reviſe the Service-Book. The Writer of the *Troubles at Frankford* mentions three, *viz. Coverdale*, *Turner*, and this *Whitehead*; of whom he ſaith, "That they were the moſt ancient Preachers of the "Goſpel, and the moſt ancient Fathers of this our Country; and "that from their Pens, as well as their Mouths, moſt of Queen *Eli*"*zabeth*'s Divines and Biſhops firſt received the Light of the Goſpel. Why *Cranmer* ſhould ſtile him *VVhithead* of *Hadley*, I do not apprehend, ſeeing Dr. *Rowland Taylor*, his Chaplain, was now Parſon of *Hadley*, who not long after was there burnt: And one *Yeomans* was *Taylor*'s Curat there, who alſo was afterwards burnt at *Norwich*. But I ſuppoſe this was ſome other *Hadley*.

Mr. *Turner.*

I find two about this Time bearing the Name of *Turner*; both eminent Men, and Preachers: The one was named *William Turner*, a Doctor in Phyſick, and greatly befriended by Sir *John Cheke* and Sir *William Cecyl*. This Man, a Native of *Northumberland*, was the firſt *Engliſh* Man that compiled an Herbal; which was the Groundwork of that which *Gerard* laid the laſt Hand unto. He was a Retainer to the Duke of *Somerſet* in *Edward* the Sixth's Time, and was Phyſician in ordinary to his Family. And the Year before this, *viz.* 1551, I find him Dean of *Wells*. The other was *Richard Turner*, a *Staffordſhire*-Man, in former time Curate of *Chartam* in *Kent*, and commonly called *Turner* of *Canterbury*, living in the family of Mr. *Morice*, the Arch-biſhop's Secretary, (of whom afterwards) who held the Impropriation of that Parſonage, and had preſented this Man to the Vicarage.

Vicarage. For his free and bold preaching againſt Popiſh Errors, and aſſerting the King's Supremacy, and for the extraordinary Succeſs of his Miniſtry in bringing Multitudes of People in thoſe Parts, out of Ignorance and Superſtition, he was put to much Trouble and Danger. He was firſt complained of to the King: And being brought up, the Arch-biſhop, and other Eccleſiaſtical Commiſſioners, were commanded to examine him upon certain Articles. But by the ſecret Favour of the Arch-biſhop, and his own prudent Anſwers, he was then diſcharged. Soon after, upon ſome falſe Reports told of him, King *Henry* was ſo offended, that he ſent for the Arch-biſhop, willing him to have him whipt out of the Country. But the Arch-biſhop pacified the King, and ſent him Home the ſecond time. Afterwards, a third time, his old Enemies, the Popiſh Clergy, got him convented before the Privy-Council, and committed for Doctrines preached by him, before he came into *Kent*. The Arch-biſhop being then down in his Dioceſs, *Turner* was ſent back to him with an Order to recant. To whom when his faſt Friend and Patron, Mr. *Morice*, had applied himſelf in his behalf, the Arch-biſhop himſelf, being now under ſome Cloud, dared not to interpoſe, becauſe, as he then ſaid, it had been put into the King's Head, that he was the great Favourer and Maintainer of all the Hereticks in the Kingdom. *Morice* then, that he might prevent this Recantation, if poſſible, which would have been ſuch a Reflection to the Doctrine he before had preached, addreſt his Letters to Sir *Anthony Denny*, Gentleman of the King's Bed-Chamber, and Sir *William Butts*, his Phyſician, relating at large *Turner*'s Caſe. And by their means the King became better informed of the Man, and in fine commanded him to be retained as a faithful Subject. This Story is at large related by *Fox*. And this, I judg, to be that *Turner*, whom the Arch-biſhop nominated for *Ireland*, having lived long in his Dioceſs, and ſo well known to him; and whom he had, I ſuppoſe, removed to *Canterbury*, to a Prebend, or ſome other Preferment there. Here he did this remarkable and bold piece of Service, that when about three Years paſt the Rebels were up in *Kent*, he then preached twice in the Camp near *Canterbury*: for which the Rebels were going to hang him. But God preſerved him. In Queen *Mary*'s time he fled to *Baſil*; where he expounded upon S. *James*, the *Hebrews* and the *Epheſians*, to the Exiles there: when *James Pilkington* expounded *Eccleſiaſtes*, and both Epiſtles of of *Peter*, and the *Galatians*; And *Bentham*, the Acts of the Apoſtles. *An.* 1552. *Bale's Cent.*

Thomas Roſſe, or *Roſe*, was alſo as memorable a Man; very eminent both for his Preachings and Sufferings. He was a Weſt-country Man, but by Providence was removed into *Suffolk*. And at *Hadley* had preached againſt Purgatory, and worſhipping Images, about the time that *Bilney* and *Latimer* did the like in *Cambridg*, (which was five and twenty or thirty Years paſt:) whereby he had brought many to the knowledg of the Truth in that Town. About the Year 1532, when certain Perſons out of their Zeal againſt Idolatry, had ſtolen by Night the Rood out of the Church at *Dover-court* in *Eſſex*, for which being found guilty of Felony, they were hanged; *Roſe* *Thomas Roſſe*, or *Roſe*.

seemed to have been privy hereunto; For with the Rood they
An. 1552. conveyed away the Slippers, the Coat and the Tapers belonging to it: which Coat *Roſe* burnt. Whether for this, or ſome other thing, he was complained of to the Council, and brought before them, and by the Biſhop of *Lincoln* was committed to Priſon. Where he lay for ſome Days and Nights with both his Legs in an high pair of Stocks, his Body lying along on the Ground. Thence he was removed to *Lambeth*, in the Year that *Cranmer* was Conſecrated, (which was 1533) who ſet him at liberty. Afterward he was admitted by *Crumwel* to be his Chaplain, that thereby he might get a Licence to preach. After various toſſings from Place to Place, for ſafety of his Life, he fled into *Flanders* and *Germany*, and came to *Zurick*, and remained with *Bullinger*, and to *Baſil*, where he was entertained by *Grineus*. After ſome time he returned back into *England*. But was glad to fly beyond Sea again. Three Years after in his Voyage back to his own Country again, he was taken Priſoner by ſome *French*, and carried into *Diep*, where he was ſpoiled of all he had. His Ranſom was ſoon after paid by a well-diſpoſed Perſon, who alſo brought him over into *England*. Then the Earl of *Suſſex* received him, and his Wife and Child privately into his Houſe. But when this was known, the Earl ſent him a ſecret Letter to be gone. And ſo he lurked in *London* till the Death of King *Henry* VIII. King *Edward* gave him the Living of *VVeſt-Ham* near *London*, in *Eſſex*. Being deprived upon Queen *Mary*'s coming to the Crown, he was ſometime Preacher to a Congregation in *London*. But was taken at one of their Meetings in *Bow-Church-yard*. Which I ſuppoſe was in the Year 1555. For then he was in the *Tower*: and thence in the Month of *May*, by the Council's Letters, he was delivered to the Sheriff of *Norfolk*, to be conveyed and delivered to the Biſhop of *Norwich*, and he either to reduce him to recant, or to proceed againſt him according to Law. Much Impriſonment and many Examinations he underwent, both from the Biſhops of *Wincheſter* and *Norwich*, but eſcaped at laſt, by a great Providence, beyond Sea, where he tarried till the Death of Queen *Mary*. And after theſe his Haraſſings up and down in the World, he was at laſt, in Queen *Elizabeth*'s happy Reign, quietly ſettled at *Luton* in *Bedfordſhire*, where he was Preacher, and lived to a very great Age.

Robert Wiſdome. The fourth was *Robert Wiſdome*, a Man eminent, as the reſt, both for his exemplary Converſation, and for his Preaching, together with his Sufferings attending thereon. In *Henry* the Eighth his Reign he was a Perſon of Fame among the Profeſſors of the Goſpel in the South Parts of the Nation: whence, after many painful Labours and Perſecutions, he fled into the North: as did divers other Preachers of the pure Religion in thoſe Times. There in *Staffordſhire* he was one of thoſe, that were entertained by *John Old*, a pious Profeſſor, and Harbourer of good Men: and *Thomas Becon* was another, who was taken up with *Bradford* in the beginning of Queen *Mary*'s Reign, and committed to the *Tower*. Of this *Old* the ſaid *Becon*, in a * Treatiſe of his, printed in *Edward* the ſixth his Reign, gives this Character. " That he was to him and *VViſdom*, " as *Jaſon* was to *Paul* and *Silas*: He received us joyfully into his " Houſe,

* *The Jewel of Joy.*

" Houſe, and liberally for the Lord's Sake miniſtred to our Neceſ-
" ſities. And as he begun, ſo did he continue a right hearty *An.* 1552.
" Friend, and dearly loving Brother, ſo long as we remained in the
" Country. † While *VViſdom* was here, he was ever vertuouſly occupied, and ſuffered no Hour to paſs without ſome good Fruit: employing himſelf now in Writing, as he had before in Preaching. Beſides other Books formerly writ by him, he penned here a very godly and fruitful Expoſition upon certain Pſalms of *David*. Of the which he tranſlated ſome into *Engliſh* Metre. There is one of them, and I think no more, ſtill remaining in our ordinary ſinging Pſalms, namely, the hundred twenty fifth. Which in the Title is ſaid to be compoſed by *R. W.* There is alſo a Hymn of his preſerved and ſet uſually at the end of our *Engliſh* ſinging Pſalms, in our Bibles, beginning, *Preſerve us Lord by thy dear Word.* He writ here alſo many godly and learned Sermons upon the Epiſtles and Goſpels, read on Sundays. He tranſlated a Poſtil of *Antonius Corvinus*, a *Lutheran* Divine, and divers other Learned Mens Works. And ſome of his Adverſaries, having laid certain Errors to his Charge very unjuſtly, he writ a Confutation thereof; a Book, it ſeems, repleniſh'd with all kind of godly Learning. Theſe, and ſeveral other things, he writ, while he was here, but they were not publiſhed. After his abode in this Place ſome time, he was by Letters called away again among his former Friends and Acquaintance. And what became of him afterwards, I find not, until here in *Edward* the Sixth's Reign, he was nominated by our Arch-biſhop, to be made Arch-biſhop of *Armagh*. But in Queen *Mary*'s Reign he fled to *Frankford*, where he remained one of the Members of the *Engliſh* Congregation there. And when an unhappy Breach was made there among them, ſome being for the uſe of the *Geneva* Diſcipline and Form, and others for the continuance of that Form of Prayers that had been uſed in *England* in K. *Edward*'s Days; and the Faction grew to that Head, that the former ſeparated themſelves from the reſt, and departed to *Geneva*: this *Wiſdome* did, in a Sermon preached at *Frankford*, vindicate the *Engliſh* Book, and ſomewhat ſharply blamed them that went away, calling them *Mad-heads*. As one *Tho. Cole* wrote from thence to a Friend, with this Cenſure on him, " That
" he ſo called them, he would not ſay, *Unwiſely*, [alluding to his
" name *Wiſdom*] but he might well ſay, *Uncharitably*.

† *They were both forced to recant openly at St. Pauls Croſs, in the Year* 1544, *together with one* Shingleton, *And hereupon, I ſuppoſe, they conveyed themſelves into the North parts for Security.*

I have thought good to give this Account of theſe Men, that we may perceive hence the good Judgment of our Arch-biſhop in propounding them for thoſe *Iriſh* Preferments; ſo fit and well qualified for them, as in other Reſpects of Prudence and Learning, ſo eſpecially for their tried Zeal and Boldneſs in preaching the Goſpel, and their Conſtancy in ſuffering for it; which were Vertues that there would be great occaſion for in *Ireland*.

The Character the ABp gave of the two former.

Of all theſe Four, our Arch-biſhop judged Mr. *Whithead* the fitteſt; giving this Character of him, " That he was endued with good
" Knowledg, ſpecial Honeſty, fervent Zeal, and politick Wiſdom. And the next to him in fitneſs he judged *Turner*; of whom he gives this Relation, " That he was Merry and Witty withal, *Nihil appetit,*
" *nihil ardet, nihil ſomniat, niſi Jeſum Chriſtum.* And in the lively
" preaching

An. 1552. "preaching of Him and his Word, declared ſuch Diligence, Faithfulneſs and Wiſdom, as for the ſame deſerveth much Commendation.

Turner deſigned for *Armagh*, In fine, *Turner* was the Man concluded upon by the King, for the Arch-biſhoprick of *Armagh*; *Whitehead* either being not overcome to accept it, or otherwiſe deſigned. And the Arch-biſhop had Order from Court to ſend to *Canterbury* for him to come up. Which accordingly he did. And now, about the middle of *September*, much againſt his Will, as not liking his deſigned Preferment, *Turner* waited upon the Arch-biſhop. Who urging to him the King's Will and Pleaſure, and his ordinary Call unto this Place, and ſuch-like Arguments, after a great Unwillingneſs, prevailed with him to accept it. But the Arch-biſhop told the Secretary, that *Turner* ſeemed more glad to go to hanging, (which the Rebels three Years before were juſt going to do with him, for his preaching againſt them in their Camp) than he was now to go to *Armagh*. He urged to the Arch-biſhop, "That if he went thither, he ſhould have no Auditors, but "muſt preach to the Walls and Stalls; for the People underſtood "no *Engliſh*. The Arch-biſhop on the other hand endeavoured to anſwer all his Objections. He told him, "They did underſtand "*Engliſh* in *Ireland*; tho whether they did in the Dioceſs of *Ar*-"*magh*, he did indeed doubt. But to remedy that, he adviſed him to "learn the *Iriſh* Tongue; which with diligence he told him he might "do in a Year or two. And that there would this Advantage ariſe "thereby, that both his Perſon and Doctrine would be more accep-"table, not only unto his Dioceſs, but alſo throughout all *Ireland*. And ſo by a Letter to Secretary *Cecyl*, recommended him to his Care; entreating, "That he might have as ready a Diſpatch as might be, "becauſe he had but little Money.

But declines it. This Letter of the Arch-biſhop is dated *Sept.* 29, 1552. So that it muſt be a Miſtake in the late excellent Hiſtorian, when he writes, That *Bale* and *Goodacre* were ſent over into *Ireland* to be Biſhops, in *Hiſt. Ref.* Vol. I. p. 205. the Month of *Auguſt*. Which cannot agree with this Letter of *Cranmer*, which makes *Turner* to be in nomination only for that See a Month after. And by certain Memorials of King *Edward*'s own Hand, which I have, it appears, that as *Turner* at laſt got himſelf off from accepting that Biſhoprick, ſo by the Date thereof it is evident, it was vacant in *October* following. For the King under that Month put the providing for that Place, which *Turner* refuſed, among his Matters to be remembred. The Arch-biſhop's Letters concerning this *Iriſh* Affair are in the *Appendix*.

N. LXV, LXVI.

Goodacre made ABp of *Armagh*. So that at laſt this Charge fell upon *Hugh Goodacre*, the laſt Man, as it ſeems, nominated by the Arch-biſhop; whom he termed *A Wiſe and Learned Man*. He and *Bale*, as they came together out of Biſhop *Poynet*'s Family unto their Preferments, ſo they were conſecrated together by *Brown* Arch-biſhop of *Dublin*, *Febr.* 2. aſſiſted by *Thomas* Biſhop of *Kildare*, and *Eugenius* Biſhop of *Down* and *Connor*. Which makes me think they were not come over long before. *Goodacre* died about a quarter of a Year after at *Dublin*, and there buried, not without ſuſpicion of Poiſon, by procurement of certain Prieſts of his Dioceſs, for preaching God's Verity, and rebuking their common Vices,

Vices, as *Bale* writes. He left many Writings of great Value behind him, as the ſaid *Bale* his dear Friend relates; but none, as ever I heard of, publiſhed. As he was a ſober and vertuous Man, ſo he was particularly famed for his Preaching. He was at firſt, I ſuppoſe, Chaplain to the Lady *Elizabeth*; at leaſt to her he had been long known. And for him, about the Year 1548, or 1549, ſhe procured a Licence to preach from the Protector; as appears by a Letter ſhe wrote from *Enfield* to Mr. *Cecyl*, who then attended on him. Of which *Goodacre* himſelf was the Bearer. Wherein ſhe gave this Teſtimony of him; "That he had been of long time known unto her "to be as well of honeſt Converſation, and ſober Living, as of ſuf- "ficient Learning and Judgment in the Scriptures, to preach the "Word of God. The advancement whereof, *as ſhe ſaid*, ſhe ſo "deſired, that ſhe wiſhed there were many ſuch to ſet forth God's "Glory. She deſired him therefore, that as heretofore at her Re- "queſt, he had obtained Licence to preach for divers other honeſt "Men, ſo he would recommend this Man's Caſe unto my Lord, "and therewith procure for him the like Licence as to the other had "been granted.

An. 1552. Vocation of *John Bale*.

Beatæ memoriæ in Hibernia *concionatorem vigilantiſſimum, ac Theologica eloquentia non inmerito commendatum.* Balæi *Centur.*

And laſtly, that *Goodacre* and his Collegue *Bale* might find the better Countenance and Authority, when they ſhould exerciſe their Functions in that Country, the Privy-Council wrote two Letters to the Lord-Deputy and Council of *Ireland*; the one dated *Octob.* 27. in commendation of *Bale* Biſhop Elect of *Oſſory*; and the other dated *Novemb.* 4. in commendation of *Goodacre* Biſhop Elect of *Armachan.*

Letters from the Council to *Ireland*, recommending the *Iriſh* Biſhops.

Council-Book.

CHAP. XXIX.

The Arch-biſhop charged with Covetouſneſs.

TO divert the King, after the loſs of his Unkle, whom he dearly loved, *Northumberland* took him in Progreſs in the Summer of this Year. While he was in this Progreſs, ſome about his Perſon, that they might the better make way for their Sacrilegious Deſigns, and to make the King the more inclinable to lay Hands on the Epiſcopal Demeans, or at leaſt to clip and pare them, buzzed about the Court Rumours, how Rich the Arch-biſhop of *Canterbury* and the other Biſhops were; and withal, how niggardly and unſutably they lived to their great Incomes, laying up, and ſcraping together to enrich themſelves and their Poſterities; whereby Hoſpitality was neglected, which was eſpecially required of them. Hereupon Sir *William Cecyl* the Secretary, who was now with the King, and took notice of theſe Diſcourſes, and ſaw well the malicious Tendency thereof; (and moreover thought them perhaps in ſome meaſure to be true) laboured to hinder the ill Conſequence: For he was ever a very great Favourer, as of the Reformed Clergy, ſo of their Eſtate and Honours. This put him upon writing a private Letter from Court to the Arch-biſhop, deſiring him favourably to take a piece of good Counſel at his Hands, as he intended it innocently and out of a good Mind;

A Rumour given out, of the ABp's Covetouſneſs and Wealth.

Which *Cecyl* ſends him word of.

An. 1552. Mind, acquainting him with the Reports at the Court of his Riches, and of his Covetouſneſs; reminding him withal of that Paſſage of St. *Paul*, *They that will be Rich, fall into Temptation and a Snare*; meaning probably thereby, the Danger that he and the reſt of his Brethren might expoſe their Revenues to thereby. The Arch-biſhop ſeemed ſomewhat netled, and perceiving the ill Deſigns, diſpatched an Anſwer hereunto, giving a true Account of his own Condition, and of the other Biſhops as to temporal Things, and letting him underſtand, how much the World was miſtaken in him and the reſt: "That for himſelf he feared not that Saying of St. *Paul* half ſo "much as he did ſtark Beggary. That he took not half ſo much "Care for his Living, when he was a Scholar of *Cambridg*, as he "did at that preſent. For although he had now much more Reve- "nue, yet, *he ſaid*, he had much more to do withal. That he had "more Care now to live as an Arch-biſhop, than he had at that "Time to live like a Scholar. That he had not now ſo much as he "had within ten Years paſt by an hundred and fifty Pounds of cer- "tain Rent, beſides Caſualties. That he paid double for every "thing he bought. And that if a good Auditor had this Account, "he ſhould find no great Surpluſage to grow rich upon. And then as for the reſt of the Biſhops, he told him, "That they were all "Beggars, but only one ſingle † Man of them: and yet he dared "well ſay, that he was not very Rich. And that if he knew any "Biſhop that were Covetous, he would ſurely admoniſh him. In- "treating the Secretary, that if he could inform him of any ſuch, "he would ſignify him, and himſelf would advertiſe him, thinking "he could do it better than the other. Who ſeemed to have hin- ted his Mind to the Arch-biſhop, that he intended to do it. This Letter will be found among the reſt in the *Appendix*.

The ABp's Anſwer, for himſelf and the other Biſhops.

† *He probably was* Holgate *ABp of* York.

N°. LXVII.

No doubt the Arch-biſhop was thus large and earneſt on this Subject to ſupply the Secretary with Arguments to confute that malicious Talk at Court concerning the Biſhops, and to prevent the Miſchiefs hatching againſt them.

This very Slander raiſed upon him to K. *Henry*.

Nor indeed was this the firſt time this Arch-biſhop was thus ſlandered. For ſome of his Enemies, divers Years before, had charged him to his loving Maſter, King *Henry* VIII. with Covetouſneſs and ill Houſe-keeping. And the chief of theſe, that raiſed this Report, was Sir *Thomas Seimour*. But the King made him to convince himſelf, by ſending him to *Lambeth* about Dinner-time upon ſome pretended Meſſage. Where his own Eyes ſaw, how the Arch-biſhop lived in far other ſort than he had told the King, keeping great and noble Hoſpitality. So that when he returned, he acknowledged to his Majeſty, that he never ſaw ſo honourable a Hall ſet in this Realm, beſides his Majeſty's, in all his Life, with better Order, and ſo well furniſhed in each Degree. And the King then gave this Teſtimony of him, *Ah good Man! all that he hath, he ſpendeth in Houſe-keeping*.

Fox.

K. *Henry* promiſed him Lands.

For this Reaſon probably it was, as well as upon the account of his good Service, and alſo of the Exchanges he was forced to make, that the ſaid King gave him a promiſe of a Grant of ſome Lands, and by a general Clauſe in his Will ſignified as much; which was,

That

That certain Perſons ſhould be conſidered. Accordingly I find in the foremention'd Manuſcript-Book of Sales of King's Lands, that *Thomas* Arch-biſhop of *Canterbury* did, in the firſt Year of King *Edward* VI. partly by Purchaſe, and partly by Exchange of other Lands, procure divers Lands of the King. He obtained the Rectory of *VVhalley*, *Blackbourn* and *Rachdale* in the County of *Lancaſter*, lately belonging to the Monaſtery or Abby of *VVhalley* in the ſame County; and divers other Lands and Tenaments in the Counties of *Lancaſter*, *Kent*, *Surrey*, *London*, *Bangor*. And this partly in Conſideration of King *Henry* VIII. his Promiſe, and in performance of his Will; and partly in exchange for the Mannor and Park of *Mayfield* in the County of *Suſſex*; and divers other Lands and Tenements in the Counties of *Middleſex*, *Hertford*, *Kent*, *Buckingham* and *York*. This Purchaſe he made, I ſuppoſe, not for himſelf, but for his See. About the ſame time he alſo bought of the King, for the ſum of five hundred and eighty Pounds eight Shillings and four Pence, the Mannor of *Sleford* in the County of *Lincoln*, and of *Middleton-Cheny* in the County of *Northampton*, and divers other Lands and Tenements in the ſaid Counties. He made another Purchaſe of the King the ſame Year, that is the firſt of his Reign, for four hundred twenty nine Pounds, fourteen ſhillings and two Pence, and *for the fulfilling the laſt Will of the late King, and in conſideration of Services*, as it is expreſſed in the ſaid Book of Sales. This Purchaſe was the Priory of *Arthington* in the County of *York*, and divers other Lands and Tenements in *York*, *Nottingham* and *Kent*. An Extract of which three Purchaſes, exactly taken out of the ſaid Book, with the Value of the Lands, and the Rent reſerved, and the Time of the Iſſues, and the Teſt of the Patent, I have thought fit to inſert in the *Appendix:* which probably may not be unacceptable to curious Perſons.

An. 1552.

This Promiſe performed by King *Edward*.

His Purchaſes.

N°. LXVIII.

Which Purchaſes, when we conſider, we might be ready to make a ſtand, to reſolve our ſelves, how the Arch-biſhop could repreſent his Condition ſo mean as he did in the Letter before-mentioned, as though he feared he ſhould die a Beggar. But it will unriddle this, if we think how the Arch-biſhoprick had been fleeced by King *Henry* VIII. in ten Years before: inſomuch that the Rents were leſs by an hundred and fifty Pounds *per Annum*, than they were before; beſides the loſs of Fines, and other accidental Benefits, as it is mentioned by the Arch-biſhop in his Letter. Add thoſe extraordinary Expences he was at in the maintenance of Divines and Scholars Strangers, that were Exiles for Religion, and the Salaries, and Penſions, and Gratuities ſent to Learned Men abroad: beſides his great and liberal Houſe-keeping, and conſtant Table, and large Retinue.

The Arch-biſhoprick fleeced by K. *Henry*.

But to make appear more particularly in this place, how K. *Henry* pared his Revenue, I will give one Inſtance of what was paſt away at one clap by Exchange: which was indeed ſo conſiderable, that it was commonly called *The great Exchange*. This way of exchanging Lands was much uſed in thoſe Times; wherein the Princes commonly made good Bargains for themſelves, and ill Ones for the Biſhopricks. This Exchange made by *Cranmer* with the King, was on the firſt day of *December*, in the twenty ninth Year of his Reign,

Lands paſt away to the Crown by Exchange.

An. 1552. being the very Year of the Suppreſſion of the greater Abbies and Religious Convents. They were the ancient Demeans belonging to the Arch-biſhoprick, conſiſting of many noble Manors, whereof ſome had Palaces annexed to them. I ſhall name only thoſe that lay in the County of *Kent*, as I find them diſperſed in *Philpot*'s Book of *Kent*.

Villare Cantian.

I. The Manor and Palace of *Maidſtone:* Which Palace *Leland* ſaith, was once a Caſtle.

II. The Manor and Palace of *Charing*.

III. *Wingham*.

IV. *Wingham-Barton*, in the Parish of *Alresford*. But in this *Philpot* is miſtaken; for this was let to Sir *Edward Bainton* for ninety nine Years, by means of the King's own Solicitation to the Arch-biſhop.

V. *Wrotham*.

VI. *Saltwood*; that had in times paſt a magnificent Caſtle and Park; and many Manors held of it by Knights Service; which made it called an *Honour*.

VII. *Tenham*.

VIII. *Bexley*.

IX. *Aldington*. Where was a Seat for the Arch-biſhop, a Park, and a Chaſe for Deer, called *Aldington-Frith*. Beſides *Clive* or *Cliff*; and *Malingden*, a Manor appendant thereunto: which King *Henry* took away from this See and Biſhop, without any Satisfaction, as far as I can find. Alſo *Pynner*, *Heyes*, *Harrow*, *Mortlake*, &c. were part of this great Exchange. In lieu of theſe Demeans paſt over to the Crown by way of Exchange, the King conveyed ſeveral Manors to the Arch-biſhop, all which had appertained to the lately diſſolved Religious Houſes. Namely theſe among others:

Lands made over to the Arch-biſhop.

I. *Piſing*; a parcel of the Abbey of S. *Radigunds*.

II. *Brandred*; another Manor belonging to the ſaid Abbey.

III. The College of *Bredgar*.

IV. *Raculver*; another Abbey ſuppreſs'd.

V. *Dudmanſcomb*; belonging to the Priory of S. *Martins* in *Dover*.

The Arch-biſhop parted alſo with *Knoll* and *Otford* to the King.

One Author, *viz. Kilburn*, that hath wrote of *Kent*, makes *Cranmer* alſo to have made over to the King the ſumptuous Palace of *Otford*, built by Arch-biſhop *VVarham*, which coſt him thirty three thouſand Pounds (a vaſt Sum in thoſe Days) as *Lambard* tells us. *Philpot*, another Writer of that County, ſaith, That this was incorporated into the Revenue of the Crown by the Builder himſelf, Arch-biſhop *VVarham*, about the twelfth Year of that King's Reign; together with the Magnificent Seat of *Knoll* near *Sevenoke*; exchanging both with the King for other Lands, *to extinguiſh the Paſſions of ſuch as looked with regret and deſire upon the Patrimony of the Church.* But it appears by a Writing of *Cranmer*'s own Secretary, that this Arch-biſhop parted with both *Otford* and *Knoll* at once to the King, after he had poſſeſſed them ſome Years, and not *VVarham*, as *Philpot* miſtakes.

MSS. C.C.C.C.

What moved him to make theſe Exchanges.

The World is apt to blame *Cranmer* for parting with theſe Revenues of the See. But ſurely it was a true Apology that the Author before-

before-named, made for the Arch-biſhop's great Exchange, namely, "Becauſe he finding that the ſpreading Demeans of the Church "were in danger to be torn off by the *Talons* of Avarice and Rapine, "to mortify the growing Appetites of Sacrilegious Cormorants, ex- "changed them with the Crown. Which may be enough to ſtop any Clamours againſt this moſt Reverend Prelat for this his doing: Eſpecially conſidering what I ſhall add upon this Argument hereafter, from his own Secretary. *An.* 1552.

His Care and Concern for the Welfare of the *Engliſh* Church, made him ever moſt earneſtly to love the King, and to have a very tender Regard for the Safety of his Perſon. Who in the Summer of this Year, as was hinted before, went a Progreſs, accompanied by the Duke of *Northumberland*; brought about probably by him to get more into the King's Affections, and to have his own Deſigns the better to take effect, and with the leſs Oppoſition and Controll: and poſſibly, that the King might be the further off from the Arch-biſhop to conſult withal. But he had now a more eſpecial Concern upon him for his Majeſty at this Time, as though his Mind had prophetically preſaged ſome Evil to befal the King in that Progreſs, (and indeed it was the laſt Progreſs that ever he made). And ſo methinks do theſe Expreſſions of the Arch-biſhop ſound, in a Letter dated in *July*, to *Cecyl*, then attending the Court; "Beſeeching Almighty "God to preſerve the King's Majeſty, with all his Council and Fa- "mily, and ſend him well to return from his Progreſs. And in a Letter the next Month, "He thanked *Cecyl* for his News; but eſpe- "cially, *ſaid he*, for that ye advertiſe me, that the King's Majeſty "is in good Health: Wherein I beſeech God long to continue his "Highneſs. And when in the latter end of the following Month, the *Geſts* (that is, the Stages of his Majeſty's Progreſs) were altered, which looked like ſome ill Deſign, the Arch-biſhop entreated *Cecyl* to ſend him the new reſolved-upon *Geſts* from that time to the end, that he might from time to time know where his Majeſty was; adding his Prayer again for him, *That God would preſerve and proſper him.* His Cares and Fears for the King.

CHAP. XXX.

His Care for the Vacancies. Falls Sick.

WHILE the King was thus abroad, and the Arch-biſhop abſent, unworthy or diſaffected Men were in a fairer probability of getting Promotions in the Church, while he was not at hand for to nominate fit Men to the King, and to adviſe him in the beſtowing the vacant Dignities and Benefices. The Arch-biſhop knew very well, how much Learning and Sobriety contributed towards the bringing the Nation out of Popery, and that nothing tended ſo effectually to continue it as the contrary. This Matter the Arch-biſhop ſeemed to have diſcourſed at large with Secretary *Cecyl* at parting. Who therefore, by a Letter ſent to the ſaid Arch-biſhop, then at his Houſe at *Ford*, deſired him to ſend him up a Catalogue His care for filling the Vacancies of the Church.

of Learned Men, and ſuch as he eſteemed fit for Places of Preferment in the Church and Univerſity: that ſo as any Place fell in the King's Gift, the ſaid Secretary might be ready at the leaſt Warning to recommend fitting and worthy Men to ſupply ſuch Vacancies, and to prevent any Motion that might be made by any Courtiers or Simoniſts, for ignorant Perſons, or corrupt in Religion. In anſwer to which Letter, the Arch-biſhop writ him word, That he would ſend him his Mind in that Matter with as much Expedition as he could. And undoubtedly we ſhould have ſeen the good Fruits of this afterwards in the Church, had not the untimely Death of that admirable Prince, that followed not long after, prevented this good Deſign.

An. 1552.

Labored under an Ague this Autumn.

This Year the Arch-biſhop laboured under two Fits of Sickneſs at *Croydon*. The latter was cauſed by a ſevere Ague; of which his Phyſicians doubted whether it were a *Quotidian*, or a double-*Tertian*; and ſeizing him in the declining of the Year, was in danger to ſtick by him all the Winter. But by the Care of his Phyſicians, in the latter end of *Auguſt*, it had left him two Days, which made him hope he was quit thereof; yet his Water kept of an high Colour. That ſecond Day he wrote to *Cecyl*, and "deſired him to acquaint *Cheke* "how it was with him. And now the moſt Danger was, *as he* "*ſaid*, that if it came again that Night, it was like to turn to a "*Quartan*, a moſt ſtubborn Ague, and likelier to conti- "nue and wear him out. A Diſeaſe indeed, that carried off his Succeſſor, Cardinal *Pole*, and was, as *Godwin* obſerved, a Diſeaſe deadly and mortal unto elder Folk.

The great Mortality of Agues about this Time.

The Arch-biſhop's Friends had reaſon to fear his Diſtemper, if we think of the Severity of Agues in that Age, greater, as it ſeems, than in this. *Roger Aſcham* complaineth to his Friend *John Sturmius*, *Anno* 1562; "That for four Years paſt, he was afflicted with "continual Agues; that no ſooner had one left him, but another "preſently followed; and that the State of his Health was ſo im- "paired and broke by them, that an Hectick Fever ſeiz'd his whole "Body: And the Phyſicians promiſed him ſome Eaſe, but no ſolid *Stow's* Chron. "Remedy. And I find, ſix or ſeven Years before that, mention made of hot burning Feavers, whereof died many old Perſons; and that there died in the Year, 1556, ſeven Aldermen within the ſpace of ten Months. And the next Year, about Harveſt-time, the *Quartan* Agues continued in like manner, or more vehemently than they had done the Year before; and they were chiefly mortal to old People, and eſpecially Prieſts: So that a great number of Pariſhes became deſtitute of Curats, and none to be gotten; and much Corn was ſpoiled for lack of Harveſt-men. Such was the Nature of this Diſeaſe in theſe Days.

That which moſt concerned him in his Sickneſs.

But the Severity or Danger of the Arch-biſhop's Diſtemper, did not ſo much trouble him as certain Inconveniences that attended it, *viz.* That it put him off from thoſe pious and holy Deſigns that he was in hand with, for God's Glory, and the Good of the Church. For ſo he expreſt his Mind to his Friend the Secretary; "However "the Matter chance, the moſt Grief to me is, that I cannot proceed "in ſuch Matters as I have in hand, according to my Will and De- "ſire.

" ſire. This *Terrenum Domicilium* is ſuch an Obſtacle to all good " Purpoſes. So ſtrongly bent was the Heart of this excellent Prelat to the ſerving of God and his Church. But out of this Sickneſs he eſcaped; for God had reſerved him for another kind of Death to glorify him by. *An.* 1552.

A little before this Sickneſs befel him, ſomething fell out which gave him great Joy. *Cecyl* knew how welcome good News out of *Germany* would be to him, and therefore in *July* ſent him a Copy of the Pacification; that is, the Emperor's Declaration of Peace throughout the Empire, after long and bloody Wars; which conſiſted of ſuch Articles as were favourable unto the Proteſtants, after much perſecution of them: " As, that a Diet of the Empire ſhould ſhortly be ſummoned, to deliberate about compoſing the Differences of Religion, " and that the Diſſenſions about Religion ſhould be compoſed by placid and pious and eaſy Methods. And that in the mean time all " ſhould live in Peace together, and none ſhould be moleſted for Religion; with divers other Matters. And in another Letter ſoon after, the ſaid *Cecyl* adviſed him of a Peace concluded between the Emperor and *Maurice* Elector of *Saxony*, a warlike Prince, and who headed the Proteſtant Army. Which being News of Peace among Chriſtians, was highly acceptable to the good Father. But he wanted much to know upon what Terms, out of the Concern he had that it might go well with the Proteſtant Intereſt. And therefore *Cecyl* having not mentioned them, the Arch-biſhop earneſtly, in a Letter to him, deſired to know whether the Peace were according to the Articles, meaning thoſe of the Pacification, or otherwiſe. Which when he underſtood, (for upon the ſame Articles that Peace between the Emperor and Duke *Maurice* ſtood) it created a great Tranquillity to his pious Mind. Thus were his Thoughts employed about the Matters of *Germany*, and the Cauſe of Religion there: Which he rejoiced not a little to ſee in ſo fair a way to a good Concluſion.

The Secretary ſends the Arch-biſhop the Copy of the Emperor's Pacification.

Vid. *Sleid.* Lib. 24.

CHAP. XXXI.

His Kindneſs for Germany.

TO this Country he had a particular Kindneſs; not only becauſe he had been formerly there in quality of Ambaſſador from his Maſter King *Henry*, and had contracted a great Friendſhip with many eminent Learned Men there, and a near Relation to ſome of them by marrying *Oſiander*'s Niece at *Norinberg*; but chiefly and above all, becauſe here the Light of the Goſpel began firſt to break forth and diſplay it ſelf, to the ſpiritual Comfort and Benefit of other Nations. He had many Exhibitioners in thoſe Parts, to whom he allowed Annual Salaries: Inſomuch that ſome of his Officers grumbled at it, as though his Houſe-keeping were abridged by it. For when once in King *Henry*'s Reign, one in diſcourſe with an Officer of his Grace, had ſaid, " He wondred his Lordſhip kept no better " an Houſe, (though he kept a very good one): He anſwered, " It

His Kindneſs for *Germany*.

An. 1552. "It was no wonder, for my Lord, *ſaid he*, hath ſo many Exhibitions "in *Germany*, that all is too little to ſcrape and get to ſend thi-"ther.

His Correſpondence with *Germany*,

He held at leaſt a monthly Correſpondence to, and from Learned *Germans:* and there was one in *Canterbury*, appointed by him on purpoſe to receive and convey the Letters. Which his Enemies once, in his Troubles, made uſe of as an Article againſt him. And *Gardiner*, a Prebend of *Canterbury*, and preferred by the Arch-biſhop, of this very thing treacherouſly, in a ſecret Letter, informed his grand Enemy and Competitor, *Gardiner* the Biſhop of *Winton*.

And with *Herman* Arch-biſhop of *Colen*.

Among the reſt of his Correſpondents in *Germany*, *Herman*, the memorable and ever-famous Arch-biſhop and Elector of *Colen*, was one; who by the Counſel and Direction of *Bucer* and *Melancthon*, did vigorouſly labour a Reformation of corrupt Religion within his Province and Territories. But finding the Oppoſition againſt him ſo great, and lying under the Excommunication of the Pope for what he had done; and being deprived thereupon by the Emperor of his Lands and Function, he reſigned his Eccleſiaſtical Honour, and betook himſelf to a retired Life: which was done about the Year 1547. But no queſtion, in this private Capacity, he was not idle in doing what Service he could for the good of that Cauſe which he had ſo generouſly and publickly eſpouſed, and for which he had ſuffered ſo much. I find, that in this Year 1552, our Arch-biſhop had ſent a Meſſage to Secretary *Cecyl*, who accompanied the King in this Summer's Progreſs, deſiring him to be mindful of the Biſhop of *Colen*'s Letters. And in another Letter, dated *July* 21, he thanked the Secretary for the good remembrance he had thereof. What the Contents of theſe Letters of the Arch-biſhop of *Colen* were, it appeareth not: But I am very apt to think the Purport of them was, that *Cranmer* would ſolicite ſome certain Buſineſs in the *Engliſh* Court, relating to the Affairs of Religion in *Germany*, and for the obtaining ſome Favour from the King in that Cauſe. But the King being now abroad, and the Arch-biſhop at a diſtance from him, he procured the Secretary, who was ever cordial to the State of Religion, to ſolicit that Arch-biſhop's Buſineſs for him; ſending him withal that Arch-biſhop's Letters for his better Inſtruction.

And this, whatever it was, ſeems to have been the laſt good Office that Arch-biſhop *Herman* did to the Cauſe of Religion; for he died, according to *Sleidan*, in the Month of *Auguſt*; and our Arch-biſhop's Letter, wherein that *Elector*'s Letters are mentioned, were writ but the Month before.

The Suitableneſs of both theſe Arch-biſhops Diſpoſitions.

And if one may judg of Mens commencing Friendſhip and Love, according to the ſuitableneſs of their Tempers and Diſpoſitions, our Arch-biſhop of *Canterbury*, and the Arch-biſhop of *Colen*, muſt have been very intimate Friends. It was ſaid of this Man, that he often wiſhed, *That either he might be inſtrumental to the propagating the Evangelical Doctrine and Reformation of the Churches under his Juriſdiction, or to live a private Life.* And when his Friends had often told him, what Envy he would draw upon himſelf by the changing of Religion, he would anſwer, like a true Chriſtian Philoſopher, *That nothing could happen to him unexpectedly, and that he had long ſince*

ſince fortified his Mind againſt every Event. Theſe two Paſſages ſpake the very Spirit and Soul of *Cranmer*. Which they may ſee that are minded to read what *Fox* ſaith of him, as to his Undauntedneſs and Conſtancy in the maintaining of the Truth, againſt the many Temptations and Dangers that he met with during theſe three Reigns ſucceſſively. *An.* 1552.

And laſtly, as our Arch-biſhop devoted himſelf wholly to the reforming of his Church; ſo admirable was the Diligence, Pains and Study this Arch-biſhop took in contriving the Reformation of his. He procured a Book to be writ concerning it, called *Inſtauratio Eccleſiarum*, which contained the Form and Way to be uſed for the redreſſing the Errors and Corruptions of his Church. It was compoſed by thoſe great *German* Divines, *Bucer* and *Melanctbon*; which Book was put into *Engliſh*, and publiſhed here as a good Pattern, in the Year 1547. This Book he intended to iſſue forth through his Juriſdiction, by his Authority to be obſerved. But firſt he thought fit well and ſeriouſly to examine it: and ſpent five Hours in the Morning for five Days, to deliberate and conſult thereupon: Calling to him to adviſe withal in this great Affair, his Coadjutor Count *Stolberg*, *Huſman*, *Jenep*, *Bucer* and *Melanctbon*. He cauſed the whole Work to be read before him; and as many Places occurred, wherein he ſeemed leſs ſatisfied, he cauſed the Matter to be diſputed and argued, and then ſpake his own Mind accurately. He would patiently hear the Opinions of others, for the information of his own Judgment; and ſo ordered things to be either changed or illuſtrated. And ſo dextrouſly would he decide many Controverſies ariſing, that *Melanctbon* thought that thoſe great Points of Religion had been long weighed and conſidered by him, and that he rightly underſtood the whole Doctrine of the Church. He had always lying by him the Bible of *Luther*'s Verſion; and as Teſtimonies chanced to be alledged thence, he commanded that they ſhould be turned to, that he might conſider that which is the Fountain of all Truth. Inſomuch that the ſaid *Melanctbon* could not but admire, and talk of his Learning, Prudence, Piety and Dexterity, to ſuch as he converſed with; and particularly to *John Cæſar*, to whom in a Letter he gave a particular Account of this Affair. And it is to be noted by the way, that the ſaid Book, according to which the Reformation was to be modelled, contained only, as *Melanctbon* in his Letter ſuggeſted, a neceſſary Inſtruction for all Children, and the Sum of the Chriſtian Doctrine; and the Appointments for the Colleges and Eccleſiaſtical Hierarchy were very moderate; the Form of the Eccleſiaſtical Polity being to remain as it was, and ſo were the Colleges, with their Dignities, Wealth, Degrees, Ornaments thereunto belonging; only great Superſtitions ſhould be taken away. Which the wiſe *Melanctbon* aforeſaid did ſo approve of, that he profeſſed he had often propounded it in Diets of the *German* Nation, as the beſt way to Peace. And this I add, that it might be obſerved how Arch-biſhop *Cranmer* went by the ſame Meaſures in the Reformation of the Church of *England*; maintaining the Hierarchy, and the Revenues, Dignities and Cuſtoms of it, againſt many in thoſe Times that were for the utter aboliſhing them, as Relicks of Popery. Such a Correſpondence there was between

Their diligence in Reforming.

Mel. Epiſt. Printed at *Leyden*, 1647. Pag. 34.

Nec aliam video, niſi hanc unam, ut retineant Epiſcopi & Collegia ſua ἀξιώματα, & ſuas opes, & recipiant doctrinam piam. Ubi ſupra.

tween our Arch-biſhop, and the wiſeſt, moderateſt and moſt learned
An. 1552. Divines of *Germany*. But let us look nearer Home.

CHAP. XXXII.

Troubles of Biſhop Tonſtal.

The Troubles of Bp *Tonſtol.*

AS the laſt Year we heard of the Deprivation of two Popiſh Biſhops, ſo this Year another underwent the like Cenſure, I mean *Tonſtal* Biſhop of *Durham*; whoſe Buſineſs I ſhall the rather relate, becauſe our Arch-biſhop had ſome Concern in it. *Septemb.* 21.

MS. of an old Council-Book.

" A Commiſſion was iſſued out to the Lord Chief Juſtice and his Col-
" leagues, to examine and determine the Cauſe of *Tonſtal* Biſhop of
" *Durham*, and eight Writings touching the ſame; which he is wil-
" led to conſider, and to proceed to the hearing and ordering of the
" Matter, as ſoon as he may get the reſt of his Colleagues to him. It was not long after, *viz.* about the midſt of *October*, that this Biſhop by theſe Commiſſioners (whoſe Names, beſides the Chief Juſtice, do not occur) was deprived, and his Eſtate confiſcated. " *Octob. ult.*
" Sir *John Maſon* was ordered by the Council to deliver, to the uſe of
" Dr. *Tonſtal*, (ſo he is now ſtiled) remaining Priſoner in the *Tower*,
" ſuch Money as ſhould ſerve for his Neceſſities, until ſuch time as fur-
" ther Order ſhall be taken touching his Goods and Money lately ap-
" pertaining to him. *Decemb.* 6. It was agreed by the Council, that
" Dr. *Tonſtal*, late Biſhop of *Durham*, ſhould have the Liberty of the
" *Tower*: where he continued till the Time of Queen *Mary*.

The Cauſe of this Bp's Puniſhment.

But we will look back to learn for what Cauſe this ſevere Puniſhment was inflicted upon this Reverend grave Biſhop, and the rather, becauſe the Bp of *Sarum* could not find, as he writes, what the Particulars were. In the Year 1550, a Conſpiracy was hatching in the North, to which the Biſhop was privy at leaſt, if not an Abetter. And he wrote to one *Menvile* in thoſe Parts relating to the ſame. This *Menvile* himſelf related unto the Council, and produced the Biſhop's Letter. Which was afterwards, by the Duke of *Somerſet*, withdrawn and concealed, as it ſeems, out of kindneſs to *Tonſtal*. But upon the Duke's Troubles, when his Cabinet was ſearched, this Letter was found: Upon which they proceeded againſt *Tonſtal*. This is the ſum of what is found in the Council-Book. Viz. " *May* 20. 1551.
" The Biſhop of *Durham* is commanded to keep his Houſe. *Aug.* 2.
" He had licence to walk in the Fields. *Decemb.* 20. Whereas the
" Biſhop of *Durham*, about *July* 1550, was charged by *Vivian Men-*
" *vile*, to have conſented to a Conſpiracy in the North, for the
" making a Rebellion; and whereas, for want of a Letter written
" by the ſaid Biſhop to the ſaid *Menvile*, (whereupon great trial of
" this Matter depended) the final Determination of the Matter
" could not be proceeded unto, and the Biſhop only commanded to
" keep his Houſe; the ſame Letter hath of late been found in a
" Caſket of the Duke of *Somerſet*'s after his laſt Apprehenſion. The
" ſaid Biſhop was ſent for, and this Day appeared before the Coun-
" cil, and was charged with the Letter, which he could not deny

" but

" but to be his own Hand-writing: and having little to ſay for him-
" ſelf, he was then ſent to the *Tower*, there to abide till he ſhould be *An.* 1552.
" delivered by Proceſs of Law. Agreeable to this is that King *Edward* writes in his Journal. " *Decemb.* 20. The Biſhop of *Durham*
" was, for concealment of Treaſon written to him, and not diſclo-
" ſed, ſent to the *Tower*.

A Bill in Parliament to attaint *Tonſtal*.

In the latter end of the Year 1551, a Parliament ſitting, it was thought convenient to bring in a Bill into the Houſe of Lords, attainting him for Miſpriſion of Treaſon. But Arch-biſhop *Cranmer* ſpake freely againſt it, not ſatisfied it ſeems with the Charge laid againſt him. But it paſt, and the Arch-biſhop proteſted. But when it was carried down to the Commons, they would not proceed upon it, not ſatisfied with the bare Depoſitions of Evidences, but required that the Accuſers might be brought Face to Face: And ſo it went no further. But when the Parliament would not do *Tonſtal*'s Buſineſs, a Commiſſion was iſſued out to do it, as is above ſpoken.

The Care of the Dioceſs committed to the Dean.

In the mean time, that the Biſhoprick might not want a due Care taken of it, during the Biſhop's Reſtraint, *Feb.* 18. 1551, a Letter was ſent from the Council to the Prebendaries of *Durham*, to conform themſelves to ſuch Orders in Religion and Divine Service, ſtanding with the King's Proceedings, as their Dean, Mr. *Horn*, ſhall ſet forth, whom the Lords required them to receive and uſe well, as being ſent to them for the Weal of the Country by his Majeſty.

CHAP. XXXIII.

The new Common-Prayer. The Arch-biſhop in Kent.

The new Common-Prayer began to be uſed.

THE Book of Common-Prayer having the laſt Year been carefully Reviſed and Corrected by the Arch-biſhop and others, the Parliament in *April* this Year enacted, that it ſhould begin to be uſed every where at *All-Saints* Day next. And accordingly the Book was printed againſt the Time, and began to be read in S. *Paul*'s Church, and the like throughout the whole City. But becauſe the Poſture of Kneeling was excepted againſt by ſome, and the words uſed by the Prieſt to the Communicant, at the reception of the Bread, gave Scruple, as though the Adoration of the Hoſt were intended: therefore to take off this, and to declare the contrary to be the Doctrine of this Church, *Octob.* 27. a Letter was ſent from the Council to the Lord-Chancellor, to cauſe to be joined to the Book of Common-Prayer lately ſet forth, a Declaration ſigned by the King, touching the Kneeling at the receiving of the Communion. Which in all probability was done by the Motion of the Arch-biſhop, who in his late Book had taken ſuch pains to confute the Adoration; and now thought it neceſſary, that ſome publick Declaration ſhould be made in the Church-Service againſt it. So now the firſt of *November* being come, Dr. *Ridley*, the Biſhop of *London*, was the firſt that celebrated the new Service in S. *Paul*'s Church; which he did in the Forenoon: And then in his Rochet only, without Cope or Veſtment, preached in the Choir. And in the Afternoon he preached at *Pauls*-

Stow's Chron.

An. 1552. Croſs, the Lord-Mayor and Aldermen, and Citizens preſent. His Sermon tended to the ſetting forth this new Edition of the Common-Prayer. He continued preaching till almoſt five a Clock; ſo that the Mayor and the reſt went home by Torch-light. By this Book of Common-Prayer, all Copes and Veſtments were forbidden throughout *England*. The Prebendaries of St. *Pauls* left off their Hoods, and the Biſhops their Croſſes, *&c.* as by Act of Parliament is more at large ſet forth.

This Book put into *French* for the King's *French* Subjects.

Proviſion alſo was made for the King's *French* Dominions, that this Book, with the Amendments, ſhould be uſed there. And the Biſhop of *Ely*, Lord Chancellor (a great forwarder of good Reformation) procured a learned *French*-man, who was a Doctor of Divinity, carefully to correct the former *French* Book by this *Engliſh* new One, in all the Alterations, Additions and Omiſſions thereof. For the firſt Common-Prayer Book alſo was in *French*, for the uſe of the King's *French* Subjects: Being tranſlated by Commandment of Sir *Hugh Paulet*, Governour of *Calais*: And that Tranſlation, overſeen by the Lord Chancellor, and others at his Appointment. The Benefit of this laſt Book was ſuch, that one of the *French* Congregation in *London* ſought, by the Means of *A Laſco*'s Intereſt with Secretary *Cecyl*, for a Licence under the King's Letters Patents, to tranſlate this Common-Prayer, and the Adminiſtration of Sacraments, and to print it, for the uſe of the *French* Iſlands of *Jerſey* and *Guernſey*. But *Cecyl*, after a Letter received from *A Laſco* in *Auguſt* to that effect, not willing to do this of his own Head, and reckoning it a proper Matter to be conſidered by the Arch-biſhop, who were to be intruſted with the tranſlating of ſuch a Book, deſired him, being now at *Ford*, to give him his Advice and Judgment herein, both as to the Work and as to the Benefit. To whom the Arch-biſhop gave this Anſwer; "That the Commodity that might "ariſe by printing of the Book, was meet to come to them who "had already taken the Pains in tranſlating the ſame. Enforming the Secretary who they were; namely thoſe formerly, and now of late employed by Sir *Hugh Paulet*, and the Lord-Chancellor. But I find this Book was not preſently finiſhed, being not printed till the Year 1553, for the Uſe of *Jerſey* and *Guernſey*.

The Age ſtill vicious.

Notwithſtanding this cleanſing of the Church from Superſtition and Idolatry, and bringing in the Knowledg of the Goſpel, by the Arch-biſhop's conſtant Pains and Study, the People generally, even the Profeſſors themſelves, were bad enough as to their Morals; and Religion had yet got but little hold of them. A clear ſight of the Behaviour of theſe Times may be ſeen by what *Tho. Becon*, a Chaplain of *Cranmer*'s, writ in his Preface to a Book put forth in thoſe Days: "What a nomber of fals Chriſtians lyve ther at thys preſent "day, unto the excedynge diſhonour of the Chriſten Profeſſion, "which with theyr Mouth confeſſe that they know God, but with "theyr Dedes they utterly denye hym, and are abhominable, diſo-"bedient to the Word of God, and utterlye eſtranged from al good "Works? What a ſwarm of groſſe Goſpellers have we alſo among "us, which can prattle of the Goſpel very fynely, talk much of "the Juſtification of Faith, crake very ſtoutly of the free remiſſyon of

Jewel of Joy.

" of all theyr Sins by Chriſt's Blood, avaunce themſelves to be of
" the Number of thoſe, which are predeſtinate unto Eternal Glory ? *An.* 1552.
" But how far do theyr Life differ from al true Chriſtianitie ? They
" are puffed up with al kynd of Pryde: they ſwel with al kynd of
" Envy, Malice, Hatred and Enmity againſt theyr Neghbour, they
" brenne with unquencheable Luſts of Carnal Concupiſcence, they
" walowe and tumble in al kynd of beaſtly Pleaſures: theyr gredy
" covetous Affects are inſatiable: thenlarging of theyr Lordſhipps,
" thencreaſyng of theyr Subſtance, the ſcrapyng together of theyr
" Worldly Poſſeſſions infynite, and knoweth no End. In fyne, all
" theyr Endeavours tend unto thys End, to ſhew themſelves very
" Ethnycks, and utterly eſtraunged from God in theyr Converſati-
" on, although in Words they otherwiſe pretend. As for theyr
" Almes-Dedes, theyr Praying, theyr Watchyng, theyr Faſtyng, and
" ſuch other Godly Exerciſes of the Spirit, they are utterly baniſhed
" from theſe rude and groſs Goſpellers. All theyr Religion conſiſt-
" eth in Words and Diſputations, in Chriſten Acts and Godly Dedes
" nothyng at all. Theſe evil Manners of the Profeſſors themſelves, looked with ſo ſad a Face, that it made the beſt Men aſſuredly expect a Change and woful Times to follow.

Septemb. 27. A Letter was ſent from the Council to the Archbiſhop, to examine a Sect newly ſprung up in *Kent*. Whereof there was now a Book of Examinations ſent him: and to commune with a Man and a Woman (the Informers) bearers of the Letter, who could inform him ſomewhat of the Matter. And to take ſuch order in the ſame according to the Commiſſion, that theſe Errors might not be ſuffered thus to overſpread the King's Faithful Subjects. What this Sect was appeareth not. The Anabaptiſts were taken notice of, and a Commiſſion iſſued out againſt them ſome Years before. Theſe were Sectaries more new, and whereof the Council very lately was informed. It may be they were of the Family of *Love*, or *David George* his Sect, who made himſelf ſome-time Chriſt, and ſome-time the Holy Ghoſt. For a little before theſe Times, divers Sects ſprang up under the Profeſſion of the Goſpel, in High and Low-*Germany*; ſome whereof diſperſed themſelves into *England*. Which Sects began to do ſo much hurt to the Reformation among us, that the Author before-mentioned, laments it in theſe words: " What
" wicked and ungodly Opinions are there ſown now-a-days of the
" *Anabaptiſts*, *Davidians*, *Libertines*, and ſuch other peſtilent Sects,
" in the Hearts of the People, unto the great Diſquietneſs of Chriſt's
" Church, moving rather unto Sedition, than unto pure Religion;
" unto Hereſy, than unto things Godly ?

A new Sect in *Kent*. | Council-Book.

The examination of this new Sect, was one of the Buſineſſes the Arch-biſhop was employed in, while he was in his Retirement at his Houſe near *Canterbury*. Another was, the ſitting upon a Commiſſion to him and other Gentlemen of *Kent*, for enquiry after ſuch as had embezelled the Plate and Goods belonging to Chauntries, *&c.* given by the Parliament to the King, and converting them to their own uſes. But this being ſomewhat an odious Work, he was not very forward to enter upon, eſpecially becauſe he thought, whatſoever he and the other Commiſſioners ſhould recover, would be but

The ABp's Buſineſs in *Kent*.

An. 1552. ſwallowed up by the Duke of *Northumberland* and his Friends, and the King be little the better. But becauſe he did not make more haſte, he was charged by his Enemies at Court as a neglecter of the King's Buſineſs. Which coſt him a Letter in excuſe of himſelf to the ſaid Duke: ſignifying, that he omitted this Buſineſs a while till the Gentlemen and Juſtices of Peace of *Kent*, who where then moſtly at *London*, were come home.

A Letter for Inſtalling Biſhop *Hoper.* Council-Book. *Decemb.* 2. A Letter was ſent from the Council to the Arch-biſhop, to grant out a Warrant, *Ad Inſtallandum*, for the Biſhop of *Worceſter* and *Gloceſter*, without paying any Fees for the ſame, becauſe he paid Fees for another Mandate, which ſerved to no purpoſe.

The Vicar of *Beden.* Council-Book. *Febr.* 20. An Order was ſent to the Arch-biſhop from the Council to examine the Vicar of *Beden* in the County of *Berks*, according to an Information incloſed, and to advertiſe the Lords of his Proceedings therein. What this Vicar's Crime was I know not; but I obſerve about theſe Times the Prieſts and Curats were very buſy Men, and would take liberty, ſometimes to ſpeak againſt the King's Proceedings, or his Arch-biſhop, with bitterneſs enough, and ſometimes to vent fond Opinions, ſo that oftentimes they were fetched up to the Council-board; and after an Appearance or two, referred to the Arch-biſhop to examine and puniſh: as being Matters relating to Religion; and ſo proper for his Cognizance.

Sampſon and *Knox.* About the latter end of this Year, *Thomas Sampſon* was preferred to the Deanery of *Chicheſter*, having been Parſon of *Alhallowes-Bredſtreet*, London. *February* the 2*d*, A Letter was ſent from the Privy-Council to the Arch-biſhop, to beſtow the ſaid Living upon Mr. *Knox*, who was one of the King's Chaplains, and in good eſteem in the Court for his Gift of Preaching.

The Council favour *Knox.* Collect. Vol. 2. p. 42. This *Knox* was the Man, whoſe Name was ſo daſhed in the King's Journal, where the Names of the King's ſix Chaplains were inſerted, that Biſhop *Burnet* could not read it. The Council bare a great favour to him, as appears by thoſe ſeveral Letters they wrote in his behalf. One was mentioned before, ſent to the Arch-biſhop for a Living in *London*; but in that *Knox* ſucceeded not, the Arch-biſhop preferring *Laurence Saunders* (afterwards a Martyr) thereunto. *Knox*, being ſent this Year into the North, one of the Council-Book. King's Itinerary Preachers, a Warrant, dated *Octob.* 27, was granted from the Council to four Gentlemen, to pay to him his *Majeſty's Preacher* in the North (ſo he is ſtiled) forty Pounds, as his Majeſty's Reward. And again *Decemb.* 9, a Letter was ſent from the Council to the Lord *Wharton* (who was Lord *Warden* in the Northern Borders) in commendation of Mr. *Knox*. And the next Year, *viz.* 1553, being returned out of the North, and being then in *Buckinghamſhire*, that he might find the more acceptance and reſpect there, the Council wrote a Letter to the great Men in thoſe Parts, *viz.* the Lord *Ruſſel*, Lord *Windſor*, to the Juſtices of the Peace, and the reſt of the Gentlemen within that County, in favour of the ſaid *Knox* the Preacher.

A

A Biſhop Conſecrated. *An.* 1552.

June 26. *John Taylor*, S. Th. P. Dean of *Lincoln*, a Learned and Pious Man, was Conſecrated Biſhop of *Lincoln* at *Croyden*-Chappel, by the Arch-biſhop, aſſiſted by *Nicolas* Biſhop of *London*, and *John* Biſhop of *Rocheſter*. *John Taylor.*

CHAP. XXXIV.

A Catechiſm. The Arch-biſhop oppoſeth the Excluſion of the Lady Mary.

WE are now come to the laſt Year of good K. *Edward*'s Reign: when the Arch-biſhop was as commonly at the Council, as he uſed to be before. For the Counſellors made great uſe of him, and did not uſe to conclude any thing in matters relating to the Church without him. And if he came not, they often ſent for him: and once the laſt Year, in *October*, when he had fixed his Day of going into *Kent*, they ſtaied him for ſome Days, that they might confer with him about ſome certain Matter; I ſuppoſe, relating to the Articles of Religion, that were then under their Hands. To look no further than the latter end of the laſt Year; He was at Council at *Weſtminſter* in *February*, and this Year, in *March* and *April*. And the Court being at *Greenwich*, where the King lay ſick, and died, the Arch-biſhop was there at Council in *June*: but not after the eighth Day. The reaſon he came no more, we may well conjecture to be, becauſe he did no ways like the Methods that were now taking by *Northumberland*, to bring the Crown into his own Family, and diſenherit the King's Siſters. For ſoon after, *viz.* *June* 11. The Lord Chief Juſtice *Mountagne*, and ſome other Judges, with the King's Attorny and Solicitor, were ſent for to the Council to conſult about drawing up the Inſtrument. *An.* 1553. Great uſe made of the ABp at Council.

On one of theſe Council-Days, he procured the King's Letters in behalf of the Book of Articles, which he had taken ſuch Pains about the two laſt Years, both in compoſing and in bringing to effect. The King had before given order to the Arch-biſhop by his Letters, to put forth theſe Articles. And now they were put forth, he procured the King's Letters alſo to his own Officers, for to ſee the Clergy of his Dioceſs to ſubſcribe thereunto. So the King's Letters were directed to the Official of the Court of *Canterbury*, and the Dean of the Deanery of the Arches, and to their Surrogates, Deputies, *&c.* Setting forth, "That whereas he had given order unto *Thomas* "Arch-biſhop of *Canterbury*, in Letters ſealed with his Signet, "for the Honour of God, and to take away Diſſenſion of Opinion, "and confirm Conſent of true Religion, that he ſhould expound, "publiſh, denounce, and ſignify ſome Articles and other things, "breathing the right Faith of Chriſt, for the Clergy and People "within his Juriſdiction, the King therefore enjoined them, the "Arch- The Articles of Religion enjoined by the King's Authority. *Cran.* Regiſt.

An. 1553. " Arch-biſhop's Officers, that they ſhould cauſe all Rectors, Vicars, " Prieſts, Stipendiaries, School-maſters, and all that had any Eccle- " ſiaſtical Employment, to appear in Perſon before the Arch-biſhop " in his Hall at *Lambeth*, there further to obey and do on the King's " part, according as it ſhall be ſignified, and to receive according " to Reaſon, and the Office owing to the King's Royal Dignity. And in obedience hereunto, the Official, *John Gibbon*, LL. D. Commiſſary of the Deanery of the Bleſſed Virgin of the Arches, ſignified by an Inſtrument, dated *June* 2, to the Arch-biſhop, that he had cited the Clergy. I do not find the ſucceſs of this; only that the City-Clergy made their appearance before the Arch-biſhop at *Lambeth*: and that he did his endeavor by Perſwaſion and Argument to bring them to ſubſcribe: Which no queſtion very few refuſed. But this Matter afterwards ſerved Q. *Mary*'s Commiſſioners, for one of their Interrogatories to be put to the Arch-biſhop, as though he had compelled many againſt their Wills to ſubſcribe. Which he denied, ſaying, He compelled none, but exhorted ſuch to ſubſcribe as were willing firſt to do it, before they did it.

The Catechiſm for Schools.

In the Month of *May*, the King by his Letters Patents commanded a Latin Catechiſm to be taught by School-maſters to their Scholars. It was intitled, *Catechiſmus brevis, Chriſtianæ diſciplinæ ſummam continens.* The King in his Letters, dated *May* 20. ſaid, "It " was made by a certain Pious and Learned Man, and preſented to " him; and that he committed the diligent examination of it to " certain Biſhops and other Learned Men, whoſe Judgment was of " great Authority with him. The ſame Biſhops and Learned Men, I ſuppoſe, that were framing and preparing the Articles of Religion the laſt Year. The Author of this Catechiſm is not certainly known. Some conjecture him to be *Ponet*, the Biſhop of *Winchester*. The Learned Dr. *Ward*, one of the *Engliſh* Divines ſent to the Synod of *Dort*, having this Catechiſm in his Library, (now in the poſſeſſion of a Friend of mine) wrote therein theſe words, *Aᵗᵒ Nˡˡᵒ autore, ſiquid ego divinare poſſum.* Meaning probably *Alexander Nowel*, who was now, if I miſtake not, School-maſter of *Weſtminſter*, and afterwards Dean of S. *Pauls*. But whoſoever was the Author, the Arch-biſhop we may conclude to be the furtherer and recommender of it unto the King: it being that Prelate's great Deſign, by Catechiſms, and Articles of Religion, and plain Expoſitions of the Fundamentals, to inſtil right Principles into the Minds of the Youth and common People, for the more effectual rooting out Popery, that had been ſo long entertained by the induſtrious nurſelling up the Nation in Ignorance.

A Catechiſm ſet forth by the Synod.

There was a Catechiſm that came forth about this time, (whether it were this or another, I cannot ſay) allowed by the Synod, or Convocation. In the beginning of Q. *Mary*, the Popiſh Divines made a great ſtir about this Catechiſm, and thought they had a great Advantage againſt it, becauſe it was put forth as from the Synod, whereas that Synod knew nothing of it. Whereupon *Weſton* the Prolocutor in Q. *Mary*'s firſt Convocation, brought a Bill into the Houſe, declaring that Catechiſm, being Peſtiferous and full of Hereſies, to be foiſted upon the laſt Synod fraudulently, and therefore that

that the preſent Synod diſowned it. To which he ſet his own hand, and propounded that all the Houſe ſhould do the like: Which all but ſix conſented to. One whereof was *Philpot*, Arch-deacon of *Wincheſter*, who ſtood up, and told them in juſtification of thoſe that publiſhed the ſaid Catechiſm, that the Synod, under K. *Edward*, had granted to certain Perſons, to be appointed by the King, to make Eccleſiaſtical Laws. And whatſoever Eccleſiaſtical Laws they or the moſt part of them did ſet forth, according to a Statute in that behalf provided, might well be ſaid to be done by the Synod of *London*; although ſuch as were of the Houſe then had no notice thereof before the Promulgation. And therefore in this Point he thought the ſetters forth of the Catechiſm had nothing ſlandered the Houſe, ſince they had that Synodal Authority unto them committed. And moreover he deſired the Prolocutor would be a Means unto the Lords, that ſome of thoſe that were Learned, and the publiſhers of this Book, might be brought into the Houſe, to ſhew their Learning that moved them to ſet forth the ſame; and that Dr. *Ridley* and *Rogers*, and two or three more might be Licenſed to be preſent at this Diſputation, and be aſſociate with them. But this would not be allowed. *An.* 1553. *Fox.*

The laſt thing we hear of concerning our Arch-biſhop in this King's Reign, was his denial to comply with the new Settlement of the Crown, deviſed and carried on by the domineering Duke of *Northumberland*, for the Succeſſion of *Jane*, Daughter to *Gray*, Duke of *Suffolk*, whom he had married to one of his Sons. This he did both oppoſe, and when he could not hinder, refuſed to have any hand in it. Firſt, he did his endeavour to ſtop this Act of the King. He took the boldneſs to argue much with the King about it once, when the Marqueſs of *Northampton*, and the Lord *Darcy*, Lord Chamberlain, were preſent. And moreover, he ſignified his deſire to ſpeak with the King alone, that ſo he might be more free and large with him. But that would not be ſuffered: But if it had, he thought he ſhould have brought off the King from his Purpoſe, as he ſaid afterward. But for what he had ſaid to the King, the Duke of *Northumberland* ſoon after told him at the Council-Table; "That "it became him not to ſpeak to the King, as he had done, when he "went about to diſſwade him from his Will. To the Council the Arch-biſhop urged the entailing of the Crown by K. *Henry* upon his two Daughters, and uſed many grave and pithy Reaſons to them for the Lady *Mary*'s Legitimation, when they argued againſt it. But the Council, replied, "That it was the Opinion of the Judges, "and the King's Learned Counſel in the Law, that that Entailing "could not be prejudicial unto the King; and that he being in poſ-"ſeſſion of the Crown, might diſpoſe of it as he would. This ſeemed ſtrange unto the Arch-biſhop. Yet conſidering it was the Judgment of the Lawyers, and he himſelf unlearned in the Law, he thought it not ſeemly to oppoſe this Matter further. But he refuſed to ſign: Till the King himſelf required him to ſet his Hand to his Will, and ſaying, "That he hoped, he alone would not ſtand "out, and be more repugnant to his Will than all the reſt of the "Council were. Which words made a great Impreſſion upon the Arch-

The ABp oppoſeth the new Settlement of the Crown.

An. 1553. Arch-biſhop's tender Heart, and grieved him very ſore, out of the dear Love he had to that King, and ſo he ſubſcribed. And when he did it, he did it unfeignedly. All this he wrote unto Queen *Mary*.

Denieth before the Council to ſubſcribe to the Excluſion of the Lady *Mary*. *Foxii* MSS.

To which I will add what I meet with in one of my Manuſcripts. "When the Council and the chief Judges had ſet their Hands to "the King's Will, laſt of all they ſent for the Arch-biſhop [who "had all this while ſtood off;] requiring him alſo to ſubſcribe the "ſame Will, as they had done. Who anſwered, That he might not "without Perjury. For ſo much as he was before ſworn to my "Lady *Mary* by King *Henry*'s Will. To whom the Council anſwe-"red, That they had Conſciences as well as he; and were alſo as "well ſworn to the King's Will as he was. The Arch-biſhop an-"ſwered, I am not judg over any Man's Conſcience, but mine own "only. For as I will not condemn their Fact, no more will I ſtay "my Fact upon your Conſcience, ſeeing that every Man ſhall "anſwer to God for his own Deeds, and not for other Mens. And "ſo he refuſed to ſubſcribe, till he had ſpoken with the King herein. "And being with the King, he told the Abp, that the Judges had "informed him, that he might lawfully bequeath his Crown to the "Lady *Jane*, and his Subjects receive her as Queen, notwithſtand-"ing their former Oath to King *Henry*'s Will. Then the Arch-bi-"ſhop deſired the King, that he might firſt ſpeak with the Judges: "Which the King gently granted. And he ſpake with ſo many of "them, as were at that time at the Court, and with the King's "Attorney alſo: Who all agreed in one, that he might lawfully "ſubſcribe to the King's Will by the Laws of the Realm. Where-"upon he returning to the King, by his Commandment granted at "laſt to ſet his Hand.

Sets his Hand.

The ABp ingratefully dealt with.

From the whole Relation of this Affair we may note as the Honeſty, ſo the Stoutneſs and Courage of the Arch-biſhop, in the management of himſelf in this Cauſe againſt *Northumberland*, who hated him, and had of a long time ſought his Ruin: and the Ingratitude of Q. *Mary*, or at leaſt the Implacableneſs of *Cranmer*'s Enemies; that the Queen ſoon yielded her Pardon to ſo many of the former King's Council, that were ſo deep and ſo forward in this Buſineſs, but would not grant it him, (who could not obtain it, till after much and long ſuit:) And that it ſhould be put into two Acts of her Parliament (to make him infamous for a Traitor to Poſterity) that he and the Duke of *Northumberland* were the Deviſers of this Succeſſion, to deprive Q. *Mary* of her Right: Which was ſo palpably falſe and untrue on the Arch-biſhop's part. But this was, no queſtion, *Wincheſter*'s doing; through whoſe Hands, being now Lord Chancellor, all theſe Acts of Parliament paſt, and the wording of them.

The Council ſubſcribe and ſwear to the limited Succeſſion. Vol. II. p. 223.

Finally, I have only one thing more to add concerning this matter: Which is, that beſides the Inſtrument of Succeſſion, drawn up by the King's Council Learned in the Law, ſigned by himſelf, and 32 Counſellors, and dated *June* 21, according to the *Hiſtory of the Reformation*, there was another Writing, which was alſo ſigned by 24 of the Council. And to this I find our Arch-biſhop's Name. Herein they promiſed by their Oaths and Honours (being commanded

manded ſo to do by the King) to obſerve all and every Article contained in a Writing of the King's own Hand, touching the ſaid Succeſſion, and after copied out and delivered to certain Judges and Learned Men to be written in Order. This Writing thus ſigned, with the other Writing of the King, being his Deviſe for the Succeſſion, may be ſeen in the *Appendix*, as I drew them out of an Original. [N°. LXVIII.]

An. 1553.

CHAP. XXXV.

The King dies.

THE good King made his moſt Chriſtian departure *July* the *6th*, to the ineffable loſs of Religion and the Kingdom, being in a likelihood, by his early Beginnings, to prove an incomparable Prince to the *Engliſh* Nation. It was more than whiſpered that he died by Poiſon. And however ſecretly this was managed, it was very remarkable, that this Rumour ran not only after his Death, but even a Month or two before it, Reports ſpred that he was dead. For which, as being raſh Speeches againſt the King, they ſtudiouſly took up many People, and puniſhed them. Before his Father K. *Henry* had him, his only Son lawfully begotten, it was 28 Years from his firſt entrance upon his Kingdom. And this Heir made amends for the Nation's ſo long expectation of a Prince: "His "ſingular Excellency in all kind of Princely Towardlineſs (to uſe "the words of one who lived in thoſe Times) was ſuch, that no "Place, no Time, no Cauſe, no Book, no Perſon, either in publick "Audience, or elſe in private Company, made any mention of "him, but thought himſelf even of very Conſcience bound to pow"dre the ſame with manifold Praiſes of his incomparable Vertues "and Gifts of Grace. *And again*; "How happy are we *Engliſh*"Men of ſuch a King, in whoſe Childhood appeareth as perfect "Grace, Vertue, godly Zeal, deſire of Literature, Gravity, Pru"dence, Juſtice and Magnanimity, as hath heretofore been found in "Kings of moſt mature Age, of full Diſcretion, of antient Fame, "and of paſſing high Eſtimation. *And again*, "That God hath of "ſingular Favour and Mercy towards this Realm of *England*, ſent "your Grace to reign over us, the thing it ſelf, by the whole Pro"ceſs, doth declare.

The King dies.

Cooper's Chron.

His Character.

Nic. Udal his Pref. to *Eraſm.* Paraphraſe.

The Arch-biſhop his Godfather took exceeding complacency in a Prince of ſuch Hopes, and would often congratulate Sir *John Cheke* his School-maſter having ſuch a Scholar, even with Tears. His Inſtructors would ſometimes give Account to the Arch-biſhop of his Proficiency in his Studies, a thing that they knew would be acceptable to him. Thus did Dr. *Cox* his Tutor in a Letter acquaint the ABp "of "the Prince's Towardlineſs, Godlineſs, Gentleneſs, and all honeſt Qua"lities: and that both the Arch-biſhop, and all the Realm ought to "take him for a ſingular Gift ſent of God. That he read *Cato*, *Vives* "his *Satellitium*, *Eſop*'s Fables, and made Latin, beſides things of the "Bible; and that he conned pleaſantly and perfectly. The Arch-biſhop out of his dear Love to him, and to encourage him, would

The ABp delights in this Prince's Proficiency.

sometimes himself write in Latin to him. And one of his Letters
An. 1553. to him is yet extant in *Fox*.

K. *Edward's* Writings. His great Parts might be seen by his Letters, Journals, Memorials, Discourses, and Writings; which were many: divers lost, but of those that are yet extant, these are the most:

Fox. A Letter to the Arch-bishop of *Canterbury* his God-father, from *Ampthil*, in Latin, being then but about seven Years old.

Fox. Another in Latin to the Arch-bishop from *Hartford*: which was an Answer to one from the Arch-bishop.

Mr. *Petyt's* MSS. A Letter in *French* to his Sister, the Lady *Elizabeth*, writ *Decemb.* 18. 1546.

Sir *W. H.* MSS. A Letter to his Unkle, the Duke of *Somerset*, after his Success against the *Scots*, 1547.

Sir *W. H.* MSS. To Q. *Katharine Par*, after her Marriage with the Lord Admiral his Unkle.

Sir *W. H.* MSS. Another Letter to her.

Sir *W. H.* MSS. A Letter to the Earl of *Hartford*, his Cousin, in Latin.

Full. Ch. Hist. A Letter to *Barnaby Fitz-Patrick*, concerning the Duke of *Somerset*'s Arraignment.

Full. Ch. Hist. Another to *B. Fitz-Patrick*; consisting of Instructions to him, when he went into *France*.

Ibid. Another to *Fitz-Patrick*, giving him an Account of his Progress, in *August* 1552.

Mr. *Petyt's* MSS. Orders concerning the Habits and Apparel of his Subjects, according to their Degrees and Qualities.

Mention is also made in the History of the Reformation of Letters in Latin to K. *Henry* his Father, at eight Years old, and to Queen *Katharine Par*.

Cotton Libr. and Hist. Ref. His Journal, writ all with his own Hand, from the beginning of his Reign 1547, until the 28*th* of *Novemb.* 1552.

Trinity-Col. Libr. A Collection of Passages of Scripture against Idolatry in *French*; Dedicated to the Protector.

Cott. Librar. A Discourse about the Reformation of many Abuses both Ecclesiastical and Temporal.

Cott. Libr. A Reformation of the Order of the Garter; Translated out of *English* into *Latin* by K. *Edward*. These four last are published in the *History of the Reformation*, Volume II. among the Collections.

Sir *W. H.* MSS. A Book written in *French* by him at twelve Years of Age, against the Pope, intitled, *A L'encontre les abus du Monde*.

Sir *W. H.* MSS. A Memorial, *February* 1551.

Sir *W. H.* MSS. Another Memorial, dated *Octob.* 13. 1552.

Sir *W. H.* MSS. Another Memorial.

Fox. His Prayer a little before his Death.

I shall rehearse none of these Writings, but only one of the Memorials; because it bordereth so near upon our present History, and shews so much this Young Prince's Care of Religion, and for the good Estate of the Church, animated, admonished, counselled and directed in these Matters by the Arch-bishop.

For

For Religion. Octob. 13. 1552. *An.* 1553.

I. A Catechiſm to be ſet forth, for to be taught in all Grammar-Schools. The King's Memorial for Religion.

II. An Uniformity of Doctrine; to which all Preachers ſhould ſet their Hands.

III. Commiſſions to be granted to thoſe Biſhops, that be Grave, Learned, Wiſe, Sober, and of good Religion, for the executing of Diſcipline.

IV. To find fault with the ſlightfulneſs of the Paſtors, and to deliver them Articles of Viſitation, willing and commanding them to be more diligent in their Office, and to keep more Preachers.

V. The abrogating of the old Canon-Law, and eſtabliſhment of a New.

VI. The dividing of the Biſhoprick of *Durham* into two; and placing of Men in them.

VII. The placing of *Harley* into the Biſhoprick of *Hereford.*

VIII. The making of more Homilies.

IX. The making of more Injunctions.

X. The placing of one in a Biſhoprick in *Ireland*, which *Turner* of *Canterbury* hath refuſed.

Some of theſe things were already done, and ſome in Hand. Hereby we may ſee what further Steps in the Reformation would have been made, had the good King lived. So that in this King's Reign, Religion made a good Progreſs, and Superſtition and Idolatry was in a good manner purged out of the Church. Which was the more to be wondred at, conſidering the Minority of the King, the grievous Factions at Court, and the too common Practice then of ſcoffing and buffooning Religion, and the more conſcientious Profeſſors of it. For of this ſort of Men, Ruffians and diſſolute Livers, there were many followed the Court, and were Favorites to the Leading-Men there, I mean, the two Dukes; and proved after, baſe Time-ſervers and Flatterers in the Reign of Queen *Mary*.

During this Reign, Arch-biſhop *Cranmer* was a very active Man, and great Deference ſeemed to be given to his Judgment, by the King and Council, in the Matters that were then tranſacting; eſpecially as concerning the Reformation of Religion. For I find him very frequently at the Council-Board, and often ſent for thither, or ſent unto when abſent. And here I will not think much to ſet down all the particular Days when, and Places where, he was preſent in Perſon with the Privy-Counſellors; from the Year 1550, beginning, unto the middle of the Year 1553, near the the Time of the King's Death; as it was extracted carefully out of a Council-Book, that commenceth at the above-ſaid Year. The Abp. frequent at Council.

Anno 1550, *April* 19. He was preſent at the Council then at *Greenwich*. This Month one *Putto*, who had been put to ſilence for his leud Preaching, [that is againſt the Steps made in the Reformation] and did now nevertheleſs, of his own Head, preach as leudly as he had done before, was referred to the Arch-biſhop, and the Biſhop of *Ely*, to be corrected, *April* 28. The Arch-biſhop preſent at Council, His Preſence in Council in the Year 1550.

An. 1553. *May* 2, 4, 7, 11, (On this day the Duke of *Somerſet* was called again to Council) and 15. At the *Star-Chamber*, *May* 16. At *Weſtminſter* May 28, *June* 5. At *Greenwich*, June 8, 11, 13, 20, 22. At *Weſtminſter*, *June* 28, 29, 30. and *July* 1. About which time the Arch-biſhop ſeemed to depart into his Dioceſs, and there to remain that Summer. *Octob.* 11. There was an Order of Council for a Letter to be writ to him, in anſwer to his of complaint againſt the Vicar of *Dertford*, to impriſon him for his Diſobedience unto him; and in Priſon to endure, until the ſaid Arch-biſhop ſhould come to Court. *Octob.* 18. Was another Order of Council for three Letters to be writ: The One to the Arch-biſhop of *Canterbury*, another to the Biſhop of *Ely*, and another to the Biſhop of *Lincoln*. "Becauſe (as the Words run) the Parliament draweth near: Before "which time his Majeſty thinketh it expedient to have ſome Matters there to be conſulted. Their Lordſhips were required immediately to repair to the Court, where they ſhall underſtand "his Majeſty's further Pleaſure. And that Day his Grace was "ſent for. *November* 11. He was preſent at Council. At *Weſtminſter*, *November* 16, 17, 18, 26. *December* 4. When the Arch-biſhop and Biſhop of *Ely* anſwered the Biſhop of *Chicheſter*, then before the Council, as to the Texts by him produced in behalf of Altars. *Decemb.* 5, 9, 11, 13. On which Day a Letter was ſent to the Lieutenant of the *Tower* to bring the Biſhop of *Wincheſter* to *Lambeth* before the Arch-biſhop. *January* 13. He was preſent at the Council at *Greenwich*, when *Hoper* was ordered to be committed to the Arch-biſhop's Cuſtody. Preſent again at Council at *Greenwich*, *Febr.* 8. At *Weſtminſter* the 16, 18. Then upon the Report of the Arch-biſhop made of one *Young*, a Learned Man, [I ſuppoſe he of *Cambridg*, that was *Bucer*'s Antagoniſt] *viz.* That he had preached ſeditiouſly, [againſt the King's Proceedings in Religion] it was ordered that the Arch-biſhop, and the Biſhop of *Ely* ſhould examine him, and thereupon order him, as they ſhould think good. He was preſent at Council, ſtill at *Weſtminſter*, *March* 4, 8. (When he was appointed to receive a Sum of Money in reſpect of his Charges and Pains in his Proceſs againſt the late Biſhop of *Wincheſter*, now deprived) 9, 11, 12, 22, 24.

In the Year 1551. *Anno* 1551. *March* 26, 31. At *Greenwich*, *April* the 8, 9, 11, 26. *May* 4, 10, 24, 25. *June* 4, 14. (when a Letter was given to the Arch-biſhop to ſend to the Lieutenant of the *Tower*, for the bringing *White* Warden of *New*-College in *VVincheſter*, and delivering him to the Arch-biſhop, to remain with him, till he might reclaim him) 15, 21, 22. At *Richmond*, *Auguſt* 9. At *Hampton*-Court, *Octob.* 1. When a Licence was granted to *VVolf*, under the King's Privilege, to print the Arch-biſhop's Book. At *VVeſtminſter*, *Octob.* 17, 19, 22, 28. *Novemb.* 2, 5, 9, 10, 15, 17, 21, 26. *Decemb.* 11, 12. (13. A Letter was ſent from the Council to the Arch-biſhop to ſend them a Book touching Religion, ſent out of *Ireland*) 17, 18, 19. *Jan.* 24, 31. *Febr.* 8, 16, 22, 28. *March* 22.

In the Year 1552. *Anno* 1552. He was preſent at the Council now ſitting at *VVeſtminſter*, March 30. April 4, 5, 8, 9, 11, 18, 19, 24. From which time, till the Month of *Octob.* he was not at the Council, and yet ſeems

ſeems to have been at Home. *Octob.* 7. The Council ſent to him to ſtay his going into *Kent*, till Tueſday, becauſe the Lords would confer with him; that is till *Octob.* 11. when he was again preſent at Council. The Arch-biſhop now retired into his Dioceſs, and was at his Houſe at *Ford*. Whither ſeveral Meſſages and Letters were ſent to him from the Council: as *Nov.* 20. They ſent him the Articles of Religion, (framed chiefly by him, and reviewed by the King's Chaplains) for his laſt Review, in order to the putting them into due Execution. *Nov.* 24. Another ſent him according to the Minute, of ſome Buſineſs unknown. *Decemb.* 2. Another Letter to him for the inſtalling of *Hoper*, without paying any Fees. And another *Feb.* 2. in favour of Mr. *Knox*, to be by him collated to the Living of *Alhallows*. This Month he returned, and was at the Council at *Weſtminſter*. Likewiſe *Febr.* 21, 22, 25, 27, 28. *An.* 1553.

Anno 1553. *March* 25. *April* 1, 7. At *Greenwich*, *June* 2, 3, 6, 8. And that was the laſt time mentioned in the Council-Book ending at *June* 17. Nor cared he to come afterwards, the Buſineſs then in tranſaction not pleaſing him. An. 1553.

A Biſhop Conſecrated.

May 26. *John Harley*, S. T. P. was Conſecrated, (and was the laſt that was Conſecrated in this King's Reign) Biſhop of *Hereford*, upon the Death of *Skip*, by the Arch-biſhop, at *Croyden* Chappel, *Nicolas* Biſhop of *London*, and *Robert* Biſhop of *Carlile*, aſſiſting. This *Harley* was one of the King's Six Chaplains, *Bill*, *Bradford*, *Grindal*, *Pern* and *Knox*, being the other five, that were appointed to be Itineraries, to preach ſound Doctrine in all the remoteſt Parts of the Kingdom, for the Inſtruction of the Ignorant in right Religion to God, and Obedience to the King. *John Harley.*

The End of the Second Book.

MEMO-

MEMORIALS

OF

Arch-Biſhop *CRANMER.*

An. 1553.

BOOK III.

CHAPTER I.

Queen Mary *ſoon recognized. The Arch-biſhop Slandered and Impriſoned.*

I Find the Arch-biſhop preſent among Queen *Jane*'s Counſellors. Whoſe Party ſeemed to be reſolute for her until the 19*th* of *July*. All theſe Perſons of Quality were with her in the *Tower*, conſulting of Affairs for her Service: *Thomas* Arch-biſhop of *Canterbury*, the Biſhop of *Ely* Lord Chancellor, the Earl of *Wincheſter* Lord Treaſurer; the Dukes of *Suffolk* and *Northumberland*; the Earls of *Bedford*, *Arundel*, *Shrewſbury*, *Pembroke*; the Lords *Darcy* and *Paget*; Sir *Thomas Cheiney*, Sir *Richard Cotton*, Sir *VVilliam Petre*, Sir *John Cheke*, Sir *John Baker*, Sir *Robert Bowes*, being all of her Council. All which (excepting *Northumberland*) ſigned a Letter dated *July* 19. to the Lord *Rich*, Lord Lieutenant of the County of *Eſſex*, who had ſignified to them, that the Earl of *Oxford* was fled to the Lady *Mary*. In their Letter they exhorted him to ſtand true and tight to Q. *Jane*, as they ſaid they did, and would do. It was penned by *Cheke*; for Secretary *Cecyl* was abſent, and *Petre* the other Secretary, though preſent, did it not, though he ſigned it. The Letter is in the *Appendix*. The Day before this Letter was ſent, *viz*, *July* 18, there being a Riſing in *Buckinghamſhire*, and the Parts thereabouts, Queen *Jane* her ſelf, thinking her ſelf ſure of Sir *John Bridges* and Sir *Nicolas Poyntz*, ſigned a Letter to them, therein ordering them to raiſe with ſpeed all the Power they could of their Servants, Tenants, Officers and Friends, to allay that Tumult: And ſo She had written to other Gentlemen in thoſe Parts to do. This Letter alſo I have put in the *Appendix*.

The ABp's and Counſellors concern with the Lady *Jane*.

N°. LXIX.

N°. LXX.

And yet, (to ſee the viciſſitude of Mens Minds, and uncertainty of human Affairs) *July* 20. Divers of thoſe very Counſellors that but the Day before ſet their Hands reſolvedly to ſtand by Q. *Jane*, proclaimed Q. *Mary* in the City of *London*, and immediately diſpatched the Earl of *Arundel*, and the Lord *Paget* unto her with a Letter,

They declare for Q. *Mary*.

Letter, writ from *Baynard*'s-Caſtle, (where they now were removed from the *Tower*). In which Letter "they beg her Pardon, and to re-
An. 1553. "mit their former Infirmities, and aſſure her, calling God to witneſs
"to the ſame, that they were ever in their Hearts her true Subjects
"ſince the King's Death: but could not utter their Minds before that
"time without great Deſtruction and Bloodſhed of themſelves and
N°. LXXI. "others. The Copy of this Letter may be read in the *Appendix*.

And write to *Northumberland* to lay down his Arms.

The ſame day the Council wrote to the Duke of *Northumberland* their Letters dated from *VVeſtminſter*, ſent by an Herald. Wherein the Duke was commanded and charged in Q. *Mary*'s Name to diſarm, and diſcharge his Souldiers, and to forbear his return to the City, until the Queen's Pleaſure. And the ſame was to be declared to the Marqueſs of *Northampton*, and all other Gentlemen that were with him. The Herald was alſo, by virtue of his Letters from the Council, to notify in all Places where he came, "That
Stow. "if the Duke did not ſubmit himſelf to the Queen's Highneſs, he
"ſhould be taken as a Traitor, and they of the late King's Coun-
"cil would perſecute him to his utter Confuſion. And thus far our Arch-biſhop went. For this was ſigned by him, and the Biſhop of *Ely*, Lord Chancellor, the Marqueſs of *VVincheſter*, the Duke of *Suffolk*, the Earls of *Bedford*, *Shrewsbury*, *Pembrook*; the Lord *Darcy*, Sir *Richard Cotton*; *Petre* and *Cecyl*, Secretaries; Sir *John Baker*, Sir *John Maſon*, Sir *Robert Bowes*. The Duke ſaw it in vain to oppoſe, and ſo ſubmitted to this Order. And the Plot that his Ambition had been framing ſo long and with ſo much Art, fell on a ſudden.

The Queen owned by the Ambaſſadors.

Very ſpeedily Queen *Mary* was owned Abroad, as well as at Home: Dr. *VVotton* Dean of *Canterbury*, Sir *VVilliam Pickering*, Sir *Thomas Chaloner*, Ambaſſadors in *France*, writ their Letters to her and the Council, acknowledging her, and ceaſing any further to act as Ambaſſadors. She continued Dr. *VVotton*, and ſent for *Pickering* and *Chaloner* Home; and ſent Sir *Anthony St. Leger*, the beginning of *Auguſt*, Ambaſſador thither joined with *VVotton*. This Determination the Council *Auguſt* 12, ſignified to the ſaid three Ambaſſadors.

The AEp miſreported to have ſaid Maſs.

But now to caſt our Eyes upon the State of Religion at this Time. Upon this Acceſs of Queen *Mary* to the Crown, whoſe Intereſt as well as Education made her a Zealous Papiſt, the good Progreſs of Religion was quite overthrown; and the pious Arch-biſhop's Pains and long Endeavours in a great meaſure fruſtrated; and he himſelf ſoon after exerciſed with great Afflictions. The firſt pretended Occaſion of which was this. It was reported Abroad, ſoon after King *Edward*'s Death, that the Arch-biſhop had offered to ſing the Maſs and *Requiem* at the Burial of that King, either before the Queen, or at S. *Paul*'s Church, or any where elſe; and that he had ſaid, or reſtored Maſs already in *Canterbury*. This indeed had the Suffragan of *Dover*, Dr. *Thornton*, done, but without the Arch-biſhop's Conſent or knowledg.

Maſs at *Canterbury*.

But however ſuch good Impreſſions of Religion had the Arch-biſhop left at *Canterbury*, that though Maſs was ſet up there, and Prieſts were through fear forced to ſay it, yet it was utterly contrary to their Wills. And about New-years-tide, there was a Prieſt ſaid Maſs there one Day, and the next came into the Pulpit, and deſired all the

the People to forgive him. For he ſaid, *he had betrayed Chriſt; but not as* Judas *did, but* Peter. And then he made a long Sermon againſt the Maſs. *An.* 1553.

But the aforeſaid ſlanderous report ſo troubled the Arch-biſhop, that to ſtay it, he wrote a Letter to a Friend of his, that he never made any promiſe of ſaying Maſs, nor that he did ſet up the Maſs in *Canterbury*: but that it was done by *a falſe, flattering lying Monk*, Dr. *Thornden* (ſuch a Character in his juſt Anger he gave him) who was Suffragan of *Dover*, and Vice-dean of that Church, in the abſence of Dr. *Wotton*, who was then abroad in Embaſſy. This *Thornden*, ſaith my Manuſcript (writ but a few Years after by *Scory*, or *Becon*, as I conjecture) was, "A Man, having neither Wit, "Learning, nor Honeſty. And yet his Wit is very ready. For he "preacheth as well *extempore*, as at a Years warning: ſo learnedly, "that no Man can tell what he chiefly intendeth or goeth about "to prove: ſo aptly, that a groſs of Points is not ſufficient to ty "his Sermon together: Not unlike to *Jodocus* a Monk, of whom "*Eraſmus* maketh mention in his Colloquies, who, if he were not "garniſhed with theſe glorious Titles, Monk, Doctor, Vice-dean, "and Suffragan, were worthy to walk openly in the Streets with "a Bell and Cocks-comb. Beſides this Letter, the Arch-biſhop reſolved to do ſomething in a more publick manner, in vindication of the Reformation, as well as of himſelf. So he deviſed a Declaration: Wherein he both apologized for himſelf againſt this falſe Report, and made a brave Challenge, with the aſſiſtance of *Peter Martyr*, and a few more, to maintain, by Diſputation with any Man, the Reformation made under K. *Edward*. This Declaration, after a firſt draught of it, he intended to enlarge, and then, being ſealed with his own Seal, to ſet it upon the Doors of S. *Paul*'s Church, and other Churches in *London*. This Writing, wherein the good Religion and Doctrine practiſed and taught in the former Reign, was ſo nobly owned, and offered to be defended in ſuch a publick manner, was not only read by ſome Body boldly in *Cheapſide*, but many Copies thereof were taken; and ſo became diſperſed. It was alſo ſoon after printed in Latin, and I ſuppoſe in *Engliſh* too. Sure I am, in the Year 1557, it was printed beyond Sea by the Exiles. From which Print I ſhall here tranſcribe it, being ſent from *Grindal* to *John Fox*, for his uſe in the writing his Hiſtory.

Which he makes a publick Declaration againſt.

Foxii MSS.

A Declaration of the Reverend Father in God Thomas Cranmer *Arch-biſhop of* Canterbury, *condemning the untrue and ſlanderous Report of ſome, which have reported, That he ſhould ſet up the Maſs at* Canterbury, *at the firſt coming of the Queen to her Reign* 1553.

The Declaration.

"AS the Devil, Chriſt's antient Adverſary, is a Liar, and the "Father of Lying; even ſo hath he ſtirred his Servants and "Members to perſecute Chriſt, and his true Word and Religion. "Which he ceaſeth not to do moſt earneſtly at this preſent. For "whereas the moſt noble Prince of famous Memory, King *Henry* "VIII, ſeeing the great Abuſes of the Latin Maſſes, reformed ſome-

An. 1553. " thing herein in his Time; and alſo our late Soveraign Lord K. *Edward* VI, took the ſame whole away, for the manifold Errors and " Abuſes thereof, and reſtored in the place thereof Chriſt's Holy " Supper, according to Chriſt's own Inſtitution, and as the Apoſtles in the Primitive Church uſed the ſame in the beginning. " The Devil goeth about by lying to overthrow the Lord's Holy " Supper, and to reſtore the Latin Satisfactory Maſſes, a thing of " his own Invention and Device. And to bring the ſame more eaſily to paſs, ſome have abuſed the Name of Me, *Thomas* Archbiſhop of *Canterbury*, bruting abroad, that I have ſet up the Maſs " at *Canterbury*, and that I offered to ſay Maſs before the Queen's " Highneſs, and at *Paul*'s Church, and I wot not where. I have " been well exerciſed theſe twenty Years, to ſuffer and bear evil Reports and Lies; and have not been mych grieved thereat, and " have born all things quietly. Yet when untrue Reports and Lies " turn to the hindrance of God's Truth, they be in no wiſe to be " tolerate and ſuffered. Wherefore theſe be to ſignify to the World, " that it was not I that did ſet up the Maſs at *Canterbury*, but it " was a falſe, flattering, lying and diſſembling Monk, which " cauſed the Maſs to be ſet up there, without my Advice or " Counſel.

" And as for offering my ſelf to ſay Maſs before the Queen's " Highneſs, or in any othea Place, I never did, as her Grace knoweth well. But if her Grace will give me leave, I ſhall be ready " to prove, againſt all that will ſay the contrary; and that the Communion-Book, ſet forth by the moſt innocent and godly Prince, " K. *Edward* VI, in his High Court of Parliament, is conformable " to the Order, which our Saviour Chriſt did both obſerve and command to be obſerved, and which his Apoſtles and Primitive " Church uſed many Years. Whereas the Maſs, in many things, " not only hath no Foundation of Chriſt, his Apoſtles, nor the " Primitive Church, but alſo is manifeſt contrary to the ſame: and " containeth many horrible Blaſphemies in it. And altho many, either " unlearned, or maliciouſly do report, that Mr. *Peter Martyr* is unlearned; yet if the Queen's Highneſs will graunt thereunto, I with " the ſaid Mr. *Peter Martyr*, and other four or five which I ſhall " chooſe, will by God's Grace, take upon us to defend, that not " only our Common-Prayers of the Churches, Miniſtration of the " Sacraments, and other Rites and Ceremonies, but alſo that all " the Doctrine and Religion, by our ſaid Soveraign Lord K. *Edward* " VI, is more pure, and according to God's Word, than any that hath " been uſed in *England* theſe thouſand Years: ſo that God's Word " may be the Judg, and that the Reaſon and Profes may be ſet " out in writing. To thentent as well all the World may examine " and Judg them, as that no Man ſhall ſtart back from their Writing; and what Faith hath been in the Church theſe fifteen " hundred Years, we will joyne with them in this Point: and that " the Doctrine and Uſage is to be followed, which was in the " Church fifteen hundred Years paſt. And we ſhall prove, that the " Order of the Church, ſet out at this preſent in this Church of " *England* by Act of Parliament, is the ſame that was uſed in the

" Church

" Church fifteen hundred Years paſt. And ſo ſhall they never be " able to prove theirs. *An.* 1553.

Some Copies of this Declaration ſoon fell into the Hands of certain Biſhops, who brought them to the Council. The Council ſent a Copy to the Queen's Commiſſioners. Who ſoon after ordered him to appear before them, and to bring in an Inventory of his Goods. The reaſon, as is alledged, of his being ordered to bring in this Inventory, was, becauſe it was then intended, that he ſhould have a ſufficient Living aſſigned him, and to keep his Houſe, and not meddle with Religion. So on the Day appointed, which was *Auguſt* 27, the Arch-biſhop, together with Sir *Thomas Smith*, Secretary of State to K. *Edward*, and *May* Dean of S. *Pauls*, came before the Queen's Commiſſioners in the Conſiſtory of *Pauls*: and the Arch-biſhop brought in his Inventory. We are left to gueſs what he was now cited for. I ſuppoſe, it was to lay to his charge Hereſy, and his Marriage; What more was done with him at this time I find not. He retired to his Houſe at *Lambeth*, where he ſeemed to be confined. Appears before the Commiſſioners at *Pauls*,

For about the beginning of *Auguſt*, as may be collected from a Letter of the Arch-biſhop's to *Cecyl*, he was before the Council, about the Lady *Jane*'s Buſineſs, without all queſtion. And then with the ſevere *Reprimands* he received, was charged to keep his Houſe, and be forth-coming. At that time he eſpied *Cecyl* who was in the ſame Condemnation; and would fain have ſpoken with him, but durſt not, as he told him in a Letter dated *Auguſt* 14; as it ſeems, out of his Love and Care of him, leſt his very talking with *Cecyl* might have been prejudicial to that Pardon which he now lay fair for. But by Letter he deſired him to come over to him to *Lambeth*, becauſe he would gladly commune with him, to hear how Matters went, and for ſome other private Cauſes, *Cecyl* being now at Liberty. *September* 13 following, the Arch-biſhop was again ſummoned to appear that Day before the Queen's Council. Then he appeared, and was diſmiſſed; but commanded to be the next Day in the *Star-Chamber*. And ſo he was. The effect of which appearance was, that he was committed to the *Tower*, partly for ſetting his Hrnd to the Inſtrument of the Lady *Jane*'s Succeſſion, and partly for the publick Offer he made a little before of juſtifying openly the Religious Proceedings of the deceaſed King. But the chief Reaſon was the inveterate Malice his Enemies conceived againſt him for the Divorſe of K. *Henry* from the Queen's Mother: the blame of which they laid wholly upon him, though Biſhop *Gardiner* and other Biſhops were concerned in it as deep as he. In the *Tower* we leave the good Arch-biſhop a while, after we have told you, that ſoon after the Queen coming to the *Tower*, ſome of the Arch-biſhop's Friends made humble ſuit for his Pardon, and that he might have acceſs to her: but She would neither hear him, nor ſee him. And before the Council.

Holgate alſo, the other Arch-biſhop, about the beginning of *October*, was committed to the *Tower*, upon pretence of Treaſon, or great Crimes: but chiefly, I ſuppoſe, becauſe he was Rich. And while he was there, they rifled his Houſes at *Batterſea* and *Cawood*. At his former Houſe they ſeized in Gold coined three hundred Pounds, The ABp of *York* committed to the *Tower*; and his Goods ſeized; C.C.C.C. *Library. Miſcell. B.*

An. 1553. At *Batterſea.* Pounds; in Specialties and good Debts, four hundred Pounds more; in Plate gilt and Parcel gilt, ſixteen hundred Ounces: A Mitre of fine Gold with two Pendants, ſet round about the ſides and midſt with very fine pointed Diamonds, Saphires and Baliſts, and all the Plain with other good Stones and Pearls, and the Pendants in like manner, weighing one hundred twenty five Ounces. Six or ſeven great Rings of fine Gold, with Stones in them; whereof were three fine blew Saphires of the beſt; an Emerald very fine; a good Turkeys, and a Diamond; a Serpent's Tongue ſet in a Standard of Silver, gilt and graven; the Arch-biſhop's ſeal in ſilver, his Signet, an old Antick in Gold: The Counterpane of his Leaſe of *Wotton*, betwixt the late Duke of *Northumberland* and him, with Letters Patents of his Purchaſe of *Scrowby*.

At *Cawood.* Taken from *Cawood*, and other Places appertaining to the Arch-biſhop, by one *Ellis Markham*; Firſt, in ready Money, nine hundred Pounds: Two Mitres; in Plate, parcel gilt, ſeven hundred and ſeventy Ounces; and gilt Plate, eleven hundred fifty ſeven Ounces; One broken Croſs of Silver gilt, with one Image broken, weighing forty ſix Ounces; three Obligations, one 37 *l.* 5 *s.* 10 *d*; another for 15 *l*; another for 10 *l.* Sold by the ſaid *Markham* fiveſcore Beaſts, and four hundred Muttons. Sold all the Sheep belonging to the Arch-biſhop, ſuppoſed to be two thouſand five hundred. Moreover, he took away two Turky-carpets of Wool, as big and as good as any Subject had: Alſo a Cheſt, full of Copes and Veſtments of Cloth of Tiſſue: Two very good Beds of Down, and ſix of the beſt young Horſes that were at *Cawood*. Profered to make Sale of all his Houſe-hold-ſtuff in five Houſes; three very well furniſhed, and two metely well. Sold all his Stores of Houſehold: Wheat, two hundred Quarters; Malt, five hundred Quarters; Oats, ſixty Quarters; Wine, five or ſix Tun. Fiſh and Ling, ſix or ſeven hundred, with very much Houſehold Store; as Fuel, Hay, with many other things neceſſary for Houſehold. Horſes at *Cawood*, young and old, four or five ſcorce: They received Rent of his own Land, five hundred Pounds yearly at the leaſt. This was done by this *Markham* upon pretence, that he was guilty of Treaſon, or great Crimes. He gave to many Perſons Money to the value of an hundred Pounds and above, that they ſhould give Information againſt him. Beſides, they took away good Harneſs and Artillery ſufficient for ſeven ſcore Men. All this Spoil was committed, when he was caſt in the *Tower*. Of all this Injury he made a Scedule afterwards, and complained thereof to the Lords. By this one Inſtance, which I have ſet down at large, as I extracted it from a Paper in the *Benet*-College Library, we may judg what Havock was made of the Profeſſors of Religion, in their Eſtates as well as their Perſons; as this Biſhop was ſerved, before any Crime was proved againſt him.

Thus the other Arch-biſhop (of *York*) was not to go without Animadverſion, any more than he of *Canterbury*. The former lay eighteen Months in the *Tower*, and was depoſed at laſt for being Married, as well as *Cranmer*. Of this, *Gardiner* Biſhop of *Wincheſter*, in his Sermon at *Paul*'s Croſs, (at which were preſent King *Philip* and Cardinal *Pole*) gave, as he thought this nipping Gird: *Gardiner's* Paſſage of the two ABps.

" Thus

" Thus while we deſired to have a Supream Head among us, it came
" to paſs, that we had no Head at all; No, not ſo much as our two *An.* 1553.
" Arch-biſhops. For that on one ſide, the Queen, being a Woman,
" could not be Head of the Church; and on the other ſide, they
" were both convicted of one Crime, and ſo depoſed. This Arch-
biſhop of *York* continued in Priſon till 1554, when the Queen granted
the Requeſt of the new King, for the Liberty of a great many Pri-
ſoners, whereof this Prelate was one. He died the next Year
through Grief (as it is probable) and Suffering.

CHAP. II.

Proteſtant Biſhops and Clergy caſt into Priſons, and deprived.

INdeed in this firſt Entrance of Q. *Mary*'s Reign, it was a wonder to ſee that fierceneſs that it was uſhered in with; the Papiſts thinking that this Rigour at firſt would terrify all out of their former Principles of true Religion, and bring them to the Devotion of the Church of *Rome* again. And it was as marvellous to obſerve the ſtedfaſtneſs of the generality of the Profeſſors. " This Queen be- This Reign begins with Rigour.
" gan her Reign after that manner, (I uſe the words of one that *Hales* Oration.
" lived in that Time) that it might be conjectured, what She was
" like after to prove. Sending up for abundance of People to ap-
" pear before the Council, either upon the Lady *Jane*'s Buſineſs, or
" the Buſineſs of Religion; and committing great numbers into
" Priſons. And indeed She boaſted her ſelf a Virgin ſent of God to
" ride and tame the People of *England*.

To explain ſomewhat theſe Auſterities. They thought fit to be- The Proteſtant Biſhops deprived.
gin with the Proteſtant Clergy, Biſhops and others. For this pur-
poſe a Commiſſion was directed to the Biſhops of *London*, *Win-
cheſter*, *Chicheſter* and *Durham*, Men ſufficiently ſowred in their
Tempers by what befel them in the laſt Reign. Theſe were to diſ-
charge the Proteſtant Biſhops and Miniſters of their Offices and Pla-
ces, upon pretence, either of Treaſon, Hereſy or Marriage, or the
like, to make way for their own Men. " Thus *John Tayler* Biſhop Regiſtr. Eccl.
" of *Lincoln* was deprived, becauſe he had a bad Title, there being *Cant.*
" this clauſe in the Letters Patents, whereby he was made Biſhop,
" *Quamdiu bene ſe geſſerit*, and becauſe he thought amiſs concerning
" the Euchariſt. *John Hoper* was deprived of the Biſhoprick of
" *Worceſter* by the reſtitution of *Nicolas Hethe*, formely deprived:
" and removed from the See of *Gloceſter*, for his Marriage and other
" Demerits. *John Harley* Biſhop of *Hereford* deprived for Wedlock
" and Hereſy. *Robert Farrar*, Bp of S. *David*'s, deprived for Wedlock
" and Hereſy. *William Barlow*, Biſhop of *Bath*, made a voluntary Re-
" ſignation. The Biſhoprick of *Rocheſter* was void three Years,
" ſince *Scory* was tranſlated to *Chicheſter*. *John Bird*, an old Man,
" Married, was deprived of the Biſhoprick of *Cheſter*. *Thomas
" Cranmer* Arch-biſhop of *Canterbury* (for I do but tranſcribe now
" out of the Regiſter of the Church of *Canterbury*) being called in-
" to queſtion for high Treaſon, by his own Confeſſion was judged
" guilty

An. 1553. " guilty thereof. Whence in the Month of *December* the See of " *Canterbury* became Vacant. *Robert Holgate* Arch-biſhop of *York* " was deprived for Wedlock, and was caſt into the *Tower*, and led " a private Life. The like happened to *Miles Coverdale* of *Exeter*, " by the reſtoring *John Vayſe*, who out of fear had formerly re- " ſigned. *Cuthbert* Biſhop of *Durham*, formerly deprived, was reſto- " red. *Edmund Bonner* Biſhop of *London* reſtored: *Nicolas Ridley* " being removed from the ſaid See, and caſt into Priſon for making " an ill Sermon, and being noted for heretical Pravity. *Stephen Gar-* " *diner* Bp of *Wincheſter* reſtored: *John Poinet* being ejected and Impri- " ſoned, and deprived of Epiſcopacy for being Married. To which I muſt add, the See of *Briſtol*, reſigned by *Paul Buſh* the Biſhop thereof.

The hard Uſage of the inferior Clergy.

How they proceeded with the inferior Clergy in general for being Married, may be meaſured by their proceedings with the Clergy of *London* and *Canterbury*, which we ſhall ſee by and by. So that K. *Edward*'s Clergy were now in the very beginning of this Queen very hardly uſed. " Some were deprived, never convict, no nor " never called * (I uſe the words of an || Author that Lived in that Queen's Reign, and felt her Severity) " Some called, that were " faſt locked in Priſon, and yet nevertheleſs deprived immediately †. " Some deprived without the cauſe of Marriage after their Or- " ders ||. Some induced to reſign upon promiſe of Penſion, and the " Promiſe, as yet never performed *. Some ſo deprived, that they " were ſpoiled of their Wages, for the which they ſerved the half " Year before; and not ten days before the Receit ſequeſtred from " it. Some prevented from his half Years Receit, after Charges of " Tenths and Subſidy paid, and yet not deprived ſix weeks after. " Some deprived of their Receits ſomewhat after the day, with " the which their Fruits to the Queen's Majeſty ſhould be contented. " And in general the Deprivations were ſo ſpeedy, ſo haſtily, ſo " without warning, *&c.* The Biſhops (ſaith another * Writer and " Sufferer in theſe Days) that were Married, were thruſt out of the " Parliament-Houſe, and all Married Deans and Arch-deacons out " of the Convocation: many put out of their Livings, and others re- " ſtored, without Form of Law. Yea ſome Noble-men and Gen- " tlemen were deprived of thoſe Lands which the King had given " them, without tarrying for any Law, leſt my Lord of *VVincheſter* " ſhould have loſt his Quarter's Rent. Many Churches were " changed, many Altars ſet up, many Maſſes ſaid, many Dirges " ſung, before the Law was repealed. All was done in poſt haſte.

* Mr. *Rich. Wilks.*
|| Dr. *Parker.*
† Mr. *Bradford, Bullingham,* and *May.*
|| A great Number.
* Dr. *Ponet, Taylor, Parker.*
Preface to the *Defence of Prieſts Marriage.*
* Mr. *Aylmer.*
Harbour for Faithful Subjects.

Profeſſors caſt into the *Marſhalſea.*

Nor was their Deprivation all they endured, but they, together with many other Profeſſors of the Religion, were taken up very faſt: For *VVincheſter* did reſolve to make quick Work, to reduce, if he could, the Realm to the old Religion. So that they came into the *Marſhalſea* thick and three-fold for Religion, ſent by him thither. And that they might be ſure to ſuffer Hardſhip enough, when the Biſhop's Almoner, Mr. *Brook's* (he, who was I ſuppoſe after Biſhop of *Gloceſter*) came to this Priſon with his Maſter's Alms-Basket, he told the Porter, named *Britain*, that it was his Lord's Pleaſure that none of the Hereticks that lay there, ſhould have any part of his Alms. And that if he knew any of them had any part thereof, that

Wincheſter's Alms.

that Houſe ſhould never have it again ſo long as he lived. To which the Porter replied, "That he would have a care of that he would "warrant him; and that if they had no Meat till they had ſome of "his Lordſhip's, they ſhould be like to ſtarve. And ſo he bad him "tell his Lord: and added, That they ſhould get no favour at his "Hand. *An.* 1553.

Theſe Sufferings *P. Martyr*, now gotten out of *England*, took notice of in a Letter to *Calvin*, dated *Novemb.* 3. Where having related to him, how the two Arch-biſhops of *Canterbury* and *York*, the Biſhops of *Worceſter* and *Exon*, and many other Learned and Pious Preachers, were in Bonds for the Goſpel, and together with them many other godly Perſons were in extream Danger, he proceeded to mention two things to *Calvin*, to mitigate the Trouble he knew he conceived for this ill News. The own was, "That although the "Infirmity of ſome betrayed them, yet great was the conſtancy of "far more than he could have thought. So that he doubted not "*England* would have many famous Martyrs, if *Wincheſter*, who "then did all, ſhould begin to Rage according to his Will. The "other was, That it was the Judgment of all, that this Calamity "would not be long. And therefore, ſaid *Martyr*, let us pray to "God, that he would quickly tread down Satan under the Feet of "his Church. *Pet. Martyr* writes of this to *Calvin*. *P. Martyr's* Epiſt.

The ſame Learned Man, ſpeaking in another Letter concerning the good Forwardneſs of Religion at the firſt coming of Queen *Mary* to the Crown, ſaid, "That he had many Scholars in *England* Stu"dents in Divinity, not to be repented of, whoſe Harveſt was al"moſt ripe. Whom he was forced to ſee, either wandring about in "uncertain Stations, or remaining at home unhappily ſubverted. "And that there was in this Kingdom many Holy as well as Learned "Biſhops, that were then in hard Confinement, and ſoon to be "dragged to the extremeſt Puniſhments, as if they were Robbers. "And that here was the foundation of the Goſpel, and of a Noble "Church laid: and by the Labours of ſome Years the holy Build"ing had well gone forward, and daily better things were hoped "for. But that unleſs θεὸς ἀπὸ τ̃ μηχανῆς, *God from above*, came to "the ſuccour of it, he thought there would not be a Footſtep of "Godlineſs left at laſt, as to the external Profeſſion. The State of the Church now. *P. Martyr Amico cuidam.*

All the Matters of the Church the Queen left wholly to the management of the Biſhop of *Wincheſter*, whom She now advanced from a Priſoner in the *Tower*, to be Lord High Chancellor of *England*. And indeed the Governance of the whole Realm was committed to him with a few other. He ruled Matters as he would, and that all *England* knew and ſaw plainly. Nay, the Conſent of the whole Parliament followed his Head and his Will. So that againſt their Wills, and againſt the Wills of many thouſand true Hearts in the Realm, as they of the Parliament well knew, they condeſcended unto him: and what he could not do in one Parliament, that he did in another. So that in a Year and an half he had three Parliaments. During which time, many things the Parliament condeſcended unto againſt their Wills. As that the Queen ſhould Marry with a Foreign Prince; that the Service in the *Engliſh* Tongue ſhould be taken away: that the The Queen leaves all Matters to *Wincheſter*.

An. 1553. *J. Rogers.* the Biſhop of *Rome* ſhould have his old ejected Authority here again: as one of the Divines in thoſe Times had intended to have told *Wincheſter* to his Face, had he been permitted Speech.

The Queen crowned. *October* 1. The Queen was Crowned at the Abby-Church at *Weſtminſter*. And then was proclaimed a Pardon; but not over-gracious. For all the Priſoners in the *Tower* and *Fleet* were excepted, and ſixty two beſides; whereof the Printers of the Bible, *Grafton* and *Whitchurch*, were two. Moſt of theſe excepted were of the chief Profeſſors of the Goſpel: No Pardon for them. At the Coronation, among other triumphal Showes, *Paul*'s Steeple bare top and top Gallant, like a Ship with many Flags and Banners, and a Man ſtood triumphing and danceing on the top. Whereat one *Underhill*, a Gentleman, that ſat on Horſe-back there to ſee the Show, ſaid to thoſe about him, "At the Coronation of King *Edward* I ſaw *Paul*'s Steeple "lay at Anchor, and now She wears top and top Gallant: Surely the "next will be Ship-wrack or it be long. And indeed there followed a Ship-wrack of the Church.

The Service ſtill ſaid. The Service eſtabliſhed in K. *Edward*'s Days did not ceaſe upon Queen *Mary*'s graſping the Scepter. But the Miniſters performed the Worſhip of God, and celebrated the Holy Sacrament, and uſed the Common-Prayer diligently and conſtantly. And the People frequented the ſame with more ſeriouſneſs than before. They foreſaw what Times were coming; which made them meet often together, while they might: Lamenting bitterly the Death of K. *Edward*, and partaking of the Sacrament with much Devotion. It was the Biſhop of *Wincheſter*'s Reſolution, to redreſs this in *London*: For he was purpoſed to ſtifle the Religion as ſpeedily and as vigorouſly as he could. And one way he had to do this, was to ſend his Spies into all the Churches in *London*. And theſe would come into the Churches, and diſturb the Miniſters with rude Words and Actions in their very Miniſtration; and then go to the Biſhop and make their Informations. And ſo the Miniſters were fetch'd up by the Officers before him, and then committed, unleſs they would comply. And this in the very beginning of the Queen's Reign, when the Preachers did but according to the Laws then in Force, before the Parliament had repealed the Book of Common-Prayer, and the reſt of K. *Edward*'s Reformation. And there were forward Men in moſt Pariſhes, that were very active and violent for the reſtoring the old Superſtitions.

The Queen's Proclamation of her Religion. For the Queen had ſet forth a Proclamation, which did declare what Religion She did profeſs in her Youth, "That She "did continue in the ſame, and that She minded therein to end her "Life: Willing all her Loving Subjects to embrace the ſame. And this they reckoned to be ſufficient Warrant to ſet up Maſs, and introduce Popiſh Prieſts and Popiſh Uſages every-where, without ſtaying for Orders and Acts of Parliament.

Signs of a Change of Religion. Nor was this Change of Religion, and theſe Miſeries following it, unexpected. The Learned and pious Sort in King *Edward*'s Time did reckon upon a great Calamity impending over their Heads: Concluding thereupon, from two Cauſes, among others. One was, the corrupt Manners that generally overſpred the Nation, notwithſtanding the Light of the Goſpel, and the much and earneſt preaching up

up of Sobriety and Vertue. The other was, the taking off by Death divers moſt eminent Men, the great Stays of Religion. So that the Preachers did commonly in their Sermons declare and foretel, what afterwards indeed fell out. This *Becon*, an Exile, in his Epiſtle to thoſe in *England*, that ſuffered Perſecution for the Teſtimony of Chriſt's Goſpel, ſpake of in theſe words. " Divers Signs had we " long before, beſides the Godly Admonitions of the faithful Preachers, which plainly declared unto us an utter ſubverſion of the " true Chriſtian Religion to be at Hand, except it were prevented " by haſty and harty Repentance. What ſhall I ſpeak of that good " and mighty Prince *Edward*, Duke of *Somerſet*, which in the Time " of his Protectorſhip, did ſo baniſh Idolatry out of this our Realm, " and bring in again God's true Religion, that it was a wonder ſo " weighty a Matter to be brought to paſs in ſo ſhort a Time. Was " not the ungentle handling of him, and the unrighteous thruſting " him out of Office, and afterwards the cruel Murthering of him, " a Man, yea, a Mirror of true Innocency, and Chriſtian Patience, " an evident token of God's Anger againſt us? The ſudden taking " away of thoſe moſt goodly and vertuous young Imps, the Duke of " *Suffolk* and his Brother, by the ſweating Sickneſs, was it not alſo " a manifeſt Token of God's heavy Diſpleſure againſt us? The " Death of thoſe two moſt worthy, and godly Learned Men, " M. *Paulus Fagius*, and D. *Martin Bucer*, was it not a ſure Prog- " noſtication, ſome great Miſhap concerning Chriſten Religion to " be at Hand? But paſſing over many other, to come to that which " is moſt lamentable, and can never be remembred of any true *Engliſh* Heart without large Tears, I mean the Death of our moſt " Godly Prince and Chriſten King, *Edward* VI. that true *Joſias*, " that earneſt deſtroyer of falſe Religion, that fervent ſetter up of " God's true Honour, that moſt bounteous Patron of the godly " Learned, that moſt worthy Maintainer of good Letters and Vertue, and that perfect and lovely Mirror of true Nobility, and ſincere Godlineſs: Was not the taking away of him, (alas! for Sorrow) a ſure Sign and an evident Token, that ſome great Evil " hanged over this Realm of *England?* Who, conſidering theſe " things, perceived not a Shipwreck of the Chriſten Religion to be " at Hand?

An. 1553.

CHAP. III.

The Arch-biſhop adviſeth Profeſſors to fly.

THE Favourers of Religion, ſeeing it was now determined to proceed in all manner of Severity againſt them, began to flee into other Countries for their Safety as faſt as they could. Indeed there were ſome, that made a Caſe of Conſcience of it: Among the reſt one Mrs. *Wilkinſon*, a Woman of good Quality, and a great Reliever of good Men. Her the Arch-biſhop out of Priſon adviſed to eſcape and avoid a Place where She could not truly and rightly ſerve God. He took off with ſpiritual Arguments the Objections,

The ABp adviſeth to flight.

An. 1553. which She or others might make for their ſtay; As their lothneſs to leave their Friends and Relations, and that it might look like a ſlandering of God's Word, if they ſhould thus run away, and decline the open and bold Defence of it. The Letter of the Arch-biſhop deſerves to be read, as it fell from that Venerable Prelat's own Pen. N°. LXXII. Which I have therefore put in the *Appendix*.

Cranmer will not flee. Though *Cranmer* himſelf refuſed to flee, being adviſed by his Friends ſo to do, becauſe of the Reports that were abroad, that he ſhould be ſpeedily carried to the *Tower*. For he ſaid, "It would be "no ways fitting for him to go away, conſidering the Poſt in which "he was; and to ſhew that he was not afraid to own all the Changes "that were by his means made in Religion in the laſt Reign.

Whither the Profeſſors fly. But great numbers fled, ſome to *Strasburgh*, ſome to *VVeſel*, ſome to *Embden*, ſome to *Antwerp*, ſome to *Duisburgh*, ſome to *Wormes*, ſome to *Frankford*, ſome to *Baſil*, *Zuric*, and *Arrow* in *Switzerland*, and ſome to *Geneva*, to the number of eight hundred, and upwards. And theſe are the Names of ſome of theſe Refugees.

BISHOPS.

And who? *Poynet* of *VVincheſter*, *Barlow* of *Bath* and *Wells*, *Scory* of *Chicheſter*, *Coverdale* of *Exon*; And *Bale* of *Oſſory*.

DEANS.

Richard Cox, Dean of *Chriſt*'s-Church *Oxon*, and of *Weſtminſter*; *James Haddon*, Dean of *Exeter*, *Robert Horn* of *Durham*, *William Turner* of *Wells*, *Thomas Sampſon* of *Chicheſter*.

ARCH-DEACONS.

Edmund Cranmer, the Arch-biſhop's Brother, Arch-deacon of *Cant.* *John Ælmer* of *Stow*, *Bullingham* of *Lincoln*, *Thomas Young* Precenter of S. *Davids*.

DOCTORS of Divinity and Preachers.

Edmund Grindal, *Robert King*, *Edwin Sands*, *Joſ. Jewel*, *Reinolds*, *Pilkingtons*, two Brothers; *John Joſeph*, *David Whitehead*, *John Alvey*, *John Pedder*, *John Biddil*, *Thomas Becon*, *Robert* and *Richard Turner*, *Edmund Allein*, *Levers*, three Brothers, *John Pekins*, *Tho. Cottisford*, *Tho. Donel*, *Alex. Nowel* with his Brother, *Barthol. Traheron*, *John Wollock*, *John Old*, *John Medwel*, *Joh. Rough*, *John Knocks*, *John Appleby*, *John Perkhurſt*, *Edward Large*, *Galf. Jones*, *Robert Crowley*, *Robert Wiſdome*, *Robert VVatſon*, *VVilliam Goodman*, *Ant. Gilby*, *VVill. VVhittingham*, *John Makebrey*, *Hen. Reynolds*, *James Perſe*, *Jugg*, *Edmunds*, *Cole*, *Mounteyn*; two *Fiſher's*, *Da. Simſon*, *John Bendal*, *Beaumont*, *Humfrey Bentham*; *Reymiger*, *Bradbridg*, *Saul*, &c.

‖*Chiliades*. Pref. to *Cranmer*'s Book of the Sacrament, in Latin. Beſides, of Noble-men, Merchants, Trades-men, Artificers and Plebeians, ‖ many hundreds. And God provided graciouſly for them, and raiſed them up Friends in *England*, that made large Contributi-

ons

ons from time to time for their Relief, and for the maintenance of ſuch as were Scholars and Students in Divinity eſpecially. And great was the Favour that the Strangers ſhewed to their Fugitive Gueſts. *An.* 1553.

Here at home Vengeance was taken upon thoſe that ſet up the Lady *Jane*. And the Chief of all, the Duke of *Northumberland*, was brought to *Towerhill* to loſe his Head. Who indeed was cared for by no Body, and was the only Inſtrument of putting the King upon altering the Succeſſion; and who was broadly talked of to have been the ſhortner of that excellent Prince's Life by Poiſon, to make Room the ſooner for his Son's Advancement, who had Married the ſaid *Jane*. In Priſon he was Viſited by Biſhop *Hethe*, and afterwards pretended to be brought off by him to the acknowledgment of the *Roman* Catholick-Religion. After his Condemnation he, with the Marqueſs of *Northampton*, Sir *Andrew Dudley*, Sir *John Gates*, Sir *Thomas Palmer*, heard a Maſs within the *Tower*, and received the Sacrament in one kind, after the Popiſh faſhion. The Duke of *Northumberland* was drawn hereunto by a Promiſe that was made him, "That if he "would Recant and hear Maſs, he ſhould have his Pardon, yea, "though his Head were upon the Block. Duke of *Northumberland* put to death.

In his Speech *Auguſt* 22, when he was Executed, he acknowledged, "How he had been miſled by others; and called the Preachers Seditious, and Leud, and adviſed the People to return home to the old Religion. And that ſince the new Religion came among them, God had plagued them by Wars and Tumults, Famine and Peſtilence. He propounded the example of the *Germans*, how their new Doctrine had brought Ruin upon them. And quoted that Article in the Creed to them, *I believe the Catholick Church*, to convine them of the Roman Catholick Faith. If this Speech were not of *Hethe*'s inditing to be uſed by the Duke, yet this Argument from the Creed, I am apt to think was his, it being his Cuſtom to make uſe of it. For I find in a Conference betwixt this Biſhop, and *Rogers*, he asked him, if he did not know his Creed, and urged *Credo ſanctam Eccleſiam Catholicam*. But *Rogers* could tell him, that he did not find the Biſhop of *Rome* there. If any be minded to ſee the Duke's Speech at length, he may have recourſe to the *Appendix*, where I have ſet it down, as I found it in one of the *Cottonian* Volumes. His Speech. N°. LXXIII.

But *Gates* and *Palmer*, notwithſtanding their hearing Maſs, at their Execution the ſame Day and Place, confeſſed the Faith they had learned in the Goſpel. The former confeſſed, "That he had "lived as vitiouſly and wickedly all his Life, as any in the World. "And yet, that he was a great reader of the Scripture; but a worſe "follower there was not living. For he read it, not to edify, but "to diſpute, and to make Interpretations after his own Fancy. Exhorting the People to take heed how they read God's Word, and "played and gamed with God's Holy Myſteries. For he told them, "that except they humbly ſubmitted themſelves to God, and read "his Word charitably, and to the intent to be edified thereby; it "would be but Poiſon to them, and worſe. And ſo asked the Queen, "and all the World Forgiveneſs. Sir *John Gates* his Speech;

Palmer thanked God for his affliction. For, "That he had lear- And *Palmer*'s.

An. 1553. "ned more in one little dark Corner of the *Tower*, than ever he "learned by any Travailes, in as many Places as he had been. "There he had ſeen God, what he was, and his numerous Works, "and his Mercies. And ſeen himſelf thorowly what himſelf was; "a Lump of Sin and Earth, and of all Vileneſs the vileſt. And ſo "concluding, that he feared not Death; That neither the ſprinkling "of the Blood of two ſhed before his Eyes, nor the ſhedding there-"of, nor the bloody Ax it ſelf, ſhould make him affraid. And ſo "praying all to pray for him, he ſaid ſome Prayers, and without "any daunting laid down his Head upon the Block.

The Duke's labours to get his Life.

But the Duke of *Northumberland* ſubmitted himſelf to baſe and mean Practices to ſave his Life. He renounced his Religion: nay, diſavowed, "That he ever was of the Religion profeſſed in K. *Ed-*
Wardword, p. 43. "*ward*'s Days (if we may believe *Parſons*) but only hypocritically "for worldly Ends complied with it. And if he might but have "lived, he could have been contented to ſpend his Days in a Mouſe-"hole. For from a Prieſt I have this Relation, and the Papiſts beſt knew the Intrigues of Queen *Mary*'s Reign. After Sentence pronounced upon him, he made Means to ſpeak with Biſhop *Gardiner*, who he knew could do moſt of any with the Queen. When the Biſhop came to him in Company with another Councellor, to be Witneſs of their Diſcourſe, (who himſelf told my Author theſe Paſſages) the Duke asked the Biſhop, "If there were no hope at all for "him to live, and to do ſome Penance the reſt of his Days for his "ſins paſt. Alaſs! *ſaid he*, let me live a little longer, though it be "but in a Mouſe-hole. The Biſhop replied, That he wiſhed to "God any thing could have contented his Grace, but a Kingdom, "when he was at liberty, and in proſperity. And even at that "preſent he wiſhed it lay in his Power to give him that Mouſehole: "For he would allow him the beſt Palace he had in the World for "that Mouſehole. And did moreover then offer to do for him "what he could poſſible. But becauſe his offence, *he ſaid*, was great, "and Sentence paſt againſt him, and his Adverſaries many, it would "be beſt for him to provide for the worſt: and eſpecially, that he "ſtood well with God, in matter of Conſcience and Religion. For "to ſpeak plainly, *as he went on*, it was moſt likely he muſt Die. "The Duke anſwered, He would diſpoſe himſelf, and deſired he "might have a learned Prieſt ſent him for his Confeſſion, and ſpiri-"tual Comfort. And as for Religion, *ſaid he*, you know, my Lord "Biſhop, that I can be of no other but of Yours, which is the Ca-"tholick. For I never was of any other indeed, nor ever ſo fooliſh "as to believe any of that which we had ſet up in K. *Edward*'s Days: "but only to uſe the ſame for my own purpoſe of Ambition. For "which God forgive me. And ſo I mean to teſtify publickly at my "Death. For it is true. The Biſhop, *ſaith my Author*, went away "with an afflicted Heart, and ſhed many Tears, as he returned: "and went to the Queen, and entreated ſo earneſtly for him, as he "had half gained her Conſent for his Life. Which ſo much terrified "the Duke's Adverſaries, as preſently they got the Emperor *Charles*, "that was in *Flanders*, to write to the Queen a very reſolute and ear-"neſt Letter, that it was not ſafe for her, nor his Eſtate, to Pardon his "Life. And with that he was Executed. What-

Whatever credit is to be given to the reſt of this Relation, I can hardly believe that Paſſage that he is reported to ſay to the Biſhop, *An.* 1553. "That he was never otherwiſe than a Roman-Catholick, and that "he did all along diſſemble his Religion for worldly Ends: and that "he would teſtify as much at his Death. Becauſe this doth no ways comport with his Speech upon the Scaffold; wherein he mentioneth no ſuch thing, but rather the contrary. Nor did he declare any ſuch thing when he came to Die. He ſaid indeed, that he was *deceived and miſled*, but no where, that he *diſſembled*. And if he were deceived, he diſſembled not. Whether he was always a Papiſt.

CHAP. IV.

Peter Martyr *departs.* *A Parliament.*

THE Strangers had this piece of Mercy ſhewn them, that they were ſuffered to depart the Kingdom. Among the reſt that went away this Year was *Peter Martyr*, the famous and learned Profeſſor of Divinity in *Oxford*. But with much ado; For at firſt he was not only forbid to read his Lectures, but not to ſtir a Foot out of the City of *Oxon*, nor to convey any of his Goods away. He obeyed, and afterwards was permitted by the Council to depart. He came firſt to *Lambeth* to the Arch-biſhop; but when he was committed to Priſon, *Martyr* went to *London*, where he remained in great Danger, both for his Religion, and for his great Familiarity with the Arch-biſhop, and other pious Proteſtant Biſhops. However he thought not fit to tranſport himſelf without leave from the Government. He ſignified to them, that he came not hither on his own Head, but that he was ſent for by K. *Edward*, and ſent from the Town of *Strasburgh*. And produced his Broad-ſeals from both. And ſo ſince there was no further need of him, he deſired leave to depart. Which he obtained by Letters from the Queen her ſelf. But the Papiſts, his fatal Enemies, cried out, That ſuch an Enemy of the Popiſh Religion ought not to be diſmiſt, but to be fetched out of the Ship, and carried to Priſon, and puniſhed. He underſtood alſo by his Friends, that when he was got over the Sea, the Danger was not paſt. For there were Snares for him in *Flanders* and *Brabant*; whereby they made no doubt to take him. But he uſed his Wits to ſave himſelf. For when other Congregations of Proteſtant Strangers went ſtraight, ſome for *Freezland*, and ſome for *Denmark*, by Veſſels they had hired, (among which was *John a Laſco*'s Congregation) he procured an honeſt and godly Ship-maſter, who kept him fourteen Days in his own Houſe, that ſo all might think he was gone with the other Strangers, and his Enemies ceaſe making ſearch for him in the Veſſels that were bound for Foreign Parts. And then the Maſter ſailed away with *P. Martyr* to *Antwerp*, going into that Place by Night for the more privacy. And by him he was brought to his Friends; and by them, before Day, conveyed in a Waggon out of Town, and ſo travelled ſafely through Countries that hated him, unto *Strasburgh*. And by God's Goodneſs, and his own Celerity, he arrived ſafe among his *P. Martyr* departs.

his Friends, who received him with the greateſt Joy. And the Se-
An. 1553. nate conferred upon him his old Place which he enjoyed before he
Vit. P. Mart. *per* Simler. went for *England*.

Malice towards him. And *Martyr* needed not to be diſcontented that he was gotten out of *England*, conſidering how inſufferably he was affronted, undermined, belied by the Popiſh Party in *Oxon*: Who, one would think might have better intreated a Man of Quality by Birth; a Man beſides, of great Learning, Integrity and Reverence, and whom the King had thought good for his great Parts to place for his Profeſſor of Divinity in that Univerſity; and a Man who alſo had always carried himſelf inoffenſively unto all. The blame of this inhoſpitable Uſage might lie upon the *Engliſh* Nation, and be a Reflection upon the Natives; were it not more truly to be laid to the furious Spirit that Popiſh Principles inſpire Men with. This *Peter Martyr* did reſent, and took notice of to the Arch-biſhop of *Canterbury* in his Epiſtle Dedicatory, before his Book of the *Euchariſt*. There he writes, "That he could "not have thought there were any in the World, unleſs he had "found it, that with ſuch crafty Wiles, deceitful Tricks, and bitter "Slanders, would rage ſo againſt a Man that deſerved no manner "of Evil of them, nor ever hurt any one of them either in Word "or Deed. And yet they tore his Name with moſt ſhameleſs Lies; "and would never make an end. And if they did thus rudely carry themſelves towards him in K. *Edward*'s Time, what then may we conclude they would do, when the Government favoured them?

A Scandal of the Queen. In this firſt Year of Q. *Mary*, a very foul Scandal was blown about of her, that She was with Child by her Chancellor, Biſhop *Gardiner*; however it was raiſed, whether of her Enemies to render her odious, or of ſome Zealots of Popiſh Religion, to ſhew the deſire they had of her Matching with him, or ſome other round *Roman* Catholick, as he was, and for whom She carried a very great Reverence. A great Reflection upon her Chaſtity, and might have ſpoiled her Marriage. It fled as far as *Norfolk*, and there ſpred it ſelf. But ſuch an infamous Report, not being fit to be put up, *Henry* Earl of *Suſſex*, being Lord Lieutenant of that County, took upon him to examine this Scandal, and to ſearch it to the very firſt Reporter. And ſo I find a Bill drawn, in the *Cotton*-Library, ſubſcribed by that Earl's own Hand, which ſet forth, that *Laurence Hunt* of *Diſſe* in *Norfolk*, came to *Robert Lowdal*, Chief Conſtable, and told him, "That he did hear ſay, that the Queen's Majeſty was with "Child by the ſaid Biſhop, and that his Wife did tell him ſo. And when his Wife was examined, She ſaid, She had it of one *Sheldrake*'s Wife. And when *Sheldrake*'s Wife was examined She ſaid, She had it of her Husband. And when he was examined, he ſaid he had it of one *Wilby* of *Diſs*. And *Wilby* examined, ſaid, he had it of one *John Smith*, of *Cockſtreet*. And *John Smith* ſaid, he heard it of one Widow *Miles*. And She being examined, ſaid, ſhe had it of two Men, but what they were ſhe could not tell, nor where they dwelt. And then after this Bill follow all their Examinations diſtinctly. Which I ſuppoſe was drawn up for the Council, ſigned with *Suſſex*'s Hand. And what followed of this I know not. Only in another Manuſcript there is a Memorial of one *John Albone* of *Trunch*

Titus B. 2.

in

in *Norfolk*, who in the firſt of the Queen was indicted for ſaying, *that the Queen was with Child by* Wincheſter. *An.* 1553.

A Parliament met this Year in the Month of *October*. The Queen knew how difficult it would be to obtain her Purpoſe, to overthrow all that had been eſtabliſhed concerning Religion in her Brother's Days; And therefore when this Parliament was to be ſummoned, She impeached the free Election of Members, by diſpatching abroad into the ſeveral Counties her Letters directing the choice. And ſuch Knights and Burgeſſes were choſen by Force and Threatning for many Places, as were judged fit to ſerve her Turn. And divers that were duly choſen, and lawfully returned, were thruſt out, and others without any Order or Law put in their Places. For the People were aware what the Queen intended this Parliament ſhould do; and therefore did beſtir themſelves in moſt Places to return honeſt Men. In the Upper Houſe *Taylor* Biſhop of *Lincoln* was in his Robes violently thruſt out of the Houſe. In the Houſe of Commons, *Alexander Nowel*, and two more, choſen Burgeſſes, lawfully choſen, returned and admitted, were ſo ſerved. Which, according to the Judgment of ſome, made the Parliament actually void, as by a Precedent of the Parliament holden at *Coventry* in the 38° of *H.* VI. it appeareth. As alſo her third Parliament was reckoned by many to be void, becauſe in the Writs, from *Philip* and *Mary*, part of the Title of the Kings of *England*, viz. *Supream Head of the Church of* England, was left out. Which by a Statute made in the 35° of *Henry* VIII. was ordained to be united and annexed for ever to the Imperial Crown of this Realm. In which third Parliament of the Queen they repealed what was done by K. *Henry* VIII. for the reſtitution of the Liberty of the Realm, and extinguiſhing the uſurped Authority of the Biſhop of *Rome*. This Flaw *Gardiner*, the Lord Chancellor well ſeeing, thought craftily to excuſe by ſaying, (as may be ſeen in a Piece of the Statute made in the ſame Parliament, *Cap.* 8.) "That it lay in the free Choice, and free Liberty of the "Kings of this Realm, whether they would expreſs the ſame Title "in their Stile, or no. But it is replied to this, that though any Man may renounce his own private Right, yet he may not renounce his Right in that which toucheth the Common-Wealth, or a third Perſon. And this Title and Stile more touched the Common-Wealth, and the Realm of *England*, than the King.

A Parliament.

Hales Oration.

In this firſt Parliament an Act was made for confirmation of the Marriage of the Queen's Mother to her Father K. *Henry*. Herein the leading Men ſhewed their Malice againſt the good Arch-biſhop by their wording of the Preamble: as "That *Thomas Cranmer*, late "Arch-biſhop did, moſt ungodly and againſt Law, judg the Divorce "upon his own unadviſed Underſtanding of the Scriptures, and up-"on the Teſtimonies of the Univerſities, and ſome bare and moſt "untrue Conjectures. And they declared the Sentence given by him to be unlawful. But I cannot let this paſs, for the Reputation of the Arch-biſhop, without taking notice of the Cenſure that the Biſhop of *Sarum* doth worthily beſtow upon Biſhop *Gardiner*, whom he concludes to be the drawer up of this Act: "That he ſhewed "himſelf herein to be paſt all Shame, and that it was as high a "pitch

The Parliament repeal Q. *Katherine's* Divorce; and *Cranmer* taxed for it.

Hiſt. Reform. Vol. 2. p. 254.

An. 1553. " pitch of Malice and Impudence, as could be deviſed. For *Gardiner* had been ſetting this on long before *Cranmer* was known to " the King, and had joined with him in the Commiſſion, and had " given his Conſent to the Sentence. Nor was the Divorce meerly " grounded upon *Cranmer*'s underſtanding the Scriptures, but upon " the fulleſt and moſt ſtudied Arguments, that had perhaps been in " any Age brought together in one particular Caſe. And both " Houſes of Convocation had condemned the Marriage before his " Sentence.

CHAP. V.

The Arch-biſhop Attainted.

The ABp attainted of Treaſon.

THIS Parliament Attainted *Cranmer* with the Lady *Jane* and her Husband, and ſome others. And in *November* he was adjudged guilty of High Treaſon at *Guild-hall*. And under this Judgment he lay for a good while: which was very uneaſy to him, deſiring to ſuffer under the imputation of Hereſy under this Government, rather than Treaſon. He was now looked upon as deveſted of his Archbiſhoprick, being a Perſon attainted: And the Fruits of his Biſhoprick were Sequeſtred.

The Dean of *Canterbury* acts in the Vacancy.

Ex Reg. Eccl. *Cant.*

Canterbury being now without an Arch-biſhop, the Dean, Dr. *VVotton*, acted in that Station, according to his Office, in the Vacancy of the See. So he ſent out many Commiſſions. There was a Commiſſion from him to *John Cotterel*, and *VVilliam Bowerman*, to exerciſe Juriſdiction in the See of *VVells*, by the Reſignation of *Barlow* Biſhop there. Another Commiſſion to the See of *Briſtol*, upon the Reſignation of *Buſh*. Another for the See of *Litchfield*, upon the Death of *Richard Sampſon*. Which Commiſſion was directed to *David Pool*, LL. D. dated 1554. *Septemb. ult.* Another to exerciſe Juriſdiction in the See of *Exon*, Vacant by the Death of *Veyſy*, *February* 9. 1554. Another for the Conſecration of *Gilbert Bourn* Biſhop of *Bath* and *VVells*, *John VVhite* Biſhop of *Lincoln*, *Morice Griffith* of *Rocheſter*, *John Cotes* of *Cheſter*, *Henry Morgan* of S. *David*'s, *James Brook* of *Gloceſter*. Who were all Conſecrated together in the Church of S. *Saviour*'s *Southwark*, *April* 1. 1554. This Commiſſion I ſuppoſe was to the Biſhop of *VVincheſter*. Another Commiſſion for the Conſecration of *Hopton* Biſhop of *Norwich*, dated *Octob.* 6. 1554. conſecrated *Octob.* 28. following. Another Commiſſion to Conſecrate *Holiman* Biſhop of *Briſtol*, and *Bayn* Biſhop of *Litchfield*, dated *Novemb.* 16, 1554. conſecrated *Novemb.* 18. following. Another Commiſſion to Conſecrate *James Turbervil* Biſhop of *Exon*, who was Conſecrated *September* 8. 1555. And for *VVilliam Glin* Biſhop of *Bangor*, the ſame Date. All theſe five laſt named were Conſecrated in a Chappel of the Biſhop of *London* in *London*.

The ABp ſues for Pardon of Treaſon.

The poor Arch-biſhop moſt inſtantly ſued to the Queen for his Pardon, acknowledging his Fault in the moſt ſubmiſſive manner that could be. But though She had granted Pardons to divers others that had ſigned K. *Edward*'s Will, and made no ſuch boggle to do it as the Arch-

Arch-biſhop did, yet the Arch-biſhop remained unpardoned. He ſent divers humble petitionary Letters to the Queen and her Council for the obtaining this Favour. In one Letter to her, he called it his *Hainous Folly and Offence*: and ſaid, "That he never liked it; nor "that any thing that the Queen's Brother ever did, grieved him ſo "much: and that if it had been in his Power, he would have letted "the doing of it: That divers of the Queen's Council knew what "he had ſaid to the King and the Council againſt proceeding in it: "and that he endeavoured to talk to the King alone about it, but "was not permitted: and that when he could not diſſwade him from "this Will, he was hardly brought to ſign it, notwithſtanding what "the Judges told him, to ſatisfy him in Point of Law. And that "at laſt it was the King's earneſt Requeſt to him, that he would "not be the only Man that refuſed it. Which with the Judgment "of the Lawyers, overcame him to ſet his Hand. But I refer the Reader to the *Appendix* to weigh this whole Letter, as it is there tranſcribed. Another Petition the next Year, 1554, he ſent up from *Oxon*, by Dr. *VVeſton*, to the Council. And therein he begged them to interceed with the Queen for his Pardon. But *VVeſton* carrying it half-way to *London*, and then opening it, and ſeeing the Contents of it, ſent it back again to the Arch-biſhop, and refuſed to be the Meſſenger. *An.* 1553. N°. LXXIV.

This at length was the Reſolution that was taken concerning him in this Matter: (becauſe for ſhame, they could not deny him a Pardon, when others far more Guilty, and deeper in the Buſineſs, had it) That he ſhould be pardoned the Treaſon as an Act of the Queen's Grace, and then he ſhould be proceeded againſt for Hereſy, for die they were reſolved he ſhould. When this Pardon was at length obtained, he was right glad; being very gladly ready to undergo Afflictions for the Doctrine that he had taught, and the Reformation he had ſet on Foot, becauſe this he reckoned to be ſuffering for God's Cauſe, and not as an Evil-doer. Obtains it.

The Arch-biſhop looked now with weeping Eyes upon the preſent ſad Condition of Religion, and the miſerable Apoſtacy of the Church, lapſed into all the formerly rejected Superſtitions. Nor could he now procure any Redreſs. Yet he felt a preſſure upon his Spirit to do ſomething towards it. So he attempted in a Letter to the Queen, to get Liberty from her freely to open to her his Mind about the State of Religion: Hoping that when She heard plainly and truly the Reaſons that moved her Father and Brother to do what they did (a thing ſtudiouſly concealed from her) She might be better inclined. He told her, "That indeed it lay not in him, nor in "any private Subject, to reform Things, but only in her Majeſty; "but quietly to ſuffer what they could not amend; yet he thought it "his Duty, conſidering what Place he once bore, and knowing what "he did, and bearing a great part in all the Alterations made in Re"ligion, to ſhew the Queen his Mind. And when he had done this, "then he ſhould think himſelf diſcharged. And therefore he ear"neſtly ſued to her for her leave. But I do not find that ever he obtained it. He deſires to open his Mind to the Queen concerning Religion.

An. 1553.

CHAP. VI.

A Convocation.

A Convocation.

THERE was now a Convocation: which was ſo packed, or ſo compliant, that ſix only of the whole Houſe publickly owned K. *Edward*'s Reformation: *Haddon* Dean of *Exon*, *Philips* Dean of *Rocheſter*, *Young* Chanter of S. *David*'s, *Philpot* Arch-deacon of *VVincheſter*, *Elmer* Arch-deacon of *Stow*, and *Cheiny* Arch-deacon of *Hereford*, which laſt owned the Preſence with the Papiſts, but denied the Tranſubſtantiation. The Queen commanded this Convocation to hold a publick Diſputation at S. *Paul*'s Church, concerning the Natural Preſence of Chriſt in the Sacrament of the Altar. Which how well it was oppoſed by four or five of the ſix (for *Young* went away) in the preſence of abundance of Noblemen and others, recourſe is to be had to *Fox*. There was a true Report of the Diſputation of theſe Men at this Convocation, which *Philpot*, one of the Diſputants, wrote, and had it printed. Which he owned at one of his Examinations before the Biſhop of *London* and others; And perhaps may be the ſame we have extant in *Fox*'s *Monuments*.

How it opened.

But becauſe both *Fox* and Biſhop *Burnet* are brief concerning the opening of this Convocation, therein I ſhall be more large and particular. The Biſhop of *London*'s Chaplain, *Harpsfield*, began in a Sermon at *Paul*'s to the Clergy then aſſembled. That finiſhed, thoſe of the Upper Houſe adviſed thoſe of the Lower to chuſe a Prolocutor. And they choſe *Weſton* Dean of *VVeſtminſter*. Who by *Py* Dean of *Chicheſter*, and *VVymbeſly* Arch-deacon of *London*, was preſented by Speeches to the Biſhops. At which time *VVeſton* made his gratulatory Oration to the Houſe, and the Biſhop of *London* anſwered him. Which Sermon and four Orations were put together in a Book printed in *December*, 1553. by *Cawood*. *Harpsfield*'s Text was, *Attendite vobis, & univerſo gregi, &c.* Act. 20. Whence he took occaſion to treat of three Things. "I. How well *Paul* took heed to himſelf and his Flock. II. How ill the Paſtors of late regarded each. III. What way was to be uſed, that they might take heed to themſelves and their Flocks. Under the firſt Head he ſhewed how S. *Paul* took heed to himſelf by keeping under his Body, and bringing it into Subjection: by taking heed of three Peſts of an Eccleſiaſtical Life, *Flattery*, *Avarice*, and *Vain-glory*: and that he might in all things propound himſelf a Pattern to Believers. And Secondly, as he thus took heed to himſelf, ſo he took heed to the Flock in three particulars: In the Doctrine, which he preached; In his diligence to preſerve his Flock from Wolves; and in his Impoſition of Hands, whereby he provided fit Miniſters for the Church. And then, when he came unto the Second Head in the Diviſion of his Diſcourſe, he took occaſion at large to vent his Malice againſt the Reformed Miniſters in K. *Edward*'s Days; ſhewing how they failed in all the Particulars before-ſaid. "That they were Belly-Gods; gave themſelves over to Junketings and pampering of their Carcaſes:

" Carcaſes: that they were unchaſte, taking to themſelves Wives, " ſome that had lived threeſcore Years ſingle. That they were Flat- " terers, Inſinuating themſelves into the Favour of the Courtiers: " Covetous alſo, keeping no Hoſpitality; Vain-glorious, vaunting " themſelves to underſtand the Holy Scripture, as well as any of the " Antients, daring to compare themſelves with *Hierom*, *Auguſtin*, " *Ambroſe*, &c. And ſome of them from a Shop, endued with no " liberal Diſcipline, not ſo much as Grammar, would mount the " Pulpit, and there give out themſelves for Learned Men, if they " did but rail againſt whatſoever was Holy, and boaſt that they had " the Spirit. No Vice of the Laity, but they were guilty of it. " And then as to their neglect of the Flock, their Doctrine was " ſuch, as they might well repent and be aſhamed of. How did " they tear the Lord's Flock, and how many Souls ſend to Hell, and " what pernicious Doctrines bring into the Kingdom? That they " brought into the Miniſtery, and to preach God's Word, Coblers, " Dyers, Weavers, Fullers, Barbars, Apothecaries, Beggers, Jeſters, " fitter for the Plow-tail than the Miniſtry of the Word. And with a great deal more of ſuch railing Stuff were the Minds of the Clergy to be prepared, vigorouſly to overthrow all the Reformation, and to bring back Popery again. *An.* 1553.

The *Tower*, as well as the *Fleet* and *Marſhalſea*, was crowded with Priſoners. All that were ſuppoſed to favour Religion, or that made any whiſper againſt the Popiſh Religion, or that had any the leaſt Hand in Q. *Jane*'s Buſineſs, being taken up and committed. The *Tower* being ſo full, our Arch-biſhop *Cranmer*, *Ridley*, *Latimer*, and *Bradford*, were all thruſt together into one Chamber. Which however inconvenient it were, yet they were very glad to be together; that they might have the opportunity of conferring with one another, and eſtabliſhing one another. There they read over the New Teſtament together with great deliberation and ſtudy; on purpoſe to ſee if there were any thing that might favour that Popiſh Doctrine of a Corporal Preſence. But after all, they could find no Preſence, but a Spiritual. Nor that the Maſs was any Sacrifice for Sin. But they found in that Holy Book, that the Sacrifice of Chriſt upon the Croſs was perfect, holy and good; and that God did require none other, nor that it ſhould be ever done again: as *Latimer*, one of the four, related in his Proteſtation given to *VVeſton*. The ABp and three more crowded together in the *Towr*.

CHAP. VII.

The Queen ſends to Cardinal Pole.

THE Queen out of that great Opinion She had of Cardinal *Pole*, either to make him her Husband, or her Arch-biſhop in *Cranmer*'s Room, ſent Letters to him, one dated from *London*, *October* 28. written in Latin, conveyed to him from the Emperor's Court: probably brought thither by *Commendone*, who had been ſent by the Pope's Legat in that Court, a private Agent unto her: and another Dated *January* 28. The Cardinal was coming now from the Pope, The Queen ſends to *Pole*.

An. 1553. as his Legate, and in his Journey ſtaid, for ſome Reaſon of State, in the Emperor's Dominions. In this ſtay he thought fit in anſwer to both her Letters, to ſend his Mind at large by his Meſſenger *Thomas Goldwel*; who was once, if I miſtake not, Prior of the Church of *Canterbury*; but long ſince fled out of *England*, and lived with *Pole*; and by the Queen afterwards preferred to the Biſhoprick of S. *Aſaph*.

The Contents of her Letters.

The Contents of the Queen's former Letter conſiſted in two Points: The one concerning the difficulty She feared in renouncing the Title of the Supremacy. For She writ him, that when the Parliament yielded to the aboliſhing of the Laws, wherein her Mother's Matrimony was made Illegitimate, the lower Houſe willingly agreed to the eſtabliſhment of her Right of ſucceeding to the Crown, but made a great boggle of aboliſhing the Title of the Supremacy: thinking that might be a way to the introducing the Pope's Authority again, which they could not gladly hear of: And therefore neither did they like to hear of a Legate from the Pope. Hence the Queen, who knew *Pole* was now commiſſioned by the Pope for his Legate in this Kingdom, and ready to come, did entreat him to ſtop for a while. And She deſired his Advice, in caſe the Parliament would not be brought to let go the Law, wherein the Supremacy was placed in the Crown Imperial of this Land. The other Point, wherein the Queen deſired information of the Cardinal, was, how the Commiſſion She had privately given to *Commendone*, was publiſhed in the Conſiſtory of *Rome*, as her Ambaſſador reſident at *Venice* had certified her.

Concerning the Supremacy.

Concerning the new Biſhops.

The Sum of her other Letter to the Cardinal, was, concerning certain Perſons, that She had in her intentions to make Biſhops in the void Sees: They were *Morgan*, *White*, *Parfew*, *Coates*, *Brooks*, *Holiman* and *Bayn*: How they might be put into thoſe Sees without derogation to the Authority of the See Apoſtolick. For She intended not to extend the Power of the Crown further than it was in uſe before the Schiſm. She ſent him alſo the two Acts that had paſt in the Parliament, the one of the Legitimation of the Matrimony of Q. *Katharine* with K. *Henry*, and the other of the Sacraments to be uſed in that manner as they were uſed the laſt Year of K. *Henry* VIII. which She ſent to him, becauſe She knew they would be Matter of Comfort and Satisfaction to him.

Pole's Advice to the Queen.

As to both theſe Letters of the Queen, he gave Inſtructions to *Goldwel* to ſignify to her Majeſty what his Thoughts were. As to the firſt his Advice was, " That the Authority and Acceptableneſs of the Per-
" ſon goes a great way, to make any Propoſition well entertained and
Inſtructions to *Goldwel*. *Titus* B. 2. " received by the People. And that ſeeing there were none, neither
" of the Temporalty nor Spiritualty, but that had either ſpoke or
" writ againſt the Pope's Supremacy; therefore he thought that her
" Majeſty her ſelf would be the fitteſt Perſon to propound it with
" her own Mouth. Which was the courſe the Emperor took to
" juſtify his War with the *French* King. He did it by his own
" Mouth before the Pope and Cardinals. He would have her at the
" ſame time to let the Parliament know plainly, that he (Cardinal
" *Pole*) being the Pope's Legate, was to be admitted and ſent for.

" And

" And therefore that in order to this the Law of his Baniſhment " might be repealed, and he reſtored in Blood. As to the ſecond Point, which ſeemed to offend the Queen, that *Commendone* had revealed that in the Conſiſtory, which She told him in much Secreſy, *Pole* ſaid, " That he kept her Counſel, and told nothing that he " heard from her Mouth, but only what he had heard of certain " devout Catholicks that knew the Queen's mind. Which was in " general concerning the devout Mind her Majeſty bare to God and " the Church: But that nothing was ſpoken of that particular Mat- " ter, that She would have none but the Pope made acquainted with. Which private matter it ſeems was, that She deſired the Pope to make *Pole* his Legate to *England*. *An.* 1553.

But that he ſhould be thus ſtopped in his Journey, when the Pope had ſent him upon ſuch a weighty Errand, the Cardinal ſignified in the ſame Letter his diſguſt of. And, " He feared it might " be ſo ill taken by the Pope and Cardinals, that they might ſend " for him back again to *Rome*, and not permit him to go on that " intended charitable Deſign. And that it was contrary to her firſt " Commiſſion; when She ſhewed, more fervency to receive the " Obedience of the Church, (as he took the confidence to tell her). " And that therefore he was in ſome ſuſpicion, that the next Com- " miſſion he ſhould receive from the Pope, ſhould be to return back " into *Italy* again: Becauſe the Pope might think, that he had done " his part touching his Demonſtration of his Care of the Queen, " and her Realms, when he offered both ſo readily all Graces that " tended to make a Reconciliation of both to the Church. In which " perhaps, (ſaid he) the Cardinals would think his Holineſs had " been too Liberal. And that they might take his Stop, without " their Conſent, for a great Indignity. And this Revocation he ſtill " more feared, if his ſtay ſhould be deferred any longer ſpace. Diſguſts his ſtop.

The Cardinal upon this his Stay ſent a Servant of his by Poſt to *Rome* to make a fair Excuſe for this Stop; namely, that the Queen ſhortly truſted that the Matters of the Parliament ſhould have that Satisfaction that the Cardinal deſired. Which was the effect of a Letter the Queen writ to one *Henry Pyning* his Servant. He alſo let the Pope know by the aforeſaid Meſſenger, that it was the Empeperor's Advice, that the Queen ſhould proceed in Matters of Religion warily and ſlowly, and not to be too haſty, until temporal Matters were better ſettled. Sends to *Rome* about this his ſtop,

He alſo wrote Letters to the Emperor, which he ſent by his Servant *Pyning*, to perſwade him to remove this Stop: and bad his ſaid Servant to repair to the Emperor's Confeſſor, that he ſhould perſonally reſort unto him, and by all means poſſible, move the Emperor to let the Cardinal go forward. And to the Emperor.

As to the two Acts of Parliament, which the Queen ſent him, he wrote her, " That they were partly to his Satisfaction, and partly " not. For the Act of Ratification of the Matrimony was defec- " tive, in that the Parliament mentioning the Wiſdom of the Parents " in making the Match, did make no mention of their Wiſdom; in " that, beſides their own Conſent, they procured the Pope's Diſ- " penſation, and the Authority of the See Apoſtolick; whereby the impedi- His Judgment of two late Acts of Parliament.

An. 1553. " impediments of Conjunction by the Laws of the Church were " taken away: Which, (he added) ought by all means to have been " mentioned. As to the other Act for Confirmation of the Sacra- " ments, the defect of that, (he ſaid) lay, in that this Act made " thoſe capable of partaking of the Sacraments, that were not yet " entred into the Unity of the Church, and remained ſtill in Schiſm. But to receive more full Satisfaction in theſe matters I refer the Reader to the Inſtructions given by the Cardinal to *Goldwel*, as they may be read in the *Appendix*. N°. LXXV.

CHAP. VIII.

The Dealings with the Married Clergy.

The married Clergy deprived, and divorced.

THE Marriage of the Clergy gave great Offence to thoſe that were now uppermoſt. For many of both Perſwaſions, Papiſts as well as Proteſtants, had taken Wives; it being allowed by a Law in K. *Edward*'s Days; but would now no longer be endured, and was pretended to be againſt an Oath they had taken, when they received Holy Orders. For the Queen ſent a Letter and Inſtructions, dated *March* 4, to all the Biſhops; ſome of the Contents whereof were, " To deprive all the Married Clergy, and to amove them " from their Benefices and Promotions Eccleſiaſtical; and beſides this, " not to ſuffer them to abide with their Wives, or *Women*, (as the " Papiſts now choſe rather to ſtile them) but to divorſe and puniſh " them. But that ſuch Prieſts ſhould be ſomewhat more favourably " dealt withall, that with the Conſent of their Wives, did openly " promiſe to abſtain. Theſe nevertheleſs were to be enjoined Pe- " nance by the Biſhop, and then it lay in him to admit them again " to their former Miniſtration; but not in the ſame Place they were " in before. Of which they were to be deprived; and a part of " that Benefice they were outed of, was to be allowed them, ac- " cording to the Biſhop's Diſcretion. According to theſe Inſtruc- tions of the Queen, a ſad Havock was made among the Clergy, ſome thouſands being computed to be put out of their Livings upon this Account. And a good Expedient it proved to get rid of the ſoberer Clergy, that were not for the preſent Turn.

That the Reader may take ſome proſpect of theſe Tranſactions with the Married Clergy, I will here ſet down what was done with ſome of them under the Juriſdiction of *Canterbury* by the Dean and Chapter, our Arch-biſhop being now laid aſide.

Married Prieſts in *London* cited to appear.

Of thoſe Prieſts, beneficed in *London*, that pertained to the Archbiſhop of *Canterbury*'s Juriſdiction there, nine were cited, by a Citation *March* 7, (that is but three Days after the Queen's Letter) from the Dean and Chapter, *Sede Cant. tunc vacante*, (as it is ſaid in the ſaid Citation) to appear in Bow-Church *London*, before *Henry Harvey*, LL. D. Vicar-general, for being Married Men. Theſe Perſons thus cited were theſe: *John Joſeph* Rector of the Church of S. *Mary Le Bow*, *Stephen Green* Rector of S. *Dionys* Back-Church, *Laurence Saunders* Rector of the Church of *Alhallowes* in Bredſtreet.

Peter

Peter Alexander Rector of *Alhallowes* Lumbard-ſtreet, *Chriſtopher Aſhburn* Rector of S. *Michael*'s Crooked-Lane, *Thomas Mountain* Rector of S. *Michaels* in Riolane, *John Turnor* Rector of S. *Leonards* in Eaſt-cheap, *Richard Marſh* Rector of S. *Pancrace*, *John Eliot* School-maſter in the Pariſh of S. *Leonard* Eaſt-cheap. It may not be amiſs to ſet down the Tenor, wherein the Citation ran, *viz.* *An.* 1553.

" That ſince it was (alas!) notoriouſly manifeſt, *Quod Rectores* *Ex Regiſt. Eccl.* " *& Presbyteri, quorum nomina in pede hujus Edicti ſpecificantur, con-* Cant. " *tra jura Eccleſiæ, ſanctorum patrum Decreta, & laudabiles Eccleſiæ Ca-* " *tholicæ generatim obſervatas & uſitatas conſuetudines, ſeſe prætextu* " *fœderis conjugalis cum nonnullis fœminis illicitè conjunxerint, ſub falſa* " *Matrimonii appellatione, cum iiſdem publicè cohabitaverint, & im-* " *pudicè vixerint, in voti ſui alias emiſſi violationem, animarum ſu-* " *arum detrimentum, ac aliorum Chriſti fidelium exemplum longè* " *perniciosum, in Chriſti Eccleſia non ferendum, unde pro officii* " *noſtri debito, & tantorum ſcelerum ab Eccleſia Chriſti eliminati-* " *one penitus eradicandum*, &c. *juxta illuſtriſſimæ Dominæ noſtræ* " *Reginæ monitionis in hac parte continentiam procedere volentes*, &c.

The Citation was returned by the Apparitor: who declared, That he found and perſonally cited *Richard Marſh* and *John Turnor*, and that he affixed the Citation of the reſt on the Church Doors, belonging to the reſpective Rectors, on *March* 8. And no wonder the Apparitor met with no more of them, ſome being fled, and ſome in Priſon, and ſome already violently turned out of their Churches and gone. On *March* 16. according to the Citation, *Marſh* and *Turnor* made their perſonal appearance, and were ſworn to make true anſwer to ſuch Interrogatories as ſhould be put to them. What thoſe Interrogatories were, I ſhall ſet down by and by. Theſe Perſons confeſſed, that they made profeſſion of Religious Vows, and after holy Orders, were married, and lived with their Wives. Hereupon Sentence was denounced againſt them, to prohibite them to officiate, and to ſuſpend them from the Profits of their Benefices. And on Monday following, to appear again to receive further Sentence of Deprivation, Divorce, *&c.* *John Eliot*, School-maſter, it ſeems ſubmitted to Penance: for he was not preſently thruſt out of his School, but enjoined not to teach his Scholars Matins, Pſalter, or the like, in Engliſh, but in Latin, ſo as they might be able to anſwer the Prieſt that officiated. The reſt, that appeared not, were declared contumacious, and to be proceeded againſt on Monday following, by Deprivation, *&c.*

The Interrogatories miniſtred unto theſe Men, and to be miniſtred to all other Married Prieſts, were theſe: Interrogatories for the married Clergy.

I. *An fuit Religioſus: Cujus ordinis; & in quo Monaſterio ſive Domo.*

II. *An fuit promotus ad ſacros Ordines, dum fuit in Monaſterio.*

III. *In quo & quibus ſacris: & an miniſtravit in Altaris miniſterio; & quot annis.*

IV. *An citra profeſſionem regularem conjunxit ſe mulieri ſub appellatione Matrimonii.*

V. *Cum qua: & in qua Eccleſia fuit ſolemnizatio Matrimonii; & per quem.*

VI. *Quam*

An. 1553.

VI. *Quam duxit, eratne ſoluta, an vidua.*

VII. *An cohabitavit cum ea in una & eadem domo, ut vir cum uxore.*

VIII. *An prolem, vel proles ex ea ſuſtentaverit, necne.*

IX. *An poſt & citra Matrimonii hujuſmodi ſolemnizationem, aſſecutus fuit, & eſt, beneficium eccleſiaſticum, habens Curam animarum, & quot annis illud obtinuit.*

X. *An officium Sacerdotis poſt & citra aſſertum matrimonium hujuſmodi contractum, in altaris miniſterio ſe immiſcuit, & Sacramentis & Sacramentalibus miniſtrandis ſe ingeſſit.*

XI. *An præmiſſa omnia & ſingula fuerunt & ſunt vera.*

According to theſe Articles, the Confeſſions of *Marſh*, *Turnor* and *Eliot*, are regiſtred at large. On Monday *March* 19, Sentence was pronounced againſt *Marſh* and *Turnor*, 1. Of Deprivation from their Benefices. 2. Of Suſpenſion from their Prieſtly Function. 3. Of Inhibition to cohabit with their Wives. 4. Of nulling and voiding the pretended Bond of Matrimony; And, 5. of declaration of further Puniſhments, according to the Canons of the Church. And, *March* 20, the like Sentence was pronounced againſt the reſt that did not appear. Next, the Sentence of Divorce againſt *John Turnor* and his Wife was pronounced: and he was ordered to do penance on *May* 14, 1554, in his late Pariſh-Church of *Eaſt-cheap*, by holding a burning wax Taper, and making a Solemn Confeſſion openly and diſtinctly, with a loud Voice, ſtanding in the Body of the Church before the face of the People, in theſe words following:

Turnor's Confeſſion. *Ex Regiſt. Eccl. Cant.*

" GOod People, I am come hither, at this preſent time, to declare " unto you my ſorrowful and penitent Heart, for that being " a Prieſt, I have preſumed to marry one *Amy German*, Widow; " and under pretence of that Matrimony, contrary to the Canons " and Cuſtom of the Univerſal Church, have kept her as my Wife, " and lived contrary to the Canons and Ordinances of the Church, " and to the evil Example of good Chriſten People: Whereby now " being aſhamed of my former wicked living here, I ask Almighty God " Mercy and Forgiveneſs, and the whole Church; and am ſorry and " penitent even from the bottom of my Heart therefore. And in to- " ken hereof, I am here, as you ſee, to declare and ſhew unto you " this my Repentance, that before God on the latter Day you may " teſtify with me of the ſame. And I moſt heartily and humbly " pray, and deſire you all, whom by this evil Example doing I have " greatly offended, that for your part you will forgive me, and re- " member me in your Prayers, that God may give me Grace, that " hereafter I may live a continent Life, according to his Laws, and " the godly Ordinances of our Mother the holy Catholick Church, " through and by his Grace. And do here before you all openly pro- " miſe for to do, during my Life. The manner of the Reſtitution of theſe Prieſts, thus performing their Penance, may be ſeen in the *Appendix*.

N°. LXXV.

Boner deprives the married Clergy in *London*, without order.

And this is ſome Account of the Church of *Canterbury*'s Doings, in purſuance of the Queen's Inſtructions before-mentioned. But Biſhop *Boner*, with his Zeal, was before-hand with the Queen; not ſtaying for any Orders from Above in dealing with his Clergy; but of

of his own Power, in the latter end of *February*, deprived all married Prieſts, in his Dioceſs in *London*, from their Livings. And after this done, commanded them all to bring their Wives within a fortnight, that they might be divorced from them. *An.* 1553.

Married Prebendaries in *Canterbury*, proceeded againſt.

Theſe were ſome of the Doings with the Married Prieſts in *London*. And in the ſame manner did they proceed about this time in *Canterbury* with *Edmund Cranmer*, the Arch-biſhop's Brother, Arch-deacon and Prebendary of that Church; together with *William Willoughby*, *William Deveniſh* and *Robert Goldſon*, Prebendaries, and divers others. For *March* 15. At the Chapter-houſe in *Canterbury*, before *Henry Harvey* LL. D. Vicar-general, *Richard* Biſhop of *Dover*, Subdean, *Richard Parkhurſt* and *John Mills*, Prebendaries of the ſaid Church, perſonally appeared the ſaid Arch-deacon and Prebendaries, *Thomas Brook* and *Tho. Stevens*, Preachers, and *Sherland* and *Goodrick* Petty Canons of the ſaid Church: Who all ſubſcribed with their own Hands to a Confeſſion of certain Articles exhibited againſt them, touching their being Married. And being asked, what they could ſay, why they ſhould not be ſuſpended, and deprived for the ſaid pretended Marriages, They gave this Anſwer, as it is ſet down in the Regiſter of that Church; *Se nihil habere dicendum*, &c. "That they had nothing to ſay that might be profitable for them, "the Eccleſiaſtical Law, and the Decrees of the Holy Fathers ſtanding in their full Force: But by the Law of God, they thought "they had lawfully married their Wives; and being married, might "not forſake them with a ſafe Conſcience. Then Sentence of Suſpenſion from Prieſtly Function, Sequeſtration, Deprivation, and Prohibition to live with their Wives, was pronounced. It is regiſtred, "that they acquieſced in theſe Sentences againſt them, no one "of them appealing, but all remaining ſilent. This is the Account of the good Arch-biſhop's Brother, his manner of Deprivation, and his peaceable Behaviour under it.

Edmund Cranmer deprived of all.

Thus he was deprived of his Prebend, and one *Robert Collins* was admitted into the ſame: Of his Rectory of *Ickham*, and *Robert Marſh* ſucceeded him there, *April* 12. 1554. and of his Arch-deaconry, and *Nicolas Harpsfield* was admitted thereunto. Who at the ſame time entred into Obligation to pay, out of the Profits of the ſaid Arch-deaconry, unto *William Warham* late Arch-deacon, during his Life, a yearly Penſion of forty Pounds *Sterling*, *March* 31. 1554. But ſome of the Church then appeared not, being either fled, or in Priſon; and thoſe were pronounced Contumacious, *viz.* *John Joſeph*, *Peter Alexander*, and *Bernard Ochin*, Prebendaries; *Lancelot Ridley*, *Richard Turner*, *Thomas Becon* and *Richard Beſely*, Preachers. Reg. Eccl. *Cant.*

The Injuſtice of theſe Proceedings.

Theſe Doings in all Quarters of the Realm raiſed great Admiration among the People, upon divers and ſundry Conſiderations, incident and depending upon ſuch Proceedings: Since theſe Marriages were no more than what were agreeable to the Laws of the Land. So that theſe married Preachers, in Marrying themſelves, were no Tranſgreſſors of the Law: and yet underwent as great Puniſhments, as though they were ſo in ſome high Degree. And the Proceedings ſeemed contrary even to the Queen's Commiſſion, comprized in certain Articles (before-mentioned) to her Biſhops: Which was,

An. 1553. "That they ſhould proceed, according to Learning and Diſcretion, "in theſe weighty Matters, and that they ſhould not put any other "Canons and Conſtitutions of the Church in exerciſe, than ſuch as "might ſtand with the Law of the Realm. Yet they went in moſt Places both againſt Learning and Diſcretion, and the Laws of the Land.

Martin's Book againſt Prieſts Marriage.

For the bringing this to paſs, they firſt poſſeſt the Queen with great Prejudices againſt theſe Marriages. They cried in her Ears, how uncomely theſe Copulations were; how againſt God and his Honour; how againſt the Churches Decrees and Diſcipline; and how worthy to be diſſolved again. And when they had obtained their Ends with the Queen, and gotten out her Letter and Inſtructions for that purpoſe, and by Warrant thereof executed their Purpoſes; then for the giving a better Countenance to a thing that looked ſo odious, and had ſo much Severity in it, to the ruining of ſo many thouſand Families, Books were thought fit to be publiſhed; the purpoſe of which was to make Married Prieſts contemptible, and to ſhew how unlawful and wicked Marriage was in Men of Holy Orders. Dr. *Thomas Martin*'s Book made the greateſt Noiſe; a Book writ with a Brow of Braſs, ſo did it abound with confident Untruths and Falſhoods. And to the further accumulation of the heavy State of the Miniſters deprived, were added in this Book moſt ſlanderous Accuſations, and untrue Matters ſurmiſed againſt them to the Queen and Realm. The Author greatly pretended Antiquity and Authority all along for his Doctrine: Whereas indeed it was nothing but counterfeited Imitation of Authority, and belying Antiquity. And in ſhort, (to give you the ſenſe of one * who wrote againſt the Book, and did ſufficiently expoſe it) "It was meer Subtilty without Subſtance, Wit "without Wiſdom, Zeal without Knowledg, and Heat without "Charity. To give but one Inſtance of the unfair and falſe dealing of the Author, he ſaith, in his Book, "That the Hereticks "affirmed, that all Prieſts and Biſhops muſt of neceſſity Marry, "whether they have the Gift of ſole Life, or no; and that they "were ſo beaſtly and ignorant, that they ſhould teach that the Fellowſhip and Company of a Woman in a Spiritual Man, is a means "to perfect Religion, and that ſingle Life was an hindrance to the "ſame, and that they ſhould deſpiſe all manner of Virginity and "ſingle Life in them that had the Gift of God; and that they pronounced it wicked and abominable, and termed it a Doctrine of "Devils, and the Invention of Antichriſt. All which Biſhop *Ponet*, in the Name of all the Proteſtants, in his Book did utterly deny, that ever they ſaid, writ, or thought ſo.

* Suppoſed to be Bp *Ponet*.

Wherein *Winchester* had the greateſt Hand.

This Book was indeed made by the Biſhop of *Wincheſter*, when he was in the *Tower*, (and he borrowed much of it from *Albertus Pighius*) and publiſhed about that time: *Martin* being then a Student at the Univerſity of *Bourges* in *France*; it once happened in ſome Converſation there, that *Edward* the King of *England* was commended, whether it were for his Vertue, or Learning, or Abilities beyond his Years; whereat *Martin* began, as it ſeemed, to eclipſe the King's Honour by mentioning the Impriſonment of *Wincheſter*, ſaying, That there was a Head-Papiſt Priſoner in *England*, meaning him. Upon which ſeveral asked him, Whether it was not the ſame

Wincheſter,

Wincheſter, that had ſet out an Hodgpodg concerning Marriage of Prieſts? He laughing, anſwered, *It was even he.* But that no Man ought to marvel; for that *VVincheſter* was more meet for Warlike, than for Eccleſiaſtical Diſputations. Which Paſſage I have from *Bale*; who was acquainted at that Univerſity with *Franciſcus Baldwin*, the Learned Profeſſor of Law there. Out of this Book *Martin* framed that which went under his Name, with *Wincheſter*'s Privity. And this was well enough known to *Bale* and others in thoſe Times. *Ponet* ſaid, that *Martin* was abuſed by others, who ſet him a-work to bear the Name, and to deſire the Fame of ſo gay a Book, rather than he was the Author of it indeed.

An. 1553. Declaration of *Boner*'s Articles, 1554. Thomas Martin, *or* Wincheſter *under that Name* Fol. 15. *Mr.* Martin, Wincheſter's *own Voice.* *Fol.* 40. Gardiner *in his Book lately ſpread under the Name of* Tho. Martin. *Fol.* 77. Bale's *Declar.*

The ſaid *Ponet*, or *Poinet*, late Biſhop of *Wincheſter*, but now an Exile, very learnedly anſwered this Book, in two ſeveral Treatiſes. The firſt was intitled, *An Apology againſt* Tho. Martin's *Blaſphemies.* In this Treatiſe, upon occaſion of the Papiſts prohibition of Marriage to Prieſts, he proved, that the ſaid Papiſts were Hereticks, and had taken part in the moſt principal Parts with all the Hereticks, that had corrupted the true Church of Chriſt. The Second Treatiſe, repleniſhed with great Learning, he lived not to finiſh, (though ſome doubt whether he were the Author of this Book) but the Copy falling into the Hands of *Matthew Parker* Arch-biſhop of *Canterbury*, he publiſhed it in the beginning of Q. *Elizabeth*'s Reign, with very large and excellent Additions of his own. *Ponet* had thorowly ſtudied this Point, and I believe was put upon the Study of it by Arch-biſhop *Cranmer*, whoſe Chaplain he was. For before this, he put forth two Books upon this Argument, *viz. Of the Marriage of Miniſters*; And *a Defence of that Marriage.*

Anſwered by *Ponet.*

The laſt thing I have to ſay concerning theſe Orders taken with the Married Clergy, is, That there were two things thought very Hard, which were put upon thoſe that were willing to comply, and put away their Wives. The one was in relation to the publick Confeſſions they were to make. Which were put into their Mouths by others, and drawn up for them in that manner, as made them tell horrible Lies. They muſt ſpeak their own Shame in Bills of their Penance: lying againſt themſelves moſt vilely, and moſt ſhamefully; diſabling their Credit and Eſtimation for ever. And to give an Inſtance: One ſuch Confeſſion, which was much cried out againſt, was made by one Sir *John Busby* of *Windſor*, *June* 29. in the Year 1555. Which *Ponet* calleth a goodly Confeſſion of his hearty and earneſt Repentance. "Which, *ſaith he*, was ſo finely penned, and ſo Catholickly "tracted, that I warrant you it was none of the ſmalleſt Fools that "forged it.

The Confeſſions of the Married Prieſts.

Def. of Pr. Marr. *p.* 269.

The other thing was, that after theſe poor Men had thus done their Penances, and ſpoke their Confeſſions, the Impoſers of theſe Penalties upon them were not ſo good as they pretended they would be, and as the Queen's Inſtructions required them to be, towards them: Not reſtoring them to their Miniſtration. Some that had been two or three Years parted from their Wives, could not be admitted again to Miniſtration: yet they muſt do open Penance, and go by the Croſs, without any Redemption or Entreaty, that could be made.

Married Prieſts that did their Penance, hardly dealt with.

An. 1553.

CHAP. IX.

Evils in this Change. A Parliament.

A twofold Evil upon this turn of Religion.

BY this time the face of the Church was perfectly changed: and all the Reformation that was made for twenty Years before, namely, from *Cranmer*'s firſt aſcent to the Archiepiſcopal Chair to this time, was unravelled in leſs than a Year, and aboliſhed. But the Favourers of the Goſpel lamented it exceedingly: And Biſhop *Ridley* writ a Treatiſe, wherein he ſhewed what a deplorable Change in Religion this was, by ſetting down at large what Religion was in K. *Edward*'s Days, and what it was at that preſent, laying the Cauſe of this ſore Judgment upon the vile and naughty Lives of the People, ſo unſuitable to the good Religion profeſſed. The Profeſſors lamented two great Evils, lighting upon the People upon this turn of Religion: Not only that it brought the People into error and Superſtition, but involved them univerſally in the Crime of Perjury. The blame of which they laid upon the Popiſh Clergy. For they not only had connived at, but allowed and encouraged the caſting off the Pope's Supremacy, and made both Prieſts and Laity ſwear to the King. And now they ſet up the Pope's Authority again in *England*, and required all to ſwear to that. For they compelled not only ſuch as were Prieſts to perjure themſelves, but all the Laity, Nobility, Gentry, Magiſtrates, Merchants and others; for hardly any were exempted the Oath of Supremacy in the former Reigns. For in every Law-day, the Keepers of the ſame were ſworn to call all the Young Men of their Hundred, even as they came to Years of Diſcretion, to ſwear never to receive the Biſhop of *Rome*, nor no other Foreign Potentate, to be Head of the People of *England*, but only the King and his Succeſſors. Which Oath, if it were unlawful, as the Clergy-Men now ſaid, then all the Realm had reaſon of high Diſpleaſure againſt them, that ſo led them and knew it. Such groſs Diſſembling were the Biſhops guilty of to the involving the People in Guilt. And this diſſembling Quality the Prieſts ſtill retained in this Queen's Days. For when any came to ſome of them, ſhewing them that his Conſcience was not ſatisfied in the preſent way of Religion, the Prieſt would tell him, "that he ſaid the Truth; "My Conſcience, would he ſay, is as yours; but we muſt bear for a "time; and that he himſelf looked for another Change. When another of a contrary Opinion came to the Prieſts, and talked about Religion, they would ſay to him, "That they had been deceived; and "thanks be to God, ſaid they, that ye kept your Conſcience all this "while. And even ſo was mine, but I durſt not do any otherwiſe, "but truſted that this time would come, as is now, thanks be to God. Nay and ſometimes in the ſame Town, they would miniſter the Service two ways to the People, to pleaſe both. In ſo much that the Biſhops and Prieſts grew, for this Cauſe, as well as for their Cruelty, into great diſlike with the People. This more at large is ſhewed in a ſhort *Manuſcript* Treatiſe I have, made by a certain Perſon nameleſs, impriſoned for Religion, intitled thus, *All ſorts of People of* England

The Diſſimulation of the Prieſts.

have

have juſt Cauſe of diſpleaſure againſt the Biſhops and Prieſts of the ſame.

An. 1554.

A Parliament reſtore the Pope.

There was this Year, *April* 2, a new Parliament, that the laſt Year being diſſolved. Great was the Sadneſs that now poſſeſſed the Hearts of the *Engliſh* Nation, even of Papiſts themſelves, the moſt conſiderate and wiſeſt part of them, ſeeing the great Slavery the Kingdom was like to be enſnared in, by what the Parliament was now in doing; that is to ſay, reſtoring the Pope's Tyranny here in *England*, that had been ſo long and happily caſt out, and allowing the Queen's matching with Prince *Philip*; whereby a *Spaniard* ſhould become King of *England*. Which when *P. Martyr* had ſignified, in a Letter from *Strasburgh*, to *Calvin*, *May* 8, he told him, *Tanta eſt rerum perturbatio, ut nullo pacto explicari queat*: That *it could not be told what a Diſturbance there now was*; and that all good Men that could, fled away from their own Country, from all Parts of the Land: Mentioning three noble Knights to be come lately to *Strasburg*, not leſs famous for Piety then Learning, *Moriſin*, *Cheke* and *Cook*. At this Parliament, wherein the Maſs was ſet up, and confirmed by an Act, all that were ſuſpected to favour the Truth, were turned out of the Houſe. Which made *Hoper* out of Priſon in one of his Letters write, "Doubtleſs there had not been ſeen before our "Time ſuch a Parliament as this, that as many as were ſuſpected to "be Favourers of God's Word, ſhould be baniſhed out of both "Houſes.

A Deſign to revive the Six Articles.

In this Parliament a ſtrong and certain Report went, that the bloody Act of the Six Articles ſhould be revived, and put in execution. This created abundance of Terror in Mens Hearts. There was nothing but Sighs and Lamentations every where: and a great many were already fled out of the Realm; unto whom this Rumor had reached. *John Fox*, a Learned and Pious Man, who had an excellent pathetick Stile, was now ſet on work. Who took his Pen in his Hand, and in the Name of the Proteſtant Exiles, wrote a moſt earneſt expoſtulatory Letter to the Parliament, to diſſwade them from reſtoring this Law again. He told them "they had a Queen, who as "She was moſt Noble, ſo She was ready to liſten to ſound and whole-"ſome Counſel. And that they had a Lord Chancellor, that as he "was Learned, ſo of his own Nature he was not Bad, were it not for "the Counſels of ſome. But that, as among Animals, ſome there were "that were born to create Trouble and Deſtruction to the other: ſo "there were among Mankind ſome by Nature cruel and deſtructive; ſome to the Church, and ſome to the State. The Letter is worthy the Reading. Which I have therefore placed in the *Appendix*, as I tranſcribed it out of a Manuſcript Collection of *Fox*'s Letters. There was indeed ſuch a Deſign in the Houſe of Commons, of bringing again into force that Act of the Six Articles; but whether it were by the importunity of this and other Petitions, or that the Court thought it not convenient ſo much to countenance any of K. *Henry*'s Acts, this Buſineſs fell. And this Parliament was ſhort-liv'd, for in *May* it was diſſolved; by reaſon of a Bill for confirming Abby-Lands to the preſent Poſſeſſors, which it ſeems gave offence to the Court.

N°. LXXVI.

CHAP.

An. 1554.

CHAP. X.

Arch-biſhop Cranmer *diſputes at* Oxon.

A Convocation of the Clergy now met in S. *Paul's*, but was adjourned, the Prolocutor Dr. *Weſton* Dean of *Weſtminſter*, and ſome other of the Members, being ſent to *Oxon* (and it was generally thought the Parliament would remove thither too) to diſpute certain Points of Religion in Controverſy, with three of the Heads of the Proteſtant Party, Arch-biſhop *Cranmer*, Biſhop *Ridley*, and old Father *Latimer*, now all Priſoners. Who for that purpoſe, in the Month of *April*, were removed from the *Tower*, by the Queen's Warrant to the Lieutenant, towards *Windſor*, and there taken into Cuſtody of Sir *John* (afterwards Lord) *Williams*, who conveyed them to *Oxford*, there to remain in order to a Diſputation. The Convocation, while they ſat at *London*, agreed upon the Queſtions to be diſputed; and they reſolved, that theſe three pious Men ſhould be baited by both the Univerſities; and therefore that they of *Cambridg* ſhould be excited to repair to *Oxford*, and engage in this Diſputation alſo. The Queſtions were theſe:

A Convocation appoint a Diſpute with *Cranmer* at *Oxford*.

The Queſtions.

I. *In Sacramento Altaris virtute verbi divini a Sacerdote prolati, præſens eſt realiter, ſub ſpeciebus panis & vini, naturale corpus Chriſti, conceptum de virgine* Maria: *item naturalis ejus ſanguis.*

II. *Poſt conſecrationem non remanet ſubſtantia panis & vini, neq; alia ulla ſubſtantia, niſi ſubſtantia Chriſti, Dei & Hominis.*

III. *In Miſſa eſt vivificum Eccleſiæ Sacrificium pro peccatis, tam vivorum, quam mortuorum, propitiabile.*

Sent to *Cambridg*.

Theſe Queſtions the Convocation ſent to the Univerſity of *Cambridg*, requiring them ſeriouſly to weigh and deliberate upon them, and if they contained true Doctrine, then to approve of them. Accordingly the Senate of that Univerſity met, and after due deliberation found them agreeable in all things to the Catholick Church, and the Scripture, and the antient Doctrine taught by the Fathers: and ſo did confirm and ratify them in their ſaid Senate. And becauſe *Cranmer*, *Ridley* and *Latimer*, the Heads of the Hereticks, that held contrary to theſe Articles, were formerly Members of their Univerſity, and being to be diſputed withal at *Oxford* concerning theſe Points, they decreed, in the Name of all the Univerſity, to ſend ſeven of their Learned Doctors to *Oxford*, to take their parts in diſputing with them, and to uſe all ways poſſible to reclaim them to the Orthodox Doctrine again. And accordingly the ſaid Senate, *April* 10. made a publick Inſtrument to authorize them in their Names to go to *Oxford* and diſpute: Which Inſtrument may be ſeen N°. LXXVII. in the *Appendix*. They alſo wrote a Letter the ſame Date to the Univerſity of *Oxford*, to ſignify, that they had appointed thoſe Perſons to repair unto them, not ſo much to diſpute Points ſo profeſſedly Orthodox, and agreeable to the Fathers and General Councils, and the Word of God, as to defend thoſe Truths in their Names, and reduce thoſe Patrons of falſe and corrupt Doctrine, if poſſible, unto a N°. LXXVIII. ſound Mind. This Letter is alſo in the *Appendix*. So that this coming

coming of the *Cambridg*-Divines to *Oxford* was to ſeem a voluntary thing, to ſhew their Zeal for Popery, and vindication of their Univerſity againſt liking or approbation of *Cranmer* and his two Fellow-Priſoners. So roundly was the Univerſity already come about to the old forſaken Religion. *An.* 1554.

This *Oxford*-Diſputation was after this manner; *Hugh Weſton* S.T.P. Prolocutor of the Lower Houſe of Convocation, *Owin Ogle thorp*, *John Seton*, *W. Chedſey* S.Th.P.P. *Hen. Cole*, *Will. Geffrey* L.L.PP. *William Pye*, *Joh. Feckenham*, *Joh. Harpsfield*, S.T.B.B. repreſenting the whole Lower Houſe of Convocation, went down to *Oxford*. To them were joined by Commiſſion, the Chancellor of the Univerſity, the Vice-Chancellor, the Profeſſors and Doctors, *&c.* as namely, *Holyman*, *Treſham*, *Ri. Marſhal*, *Morwent*, *Smith*, S. T. P. P. of *Oxford*: And *John Toung*, *William Glyn*, *Ri. Atkinſon*, *Tho. Watſon*, *Cutbert Scot*, *Alban Langdale*, *Tho. Sedgwick*, S. Th. P. P. of *Cambridg*, in the Name of the Whole Univerſity. All theſe being met at S. *Mary*'s, there were read the Letters Commiſſional to them, ſealed with the Biſhop of *London*'s Seal, and the Subſcription beſides of the Biſhops of *Winton*, *Durham*, *Wigorn*, *Chicheſter*, *Lincoln*, *Bath*, *Roff*. *Hereford*, S. *Davids*, *Gloceſter* and *Oxon*. And with theſe Letters were conveyed certain Articles, which had been lately by the Upper Houſe reſolved upon; which Articles were, of the Sacrament of the Altar, of Tranſubſtantiation, and of the Adoration of the Euchariſt, and the Reſervation of the Sacrament of the Church, and of its Inſtitution, and by whom, and for whom, and to whom it is to be offered. The Contents of the Letter were to ſummon before them *Cranmer*, *Ridley* and *Latimer*, and to propound thoſe Articles to them to diſpute on publickly. The Sum of which it ſeems were contracted into the three Queſtions aboveſaid. Then they provided themſelves three publick Notaries. Next, they celebrated and ſung the Maſs of the Holy Ghoſt. Then they went a Proceſſion according to the Cuſtom of the Univerſity. This formal Pageantry being finiſhed, and the Commiſſioners returned to S. *Mary*'s, and being come into the Choire, to the number of three and thirty, ſeated themſelves before the Altar. And then ſent to the Mayor and Bailiffs to bring Dr. *Cranmer* before them, by virtue of the Queen's Letters to them. Who within a while was brought guarded with Bill-men. The Diſputants of *Oxford* and *Cambridg*.

Coming before them, he gave them great Reverence, and ſtood with his Staff in his Hand. They offered him a Stool to ſit, but he refuſed. Then *VVeſton* the Prolocutor, began a Speech, wherein "he "commended Unity in the Church of Chriſt: and withal turning to "the Arch-biſhop, told him, how he had been a Catholick Man once, "and in the ſame Unity, but that he had ſeparated himſelf from it by "teaching and ſetting forth erroneous Doctrine, making every Year a "new Faith. And therefore that it had pleaſed the Queen to ſend "them to him to recover him again, if it might be, to that Unity. And then ſhewed him the Articles to be diſputed on, cauſing them to be read to him, and requiring his Anſwer and Opinion thereupon. Then the Arch-biſhop anſwered *extempore*, That as for Unity, he was very glad of it, and ſaid, that it was a Preſerver of all Common-wealths, as well Heathen as Chriſtian. And illuſtrated the *Cranmer* brought before them.

Matter

An. 1554. Matter by ſome Stories out of the Roman Hiſtory. And added, that he ſhould be very glad to come to an Unity, ſo it were in Chriſt, and according to the Church of God. Then he read over the Articles three or four times. And being asked, whether he would ſubſcribe to them, he anſwered, That in the form of words in which they were conceived, they were all falſe and againſt God's Word; and therefore that he would not agree in that Unity with them. Nevertheleſs, he ſaid, if they would give him a Copy of the Articles, and time to conſider of them, he would by to Morrow ſend them an Anſwer. Which was granted him, the Prolocutor bidding him write his Mind of them that Night. It was moreover agreed between them, that in whatſoever he diſſented from them, they would proceed to publick Diſputation thereupon, in the publick Schools, by Scholaſtical Arguments in Latin. And laſtly, they told him, he ſhould have what Books he would ask for. And ſo *VVeſton* gave the Mayor charge of him, to be had to *Bocardo*, where he was before.

His Behaviour. His Behaviour all this while was ſo grave and modeſt, that many Maſters of Art, who were not of his Mind, could not forbear weeping. This was the Work of Saturday. On Sunday *Cranmer* ſent in what he had writ upon the Articles to the Prolocutor to *Lincoln*-College, where he lay.

Ridley brought, After *Cranmer* was carried back, the Mayor and Bailiffs brought Biſhop *Ridley*. And when the ſame Articles were read to him, he ſaid, That they were not true. But deſired a Copy of them, and he would draw up in writing his Anſwer, and ſoon tranſmit it to them. And did offer to diſpute, as *Cranmer* had done before.

And *Latimer*. Laſtly, *Latimer* was brought, to whom the Prolocutor ſaid as he had to the two former. *Latimer* confeſſed, that in the Sacrament of the Altar there was a certain Preſence, but not ſuch an one as they would have. And he alſo promiſed to ſend them his Anſwer ſhortly to theſe Articles, requiring a Copy. But by reaſon of his old Age, his Infirmities, and the weakneſs of his Memory, he ſaid, he could not bear a Diſpute; but that he could and would declare his Mind of the ſaid Articles. All this that I have above ſaid concerning the managery of this Affair, I do for the moſt part extract out of a Letter of *VVeſton*'s writ unto the Biſhop of *London*, from *Oxon*. I cannot here omit old Father *Latimer*'s Habit at this his appearing before the Commiſſioners, which was alſo his Habit, while he remained a Priſoner in *Oxford*. He held his Hat in his Hand; he had a Kerchief on his Head, and upon it a Night-cap or two, and a great Cap ſuch as Townſmen uſed, with two broad Flaps, to button under his Chin: an old thredbare *Briſtow* freez Gown, girded to his Body with a penny lether Girdle, at which hanged, by a long ſtring of Leather, his Teſtament, and his Spectacles without caſe hanging about his Neck upon his Breaſt. This was the Work of Saturday.

Cranmer brought to his Diſputation. On Monday *Cranmer* was brought into the Reſpondents Place in the Divinity-Schools, the Mayor and Aldermen ſitting by him. In the midſt of the Diſputation, becauſe what he was to anſwer was more than he could well remember *extempore*, he gave in to Dr. *VVeſton* his

his Opinion written at large in anſwer to each Propoſition; and deſired *Weſton*, who ſat on high, to read it. Theſe Writings are preſerved in *Fox*'s Monuments, and may there be ſeen. This Diſputation began at eight in the Morning, and laſted till two. The Beadle had provided Drink, and offered the Arch-biſhop thereof ſometimes; but he refuſed; nor did he ſtir all the while out of his Place, though the Prolocutor had granted him leave to retire for a while, if he had any occaſion. And after having learnedly and boldly maintained the Truth againſt a great many clamorous Opponents, he was carried back by the Mayor to Priſon. And then the two next days *Ridley* and *Latimer* took their Courſes. *An.* 1554.

His Notaries. *Cranmer* had cautiouſly provided two Notaries to take Notes of what he ſaid, leſt he might be miſrepreſented. And they were *Jewel*, afterward Biſhop of *Sarum*, and one *Gilbert Mounſon*. Who alſo at *Ridley*'s requeſt were granted him.

Cranmer's Demands. *Cranmer* required at the Commiſſioners Hands, more time to have theſe weighty Matters more diligently ſcann'd and examined: Urging, that he had ſo much to ſpeak, that it would take up many Days, that he might fully anſwer to all that they could ſay. He required alſo, that he and his Fellows might Oppoſe, as well as Reſpond: that they might produce their Proofs before the Popiſh Doctors, and be anſwered fully to all that they could ſay. But neither of theſe Demands would be allowed him. Which he in a Letter complained of to the Council. For indeed, as *Cranmer* plainly apprehended, the Deſign now was not to look impartially into the Truth or Falſhood of theſe Doctrins, but to gain Glory to themſelves, and to have a ſhew for the Reſolution that was before taken up of condemning them all three.

Cranmer diſputes againſt. The ſame Week, on Thurſday, *Harpsfield* diſputed for the degree of Bachelor of Divinity. And among other Opponents, *Cranmer* was called forth for one by Dr. *Weſton*. Where firſt taking notice of *Weſton*'s oppoſing *Harpsfield* out of the Scripture againſt a Corporal Preſence (which was *Harpsfield*'s Queſtion) but whereas he left the ſenſe of the Scripture to the Catholick Church, as Judg, *Cranmer* told him "he was much miſtaken, eſpecially becauſe, that "under the Name of Church, he appointed ſuch Judges, as had cor- "ruptly judged, and contrary to the ſenſe of the Scriptures. He "wondred alſo, he ſaid, why *Weſton* attributed ſo little to the reading "of Scriptures, and conferring of Places, ſeeing Scripture doth ſo "much commend the ſame, in thoſe very Places which himſelf had "alledged. And as to his Opinion of theſe Queſtions, he ſaid, they "had neither ground of the Word of God, nor the Primitive Church. "Nay, and that the Schools have ſpoken diverſly of them, and do not "agree among themſelves. And having prefaced all this, he began his Diſputation with *Harpsfield*, by asking him ſome Queſtions: as how Chriſt's Body was in the Sacrament, according to his Mind and Determination? And whether he had the Quantity and Qualities, Form, Figure, and ſuch-like Properties of Bodies? And when there was great declining to anſwer this; and ſome affirmed one thing, and ſome another; *Harpsfield* ſaid, they were vain Queſtions, and not fit to ſpend time about; and added, that *Chriſt was there as it*

pleaſed him to be there. *Cranmer* to that, ſaid, "He would be beſt con-
An. 1554. "tented with that Anſwer if their appointing of the Carnal Preſence,
"had not driven him of neceſſity to have inquired, for diſputation-
"ſake, how they placed him there, ſithence they would have a natural
"Body. Then ſome denied it to be *Quantum*; ſome ſaid, it was, *Quantitativum*; and ſome affirmed, that it had *Modum quanti*: and ſome denying it, Dr. *Weſton* then ſtood up, and ſaid, It was *Corpus quantum, ſed non per modum quanti.* A very grave deciſion of the Point!

Then *Cranmer* asked, "Whether good and bad Men do eat the "Body in the Sacrament; and then, how long Chriſt tarried in the "Eater. *Harpsfield* ſaid, They were curious Queſtions, unmeet "to be asked. *Cranmer* replied, He took them out of their Schools, "and School-men, which they themſelves did moſt uſe. Then "he asked, how far he went into the Body, and how long he abode "in the Body. With theſe Queſtions *Cranmer* puzzled them moſt heavily. For which way ſoever they anſwered, there would follow Abſurdities, and Inextricable Difficulties. In concluſion, Dr. *Weſton* gave him this Complement, "That his wonderful gentle Behaviour "and Modeſty was worthy much commendation: Giving him moſt "hearty thanks in his own Name, and in the Name of all his Bre-"thren. At which all the Doctors put off their Caps.

The Papiſts undecent management of the Diſputation.

On Wedneſday, as ſoon as *Latimer*, who came up laſt, had ended his Diſputation, the Papiſts cried *Victoria*, applauding themſelves loudly, as though they had vindicated their Cauſe moſt ſtrenuouſly and ſatisfactorily againſt *Cranmer*, and his two Fellows. And ſo *VVeſton* had the confidence to tell them to their Faces. Though to him that reads the whole Diſputation, and conſidereth the Arguments on both ſides impartially, there will appear no ſuch matter: allowing for all the Hiſſings and Noiſes, confuſed Talk and Taunts, that were beſtowed upon theſe very Reverend and good Men. Whereof *Ridley* ſaid, in reference to his Diſputation, "That he "never in all his Life ſaw or heard any thing carried more vainly "and tumultuouſly; and that he could not have thought, that there "could have been found among *Engliſh* Men any Perſons, honoured "with Degrees in Learning, that willingly could allow of ſuch Va-"nities, more fit for the Stage, than the Schools. *He added*, That "when he ſtudied at *Paris*, he remembred what Clamors were uſed "in the *Sorbon*, where Popery chiefly reigned; but that that was a "kind of Modeſty in compariſon of this Thraſonical Oſtentation. "Whence he concluded very truly, That they ſought not for the "ſincere Truth in this Conference, and for nothing but vain Glory.

In his Preface to his Account of his Diſpute.

The Proteſtants glad of this Diſputation.

But the Profeſſors of the Goſpel on the other hand, were as glad of this Diſpute, wherein theſe three chief Fathers of the Church had ſo boldly and gallantly ſtood in the defence of the Truth, and maintained the true Doctrine of the Sacrament ſo well. And Dr. *Rowland Taylor*, in Priſon elſewhere at this time for Chriſt's ſake, wrote them a Congratulatory Letter in the Name of the reſt. Which is as followeth.

"Right

An. 1554.

Dr. *Taylor* to the three Fathers after their Diſputations.

" RIght Reverend Fathers in the Lord, I wiſh you to enjoy continually God's Grace and Peace through Jeſus Chriſt. And " God be praiſed again for this your moſt excellent Promotion, which " ye are called unto at this preſent, that is, That ye are counted " worthy to be allowed amongſt the number of Chriſt's Records and " Witneſſes. *England* hath had but a few Learned Biſhops, that " would ſtick to Chriſt *ad ignem incluſive*. Once again I thank God " heartily in Chriſt for your moſt happy Onſet, moſt valiant Proceeding, moſt conſtant ſuffering of all ſuch Infamies, Hiſſings, " Clappings, Taunts, open Rebukes, loſs of Living and Liberty, " for the Defence of God's Cauſe, Truth and Glory. I cannot " utter with Pen how I rejoice in my Heart for you three ſuch " Captains in the Foreward, under Chriſt's Croſs, Banner, " or Standard, in ſuch a Cauſe and Skirmiſh: when not only " one or two of our dear Redeemer's ſtrong Holds are beſieged, " but all his chief Caſtles, ordained for our Safeguard, are traiterouſly impugned. This your Enterprize, in the ſight of all " that be in Heaven, and of all God's People in Earth, is moſt pleaſant to behold. This is another manner of Nobility, than to be " in the Forefront in worldly Warfares. For God's ſake, pray for us, " for we fail not daily to pray for you. We are ſtronger and " ſtronger in the Lord, his Name be praiſed; and we doubt not, " but ye be ſo in Chriſt's own ſweet School. Heaven is all, and " wholly of our ſide. Therefore *Gaudete in Domino ſemper, & iterum gaudete, & exultate:* Rejoice always in the Lord, and again " rejoice and be glad.

Your aſſured in Chriſt, *Rowland Taylor.*

Ridley pens the Relation of his Diſputation.

Ridley knowing their Tricks, and ſuſpecting they would publiſh his Diſputation unfairly, and to their own advantage, prudently took his Pen, and gave an account of it with the greateſt exactneſs, as he could recover it in his Memory. He was promiſed by the Prolocutor, that he ſhould have a view of the Diſpute, as it was taken by the Notaries, that he might ſupply and amend, and alter, as he ſhould ſee any Error or Miſtake in the Notes. He promiſed him likewiſe, and that in the Face and hearing of the reſt of the Commiſſioners, and the whole Schools, that he ſhould have a Time and Place allowed him, wherein he might produce, what he had more to ſay, for the confirmation of his Anſwers. But nothing was performed. *Ridley* never found Language more ready to him, nor ſuch a Preſence of Mind in any Buſineſs he had to do, as he had in this Diſputation. Which he took particular notice of, and thanked God for. Of this Relation, as he himſelf had penned it, he wrote to *Grindal*, then at *Frankford*, " That except he had that he gathered him" ſelf after his Diſputation done, he could not think that he had it " truly; but if he had that, then he had therewithal the whole man" ner, after the which he was uſed in that Diſputation.

The Univerſity ſends the Diſputations up to the Convocation.

This whole Diſputation between theſe three excellent Men, and the *Oxford*-Divines, was, under the Seal of the Univerſity, and the Subſcription of Notaries, exhibited into the Houſe of Convocation by *Hugh VVeſton*, and ſome Lawyers. This *John Fox* had found

An. 1554. ſome Years after, writ in the Regiſter of a certain Church in *London*. Whereupon, for the ſight hereof, he applied himſelf to Dr. *Incent*, that had been Actuary: But he put him off, telling him the Writings were in *Boner*'s Hand, or in the cuſtody of the Arch-biſhop of *Canterbury*, and that he had them not; probably not being minded they ſhould come to light. *Fox*, when his Pains ſucceeded not, wrote to the ArchBp and the Bp of *London*, *Parker* and *Grindal*, about 1567, acquainting them with this; and deſired their aſſiſtance: and the rather becauſe perhaps there might have been other things met-with there, not unworthy knowledg, under the ſame Seal. And ſo he left the Arch-biſhop and Biſhop to conſult as they thought fit, for the finding out theſe Writings of the Diſputations.

Various Copies of theſe Diſputations.

Fox by his diligence procured many and divers Copies of them. Which I have ſeen; and that which he printed in his Acts and Monuments, was I ſuppoſe from a Copy which he reckoned the largeſt and trueſt. *Ridley* apprehended, there would many Copies of theſe Diſputations fly about, (as there were) whereby they might be wronged. Therefore to prevent Miſrepreſenting, as I ſaid before, he wrote a brief Account of what he had ſaid at his Diſputation. This whether he writ it in Engliſh or Latin originally, I cannot tell; I ſuppoſe in Latin; as it was lately in the Year 1688 publiſhed at *Oxon*. Among *Fox*'s Manuſcripts I meet with a better Copy than that, which by comparing both, I find faulty in many things: beſides *Ridley*'s Epilogue to the Reader, which is there placed as a Preface before the Book, the true place being at the end of it.

CHAP. XI.

Cranmer *condemned for an Heretick.*

Cranmer condemned for Hereſy.

WIthin two days after theſe Diſputations were ended, that is, on Friday *April* 20, *Cranmer*, with his two Fellows, were brought again to S. *Mary*'s before the Commiſſioners. *VVeſton* diſſwaded them from their Opinions; and asked them, Whether they would ſubſcribe? and required them to anſwer directly and peremptorily: and told the Arch-biſhop that he was overcome in Diſputation, with more words to that purpoſe. To whom the Arch-biſhop boldly replied, "That whereas *VVeſton* ſaid, that he had anſwered and oppo-"ſed, and could neither maintain his own Error, nor impugn the "Truth, he ſaid, All that was falſe. For he was not ſuffered to "oppoſe as he would, nor could anſwer as he was required, unleſs he "would have brawled with them, and ever four or five interrupting him. *Latimer* and *Ridley*, being asked what they would do? ſaid, They would ſtand to that which they had ſaid. Then being called together, Sentence was read over them, That they were no Members of the Church; and therefore they were condemned as Hereticks. And while this was reading, they were asked if they would turn? They bad them read on in the Name of God: for they were not minded to turn. And ſo the Sentence of Condemnation was awarded againſt them. Then the Arch-biſhop ſaid, "From this "your

" your Judgment and Sentence, I appeal to the juſt Judgment of " the Almighty: truſting to be preſent with him in Heaven. For " whoſe Preſence in the Altar I am thus condemned. And ſo *Cranmer* was returned to *Bocardo*, and the other two to other Places: as they were kept apart almoſt all the while they were in *Oxon*. *An.* 1554.

VVeſton, after this ingrateful Buſineſs done, went up the next week to *London*. And *Cranmer* wrote to the Lords of the Council a Letter, containing two Points: One was to deſire the Queen's Pardon, as to his Treaſon, (for ſo little Favour could he find at Court, that he had not yet this abſolutely granted him) And the other was an account of the Diſputation: *Weſton* being deſired by the ABp to carry the Letter. But after he had carried it half way, reading the Contents, he liked them ſo ill, that he ſent back the Letter moſt churliſhly to *Cranmer* again. Indeed he cared not to carry Complaints of himſelf to the Court. But becauſe it gives further light into theſe Matters, I have inſerted it in the *Appendix*. *Cranmer* writes to the Council. N°. LXXIX.

It was ſuch an imaginary Victory, as they had now got at *Oxford*, that they intended alſo to obtain at *Cambridg*. And much talk at this time aroſe, that *Hoper*, *Rogers*, *Crome* and *Bradford*, whom they had in Priſons at *London*, were to be had to this Univerſity, to be baited, as *Cranmer*, *Ridley* and *Latimer* newly had been at *Oxford*: and ſeveral of the Doctors of *Oxford* ſhould be ſent in likewiſe to *Cambridg* for this purpoſe. But *Hoper*, *Farrar*, *Taylor*, *Philpot*, *Bradford*, and the others, having an inkling of it, conſulted among themſelves what to do; and reſolved to decline it, unleſs they might have indifferent Judges. And for this purpoſe *Bradford* ſent a private and truſty Meſſenger to *Oxford* to *Ridley*, to have his, and his two Fellows, their Judgments concerning this Matter. They were at this time all ſeparated from one another: So, though *Ridley* ſignified this in a Letter to *Cranmer*, yet he could only give his own Senſe. " He miſliked not, he ſaid, what they were minded to do. " For he looked for none other, but that if they anſwered before the " ſame Commiſſioners that he and his Fellows had done, they ſhould " be ſerved and handled as they were, *though ye were as well* " *Learned*, ſaid he, *as ever was either* Peter *or* Paul. Yet he thought " occaſion might afterward be given them; and the conſideration of " the profit of their Auditory might perchance move them to do other- " wiſe. But determinately to ſay what was beſt he could not, but " truſted, He whoſe Cauſe they had in hand, would put them in Mind " to do that, which ſhould be moſt for his Glory, the Profit of his " Flock, and their own Salvation. It came at length to that forwardneſs, that *VVeſton* and his Complices had taken out the Commiſſion. And it was eaſy to obtain ſuch a Commiſſion at ſuch a Lord Chancellor's Hands. And they were likely ſpeedily to put it in execution. *Hoper*, who ſeemed to have the firſt notice of it, ſent the intelligence in a Letter to *Farrar*, *Taylor*, *Bradford* and *Philpot*, Priſoners in the King's Bench. He ſhewed them what his Advice was, and deſired them to conſult among themſelves what Courſe were beſt to be taken. His own Thoughts were, conſidering what foul Play the three Learned Men had at *Oxford*, and which they were like to have themſelves at this Diſputation; I. Becauſe they did commonly make Diſputation intended at *Cambridg*. In his Letter to *Bradford*.

falſe

An. 1554. falſe Allegations of the Doctors, and took Pieces and Scraps of them, to prove their Tenets, againſt the real Mind and Senſe of thoſe Authors, they ſhould therefore refuſe wholly to diſpute, unleſs they might have Books preſent before them. II. To have ſworn Notaries, to take things ſpoken indifferently: which would be hard to have, the Adverſaries having the overſight of all things: and ſo would make theirs better, and the Proteſtants worſe. III. If they perceived, when they were diſputing, that two or three, or more, ſpake together, and uſed Taunts and Scoffs, as they did at *Oxon*, then to refuſe to diſpute any longer; but to appeal to be heard before the Queen, and the whole Council. Whereby this Benefit would happen, that they ſhould be delivered from the Commiſſioners, appointed to hear and judg them, who meant nothing leſs, than to hear the Cauſe indifferently, being all Enemies already unto the Proteſtants, and their Cauſe, and at a point to give Sentence againſt them. And then many at the Court might be ſtrengthned, who know the Truth already; and others better informed, who erred rather of Zeal than Malice; and a third ſort, that be indurate, might be anſwered fully to their ſhame. He knew, he ſaid, the Adverſaries would deny their Appeal, but yet he adviſed to challenge it, and to take witneſs thereof, of ſuch as ſhould be preſent, and require, for indifferency of Hearing and Judgment, to be heard either before the Queen and Council, or elſe before all the Parliament, as it was uſed in K. *Edward*'s Days. So wiſe and wary now were they. But I do not find, that this Project of the Papiſts went further.

Hoper's Letter.

Their Condition after Condemnation.

And let us return, and viſit theſe three faithful Priſoners of *Jeſus* Chriſt. After their Diſputation and Condemnation, their Servants were diſcharged, that ſo they might not have any Conference, or Intelligence of any thing abroad. But God provided for every one of them, inſtead of their Servants, faithful Fellows, that would be content to hear and ſee, and do for them whatſoever they could, as *Ridley* wrote in a Letter to *Bradford*. To theſe Fathers alſo came ſupplies of Meat, Money and Shirts from *London*, not only from ſuch as were of their Acquaintance, but from Strangers, with whom they had no acquaintance; doing it for God's Sake, and his Goſpel's. The Bailiffs ſo watched them now, that they would not ſuffer them to have any Conferences among themſelves. The Scholars of that Univerſity ſeemed univerſally againſt them. Which *Ridley*, in a Letter to his Friend *Bradford*, could not but take notice of, calling it, "A wonderful thing, that among ſo many, never yet Scholar of-"fered any of them, ſo far as he knew, any manner of Favour, "either for, or in Chriſt's Cauſe. They had all things common among them, as Meat, Money, and whatever one had, that might do another good.

Their Imployment in Priſon.

Neither of them now in Priſon, were idle. Old *Latimer* read the New Teſtament through ſeven Times deliberately, while he was a Priſoner. *Cranmer* buſied himſelf earneſtly in vindication of his Writings of the Sacrament againſt *Wincheſter*, under the Name of *Marcus Conſtantius*. And ſo did *Ridley*: who in two Treatiſes, which he now made, ſhewed how *Wincheſter* varied from other Papiſts in eighteen Articles, and from himſelf in eighteen more. And a third

third Paper he wrote, ſhewing ſeveral things *Wincheſter* yielded unto, concerning the ſpiritual Uſe of the Sacrament. *Fox* hath ſet down theſe in his Hiſtory, and preſerved them to us, theſe Collections of *Ridley* falling into his Hands. *Ridley* alſo wrote, while he was a Priſoner in *Oxford*, *De Abominationibus Sedis Romanæ, & Pontificum Romanorum:* and Annotations more large upon *Tonſtal*'s firſt Book, (of *Tranſubſtantiation*, I ſuppoſe;) and more ſparingly upon the Second. He was now alſo diligent to ſet others on work for the expoſing falſe Religion: Deſiring one *Grimbold* to tranſlate *Laurentius Valla* his Book, which he made and wrote againſt the Fable of *Conſtantine*'s *Donation* and glorious Exaltation of the See of *Rome*. And having done that, he would have had him to tranſlate a Work of *Æneas Sylvius*, *De Geſtis Baſilienſis Concilii*. "In which altho, "ſaid he, there be many things, that ſavour of the Pan, yet I dare "ſay the Papiſts would glory but a little to ſee ſuch Books go forth "in *Engliſh*. He directed *Auſtin Bernher*, *Latimer*'s Servant, to recommend thoſe Works unto *Grimbold*, who had been his Chaplain, and a Man, (as *Ridley* gave him the Character) of much Eloquence both in *Engliſh* and Latin; (but he complied and ſubſcribed.) And he alſo bad *Auſtin* tell *Grimbold*, "That if he would know where to "have theſe Books, he might find them in a Work ſet forth by "*Ortwinus Gratius*, intitled, *Faſciculus rerum expetendarum*. And ad-"ded, That if ſuch things had been ſet forth in our *Engliſh* Tongue "heretofore, he ſuppoſed great Good might have come to Chriſt's "Church thereby.

An. 1554.

Letters of the Martyrs.

But we have not yet mentioned all the Pieces that *Ridley* wrote in Priſon. For beſides thoſe above-mentioned, were theſe following. I. A little Treatiſe, which was jointly compoſed by him and *Latimer* in the *Tower* (which is preſerved in *Fox*) with the Letters N. R. before *Ridley*'s Sayings, and H. L. before *Latimer*'s. II. A Draught, which he drew out of the Evangeliſts and S. *Paul*, ſhewing thence that the words of the Lord's Supper are figuratively to be underſtood, alledging out of the Doctors, three of the Greek Church, *Origen*, *Chryſoſtom* and *Theodoret*, and three of the Latin, *Tertullian*, *Auguſtin* and *Gelaſius*. III. Three Poſitions to the third Queſtion propounded in *Oxford*, concerning the Propitiatory Sacrifice of the Maſs. IV. His Diſputation in the Schools, as he wrote it, after it was over. V. A Letter, *Ad Fratres in diverſis Carceribus*. All theſe fell into the Hands of the Papiſts, by this Miſhap, or Treachery. *Grimbold* expreſſing a great deſire to have every thing that *Ridley* had writ during his Impriſonment, Mr. *Shipſide*, *Ridley*'s Brother-in-Law, procured and ſent him all thoſe Writings before mentioned: but they were all ſeized, whether in *Grimbold*'s Poſſeſſion, or in the ſending them to him, it was uncertain. Some ſuſpected *Grimbold* himſelf, but others rather the Meſſenger, for it would not enter into *Shipſide*'s Head, that *Grimbold* ſhould play ſuch a *Judas*'s part.

Other Works of *Ridley* in Priſon.

CHAP.

An. 1554.

CHAP. XII.

A Parliament. Pole *reconciles the Realm.*

The Queen's Letters, directing the Elections of Parliament-men.

GREAT Care was now to be taken of getting Parliament-men, that might do what was to be laid before them, now the Pope's Legat was to be received, and the laſt Parliament failing Expectation. Therefore Letters were diſpatched from the Queen, and Intereſts made all the Nation over, to procure ſuch Perſons to be elected, as ſhould be named to them. In a Manuſcript containing divers Orders that were ſent into *Norfolk* in Q. *Mary*'s Time, there is a Letter from that Queen, *Anno* 2°, dated *Octob.* 6, to the Earl of *Suſſex*, directing him to aſſiſt in chooſing ſuch Men to ſit in Parliament, "As were of Wiſe, Grave and Catholick ſort, ſuch as indeed "meant the true Honour of God, with the Proſperity of the Nati- "on. The Advancement whereof We, (as the Letter runneth) and "our dear Husband the King, do chiefly profeſs and intend, with- "out alteration of any Man's particular Poſſeſſion, as amongſt other "falſe Rumors, the hinderers of our good Purpoſes, and favourers "of Hereſies, do moſt utterly report. For to make the intent of reſtoring the Abby-Lands to be the leſs credited, it was thought convenient to be laid upon the Hereticks. With theſe general Letters, there ſeemed to go private Inſtructions what particular Men were to be ſet up. For upon the aforeſaid Letter, the Earl of *Suſſex* ſent a Letter, *Octob.* 14, to Sir *Tho. Woodhouſe*, High Sheriff of *Norfolk* and *Suffolk*, and to Sir *William Woodhouſe*, about the Elections of Knights of thoſe Shires, *viz.* "That they ſhould reſerve their Intereſts and "Voices for ſuch as he ſhould name, and that he would ſoon conſult "with them about the Matter. He then, in purſuit of the Queen's Letter, recommended to the Bailiff of *Yarmouth*, *John Millicent*, to be elected Burgeſs for that Town. This Parliament ſate *Novemb.* 11.

Pole comes over.

Cardinal *Pole* was this Summer brought to *Flanders* by the Emperor, who had ſtayed him before on the Way. The Queen ſent over the Lord *Paget*, and the Lord *Haſtings* to the Cardinal to conduct him over, in quality of the Pope's Legate. And the ſame day he landed at *Dover*, (which was *Novemb.* 21.) the Bill paſt for the taking off his Attainder. Three days after he came to *London*, and ſo to *Lambeth*-houſe: Which was ready prepared for his coming. Cardinal *Pole*, before he came into *England*, and in the laſt Reign, had the reputation here ordinarily of a vertuous, ſober and learned Man, and was much beloved by the *Engliſh* Nation as well for his Qualities, as his honourable Extraction. *Latimer*, in one of his Sermons before K. *Edward*, hath theſe words of him: "I never remember that Man, "(ſpeaking of *Pole*) but I remember him with a heavy Heart; a "Witty Man, a Learned Man, a Man of a Noble Houſe: ſo in "favour, that if he had tarried in the Realm, and would have con- "formed himſelf to the King's Proceedings, I heard ſay, and I be- "lieve it verily, he had been Biſhop of *York* at this Day. And he "would have done much good in that part of the Realm. For "thoſe Quarters have always had need of Learned Men, and a "preaching

" preaching Prelate. One great Author the Cardinal much converſed in, was S. *Hierom.* *Latimer* wiſhed, " That he would have fol- *An.* 1554.
" lowed S. *Hierom* in his Expoſition of that Place, *Come out of her, my*
" *People.* Where that Father underſtood it of *Rome*, and called that
" City, *The purple Whore of* Babylon. Almighty God ſaith, Get you from
" it; get you from *Rome*, ſaith *Hierom.* It were, ſubjoined *Latimer*,
" more commendable to go from it, than to go to it, as *Pole* hath done.

Soon after his return into *England*, he was mighty buſy in reconciling the Realm to the Pope. He performed it in his own Perſon to the Parliament on the thirtieth of *November*, with much Solemnity; and to the Convocation on the ſixth of *December*. On which day, the Parliament being diſſolved, he, the Lord Legate, ſent for the whole Convocation of Upper and Lower Houſe to *Lambeth*: And there he abſolved them all from their Perjuries, Schiſms, and Hereſies. Which Abſolution they received upon their Knees. Then he gave them an Exhortation, and congratulated their Converſion: and ſo they departed. The Cardinal abſolves Parliament and Convocation.

January 23. Upon the diſmiſſion of the Convocation, the Biſhops and inferior Clergy waited again upon the Legate at *Lambeth*. Where he willed them all to repair to their Cures and Charges, and exhorted them to entreat their Flocks with all Mildneſs, and to endeavor to win them by Gentleneſs, rather than by Extremity and Rigor: and ſo let them depart. The Clergy again wait upon the Legate.

January 28. He granted a Commiſſion to the Bp of *VVincheſter*, and divers other Biſhops, to ſit upon, and judg according to the Laws lately revived againſt Hereticks, all ſuch Miniſters and others that were in Priſon for Hereſy. Which was done undoubtedly to take off all the eminenteſt of the Proteſtant Clergy, then in hold. And the very ſame day (ſuch haſte they made) they ſat in Commiſſion in S. *Mary Overies* Church, upon *Rogers*, *Hoper* and *Cardmaker*. And the next to that, upon *Hoper* and *Rogers* again, upon *Taylor* alſo and *Bradford*; when the two former were formally excommunicated. The day following, they ſat upon *Taylor* and *Bradford* again: to which were added *Ferrar*, *Crome* and *Saunders*. Then they excommunicated *Bradford* and *Saunders*. A Commiſſion granted by him againſt Hereticks.

But that this Reconciliation to the Pope and Church of *Rome* might ſound the louder in all Parts and Corners of the Nation, and all Perſons every where might make their formal Submiſſions to the Pope, and thankfully take the mighty Benefit of his Yoke upon them again, the Legate was not contented to reconcile the Nation himſelf under their Repreſentatives in the Parliament and Convocation; but upon pretence that he could not, in his own Perſon, pardon and reconcile all the People, therefore he granted out a Commiſſion to each Biſhop in his own Dioceſs, to do it to their reſpective Clergy and Laity, deputed in his Name, and by his Authority derived from the Pope. His Commiſſions to all the Biſhops, to reconcile their Dioceſſes.

Such a Commiſſion he granted *February* 8, to the Dean and Chapter of *Canterbury*, that See being then held Vacant. " Therein au- The Commiſſion to the Dean and Chapter of *Canterbury*.
" thorizing them to abſolve all manner of Perſons, as well Lay as
" Eccleſiaſticks, Religious as Secular, from their Schiſm, Hereſies
" and Errors, and from all Cenſures due thereupon. And to diſ-

An. 1554. "penſe with the Clergy upon divers Irregularities: as with ſuch "who had received Orders from Schiſmatical Biſhops, or had been "collated into their Livings by them. To diſpenſe alſo with the "Religious and Regulars for departing from their Cloiſters with- "out the Pope's Licence, permitting them to wear the Habit of "Prieſts, and to ſerve Cures, conſidering the ſcarcity of Prieſts, "and to live out of their Cloiſters. Alſo, to diſpenſe with Prieſts "that had married Wives, though they were Widows, or Women "defiled, and with ſuch who had been twice married, doing Pe- "nance and forſaking their Wives. Allowing them to miniſter at "the Altar, and to ſerve Cures, provided it were out of the Dio- "ceſſes, where they were married. The ſaid Biſhops, by this "Commiſſion, were alſo empowered to grant, to fit Rectors and "Curates, a Power to reconcile and abſolve their reſpective Pariſhes. N°. LXXX. This Commiſſion I have placed in the *Appendix*, as it was tranſcribed out of the Regiſter of the Church of *Canterbury*.

The Legate's Inſtructions to the Biſhops.

The Lord Legate alſo, for the better diſcharging of this his mighty Office, gave out his Inſtructions, how the Biſhops and Officials of the Vacant Sees ſhould perform this Work of the Reconciliation, deputed to them by the ſaid Legate: together with the Form of Abſolution to be pronounced. Which Inſtructions and Form, as they were N°. LXXXI. extracted from the ſaid Regiſter, may be found in the *Appendix*. Each Biſhop was to call before him the Clergy of his reſpective City, and to inſtruct them in divers things: As concerning the Pope's fatherly Love and Charity towards the *Engliſh* Nation, in ſending Cardinal *Pole* his Legate hither, as ſoon as he knew the Lady *Mary* was declared Queen, to bring this Kingdom, ſo long ſeparated from the Catholick Church, into Union with it, and to comfort and reſtore them to the Grace of God: Concerning the joyful coming of the ſaid Legate; concerning what was done the laſt Parliament, when the Lords and Commons were Reconciled; and concerning the repealing of all the Laws made againſt the Authority of the *Roman* See by the two laſt Kings, and reſtoring Obedience to the Pope and Church of *Rome*: Concerning the Authority reſtored likewiſe to the Biſhops; eſpecially, that they might proceed againſt Hereticks and Schiſmaticks. Then the Biſhops were to acquaint their Clergy with the Faculties yielded to them by the Legate: which were to be read openly. Then all that were lapſed into Error and Schiſm, were to be invited humbly to crave Abſolution and Reconciliation, and Diſpenſations as well for their Orders, as for their Benefices. Next, a Day was fixed, when the Clergy were to appear, and petition for the ſaid Abſolutions and Diſpenſations. On which day, after they had confeſſed their Errors, and ſacramentally promiſed that they would make Confeſſion of the ſame to the Biſhop himſelf, or ſome other Catholick Prieſts, and to perform the Penance that ſhould be enjoined them; then the Biſhop was to reconcile them, and to diſpenſe with their Irregularities: Always obſerving a diſtinction between thoſe that only fell into Schiſm and Error, and thoſe who were the Teachers of them, and Leaders of others into Sin. The ſame time was to be appointed another day for a Solemn Feſtival; wherein the Biſhops and Curates in their Churches ſhould ſignify to the People all

all that the Biſhops before had ſpoken to their Clergy; and then ſhould invite them all to confeſs their Errors, and to return into the Boſom of the Church; promiſing them, That all their paſt Crimes ſhould be forgiven, if ſo be they repented of them, and renounced them. And a certain Term was to be fixed, namely the whole Octaves of *Eaſter*, within which Term all ſhould come and be reconciled. But the Time to be reconciled in, being lapſed, all that remained unreconciled, as alſo all that returned to their Vomit after they had been reconciled, were to be moſt ſeverely proceeded againſt. *An.* 1554.

The ſaid Biſhops and Officials (where any Sees were Vacant) were to name and depute the Rectors of the Pariſh-Churches, and other fit Perſons, who ſhould abſolve the Laity of their Pariſhes from Hereſy and Schiſm, and Cenſures, according to a Form to be given them by the Biſhops.

The Biſhops, and Officials, and Curates, were to have each a Book; in which were to be writ the Names and Pariſhes of all that were reconciled: That it might afterwards be known, who were reconciled, and who were not.

After the *Octave* of *Eaſter* was paſt, the Biſhops were to viſit, firſt their Cities, and then their Dioceſſes; and to ſummon before them all ſuch as had not been reconciled; and to know of them the Cauſe why they would not depart from their Errors: and remaining obſtinate in them, they were to proceed againſt them.

In this Viſitation, all the Clergy were to be required to ſhew the Titles of their Orders and Benefices; and notice was to be taken, if any Defect were therein. And now the Biſhops were to take care to root out any Errors in their Dioceſſes, and to depute fit Perſons to make Sermons, and hear Confeſſions. They were alſo to take care to have the Sacred Canons obſerved; and to have inſerted into the Books of Service the Name of S. *Thomas* the Martyr, and of the Pope, formerly blotted out: and to pray for the Pope, according as it was uſed before the Schiſm.

They were adviſed to inſiſt much upon the great Miſeries we were in before, and the great Grace that God now had ſhewed to this People: Exhorting them to acknowledg theſe Mercies, and devoutly to pray for the King and Queen, that had deſerved ſo exceedingly well of this Kingdom; and eſpecially to pray for a happy Off-ſpring from the Queen.

In theſe Inſtructions there are ſeveral Strictures, that make it appear *Pole* was not ſo gentle towards the Hereticks, (as the Profeſſors of the Goſpel were then ſtiled) as is reported, but rather the contrary; and that he went hand in hand with the bloody Biſhops of theſe Days. For it is plain here, that he put the Biſhops upon proceeding with them according to the Sanguinary Laws, lately revived, and put in full Force and Virtue. What an Invention was that of his, a kind of Inquiſition by him ſet up, whereby not a Man might eſcape, that ſtood not well affected to Popery? I mean, his ordering Books to be made and kept, wherein the Names of all ſuch were to be written, that, in every Place and Pariſh in *England*, were reconciled: and ſo whoſoever were not found in thoſe Books, might be known to be no Friends to the Pope; and ſo to be proceeded againſt. And *Pole* a ſevere Perſecutor.

indeed after *Pole*'s crafty and zealous Management of this Reconci-
An. 1554. liation, all that good Opinion that Men had before conceived of him, vaniſhed: and they found themſelves much miſtaken in him; eſpecially, ſeeing ſo many Learned and Pious Goſpel-Biſhops and Miniſters impriſoned and martyred under him, and by his Commiſſion. Inſomuch that now People ſpake of him as bad as of the Pope himſelf, or the worſt of his Cardinals. The Goſpellers before this did uſe to talk much among themſelves, that he did but diſſemble at *Rome* in his preſent outward Compliances with them and their Superſtitions; and that he would, upon a good Opportunity, ſhew himſelf an open Profeſſor of the Truth. And indeed he often had Conferences before him of Chriſt, and of the Goſpel, of a living Faith, and Juſtification by Faith alone; and he often would wiſh the true Doctrine might prevail. But now the Mask was taken off, and he ſhewed himſelf what he was. A notable Letter to this Purpoſe was written, concerning the Cardinal, about this Time, by a pious *Italian* to his Friend, who had conceived theſe good Opinions of him.
N°. LXXXII. This I have put in the *Appendix*; and the rather, becauſe it will give ſome Light into our preſent Hiſtory.

CHAP. XIII.

A Convocation. Articles framed therein.

A Convocation.

AT a Convocation the latter end of this Year, an Addreſs was made by the Lower Houſe to the Upper, wherein they petitioned for divers things in 28 Articles, meet to be conſidered for the Reformation of the Clergy. One whereof was, "That all Books, "both Latin and Engliſh, concerning any heretical, erroneous, or "ſlanderous Doctrines, might be deſtroyed and burnt throughout the "Realm. And among theſe Books, they ſet *Thomas Cranmer*, late Arch-biſhop of *Canterbury*, his Book, made againſt the Sacrament of the Altar, in the forefront; and then next, the *Schiſmatical Book*, as they called it, *viz.* the Communion-Book. To which they ſubjoined the Book of ordering Eccleſiaſtical Miniſters, and all ſuſpect Tranſlations of the Old and New Teſtament; and all other Books of that nature. (So that if *Cranmer*'s Book was burnt, it was burnt with very good Company, the Holy Bible, and the Communion-Book.) And that ſuch as had theſe Books, ſhould bring the ſame to the Ordinary by a certain Day, or otherwiſe to be taken and reputed as Favourers of thoſe Doctrines. And that it might be lawful for all Biſhops to make enquiry, from time to time, for ſuch Books, and to take them from the Owners. And for the repreſſing of ſuch peſtilent Books, Order ſhould be taken with all ſpeed, that none ſuch ſhould be printed or ſold within the Realm, nor brought from beyond Sea, upon grievous Penalties. And from another Article we may learn, from what Spring all the Bloody Doings that followed the enſuing Years ſprang; namely, from the Popiſh Clergy. For they petitioned, "That the Statutes made in the fifth of *Richard* II. and "in the ſecond of *Henry* IV. and the ſecond of *Henry* V. againſt "Hereſy,

Articles preſented to the Upper Houſe.

Cranmer's Book to be burnt.

" Hereſy, Lollards, and falſe Preachers, might be revived, and put " in force. And that Biſhops, and other Eccleſiaſtical Ordinaries " [whoſe Hands had been tied by ſome later Acts] might be reſto- " red to their priſtine Juriſdiction againſt Hereticks, Schiſmaticks, " and their Fautors, in as large and ample manner, as they were in " the firſt Year of *Henry* VIII. I ſhall not recite here the whole Addreſs, as I find it in a Volume of the *Benet*-College Library, be- cauſe the Biſhop of *Sarum* hath faithfully printed it thence in his Hiſtory. Only I obſerve, that the 17*th* Article is in the Manuſcript ſcratched out and croſſed, *viz.* " That all exempt Places whatſoever " might be from henceforth under the Juriſdiction of the Arch-bi- " ſhop or Biſhop, or Arch-deacon, in whoſe Dioceſſes or Arch-dea- " conaries they were. That they judged might grate a little too much upon the Pope's Authority, which they were now receiving, ſince theſe Exemptions were made by Popes. And the laſt, or 28*th* Article was added by another Hand, *viz.* " That all Eccleſiaſtical " Perſons, that had lately ſpoiled Cathedral, Collegiate or other " Churches, of their own Heads, might be compelled to reſtore " them, and all ſingular things by them taken away, or to the true " value, and to reedify ſuch things as by them were deſtroyed or de- " faced. This I ſuppoſe was added by *Boner*'s Intereſt, that he might hereby have a pretence againſt *Ridley* his Predeceſſor; it affording a fair opportunity to cruſh the good Biſhops and Preachers, that had in Zeal to God's Glory taken away out of their Churches all In- ſtruments of Superſtition and Idolatry. And it might ſerve their turn, who had lately in a moſt barbarous manner plundered the rich Arch-biſhop of *York*.

An. 1554.

Intit. Synoda- lia. *Hiſt. Ref. Vol.* 2. *Collect.* p. 266.

And as they of this Convocation were for burning Hereticks Books, ſo they were as well diſpoſed to the burning of the Hereticks themſelves. For Proteſtants were already not only impriſoned, but put to Death, without any Warrant of Law, but only by virtue of Commiſſions from the Queen, and the Lord Chancellor. Where- upon, when one in the Convocation ſtarted this Objection, " That " there was no Law to condemn them: *Weſton*, the Prolocutor, an- ſwered, " It forceth not for a Law: We have a Commiſſion to pro- " ceed with them: and when they be diſpatched, let their Friends " ſue the Law.

Men burnt to Death without Law.

CHAP. XIV.

The Condition of the Proteſtants in Priſon. Free-Willers.

BY this time, by the diligence of the Papiſts, the Popiſh Religi- on was fully eſtabliſhed in *England*. This Apoſtacy *Cranmer* ſaw with a ſad Heart before his Death, and all his Labour overtur- ned. And *Ridley* ſends the bad News of it from *Oxon* to *Grindal* beyond Sea, in theſe words; " To tell you much naughty Matter in " a few words, *Papiſmus apud nos, ubiq; in pleno ſuo antiquo robore* " *regnat*.

Popery fully eſtabliſhed.

As for the Proteſtants, ſome were put in Priſons, ſome eſcaped beyond

Proteſtants.

beyond Sea: ſome went to Maſs, and ſome recanted, and many
An. 1554. were burned, and ended their Lives in the Flames for Religion's ſake.

The Paſtors in Priſon. They that were in Priſon, whereof *Cranmer* was the chief, being the Paſtors and Teachers of the Flock, did what in them lay to keep up the Religion, under this Perſecution, among the Profeſſors. Which made them write many comfortable and inſtructive Letters to them; and ſend them their Advices, according as Opportunity ſerved.

Free-Willers. One thing there now fell out, which cauſed ſome diſturbance among the Priſoners. Many of them that were under reſtraint for the Profeſſion of the Goſpel, were ſuch as held *Free-will*, tending to the derogation of God's Grace, and refuſed the Doctrine of Abſolute Predeſtination, and Original Sin. They were Men of ſtrict and holy Lives, but very hot in their Opinions and Diſputations, and unquiet. Divers of them were in the *King's-Bench*, where *Bradford*, and many other Goſpellers were. Many whereof by their Conferences
Bradford's concern with them. they gained to their own Perſwaſions. *Bradford* had much diſcourſe with them. The Name of their chief Man was *Harry Hart:* Who had writ ſomething in defence of his Doctrine. *Trew* and *Abingdon* were Teachers alſo among them: *Kemp*, *Gybſon* and *Chamberlain* were others. They ran their Notions as high as *Pelagius* did, and valued no Learning: and the Writings and Authorities of the Learned they utterly rejected and deſpiſed. *Bradford* was apprehenſive, that they might now do great Harm in the Church, and therefore out of Priſon wrote a Letter to *Cranmer*, *Ridley* and *Latimer*, the three chief Heads of the Reformed, (though Oppreſſed) Church in *England*, to take ſome Cognizance of this Matter, and to conſult with them in remedying it. And with him joined Biſhop *Ferrar*, *Rowland Taylor* and *John Philpot*. This Letter, worthy to be read, may be found among the Letters of the Martyrs, and tranſcribed
N°. LXXXIII. in the *Appendix*. Upon this Occaſion *Ridley* wrote a Treatiſe of *God's Election and Predeſtination*. And *Bradford* wrote another upon the ſame Subject; and ſent it to thoſe three Fathers in *Oxford* for their Approbation: and theirs being obtained, the reſt of the eminent Divines, in and about *London*, were ready to ſign it alſo.

His Kindneſs to them. I have ſeen another Letter of *Bradford* to certain of theſe Men, who were ſaid to hold the Error of the *Pelagians* and Papiſts concerning Man's *Free-will*, and were then Priſoners with him in the *King's-Bench*. By which Letter it appeared, that *Bradford* had often reſorted to them, and conferred with them; and at his own Charge and Hindrance had done them good. But ſeeing their Obſtinacy and Clamours againſt him, he forbore to come at them any more: but yet wrote Letters to them, and ſent them Relief. They told him, "He was a great Slander to the Word of God in reſpect of his "Doctrine, in that he believed and affirmed the Salvation of God's "Children to be ſo certain, that they ſhould aſſuredly enjoy the "ſame. For they ſaid it hanged partly upon our Perſeverance to "the end. *Bradford* ſaid, it hung upon God's Grace in Chriſt; and "not upon our Perſeverance in any Point: For then were Grace no "Grace. They charged him, that he was not ſo kind to them as he

" he ought, in the Distribution of the Charity-Money, that was then
" sent by well-disposed Persons to the Prisoners in Christ, [of which *An.* 1554.
" *Bradford* was the Purse-bearer] But he assured them he never de-
" frauded them of the Value of a Penny: and at that time sent them
" at once thirteen Shillings and four Pence; and if they needed as
" much more, he promised that they should have it. But abating
these little casual Heats and Peevishnesses, there was a good Christi-
an Correspondence maintained among them. The fore-mentioned
Holy Man advised them, " That though in some things they agreed
" not, yet let Love bear the Bell away; and let us pray, *said he*, one
" for another, and be careful one for another. *He said*, That he was
" persuaded of them, that they feared the Lord, and therefore he
" loved them. I have loved you in him, my dear Hearts, though
" you have taken it otherwise, without Cause on me given. *He ad-*
" *ded*, That he had not suffered any Copy of his Treatise of *Predestina-*
" *tion* to go abroad, because he would suppress all Occasion so far as
" might be. I am going, *said he*, before you to my God and your
" God, to my Father and your Father, to my Christ and your
" Christ, to my Home and your Home.

Bradford gaineth some of them.

By *Bradford*'s Pains and Diligence he gained some from their Errors: and particularly one *Skelthorp*: for whom, in a Letter to *Careless*, he thanked God, who gave this Man to see the Truth at the length, and to give place to it; hoping that he would be so heedy in all his Conversation, that his old Acquaintance might thereby think themselves gone astray.

Careless's Pains with them.

Careless also, another eminent Martyr, as well as *Bradford*, had much conference with these Men, Prisoners with him in the *King's-Bench*. Of whose Contentiousness he complained in a Letter to *Philpot*. And there is extant an Answer of *Philpot* to *Careless* about them: Where he writes, " That he was sorry to hear of the great
" Trouble which these Schismaticks did daily put him to, and wish-
" ed that he were with him in part, to release his Grief. He bad
" him take his Advice, and to be patient, whatsoever his Adversa-
" ries could say or do against him: That he should commit the Suc-
" cess of his Labours [in rightly informing these Men] unto God,
" and not to cease, with Charity, to do his endeavour in the defence
" of the Truth, against these arrogant and self-willed blinded Scat-
" terers. That these Sects were necessary for the trial of our Faith,
" and for the beautifying thereof: Not to be perverted with them
" that were perverse and intractable. That he should shew as much
" Modesty and Humility as he might possible: and that then others,
" seeing his modest Conversations among these contentious Bablers,
" should glorify God in the Truth of him, and the more abhor them.
" That he should be content that *Shimei* do rail at *David*, and cast
" Stones a while. That he should desire all the Brethren, in the
" Bowels of Jesus Christ, to keep the Bond of Peace, which is the
" Unity of Christ's Church: To let no Root of Bitterness spring up,
" which the Devil, with all his Diligence, seeketh to thrust in a-
" mong the Children of God. To kiss one another with the Kiss of
" unfeigned Brotherly Love, and to take one another by the Hand
" cheerfully, and say, Let us take up our Cross together, and go to
" the Mount of *Calvary*.

Martyrs Letters.

Philpot's Counsel.

This

An. 1554. This Contention could not be laid aſleep amongſt them, notwithſtanding the grievous Tribulations they endured for the ſame Cauſe of Religion. They wrote alſo againſt one another: For in 1556, *Careleſs* wrote a Confeſſion of his Faith, ſome Part whereof favour'd abſolute Predeſtination againſt Free-will. This *Confeſſion* he ſent unto the Proteſtant Priſoners in *Newgate* from the *King's-Bench*, where he lay. Whereunto they generally ſubſcribed; and particularly twelve that were a little before condemned to die. *Hart* having gotten a Copy of this Confeſſion, on the back-ſide thereof wrote his Confeſſion in oppoſition thereunto. When they in *Newgate* had ſubſcribed *Careleſs*'s Confeſſion, this *Hart* propounded his unto them; and he, with one *Kemp* and *Gybſon*, would have perſuaded them from the former to the latter, but prevailed not. One *Chamberlain* alſo wrote againſt it. I do not meet with this Confeſſion; only I find one Article was, "That the Second Book of Common-Prayer, ſet "forth in K. *Edward*'s Days, was Good and Godly: But that the "Church of Chriſt hath Authority to enlarge and diminiſh things "in the ſame Book, ſo far forth as it is agreeable to Scripture. This Paper of *Careleſs*'s Confeſſion, with the Anſwer wrote on the back-ſide by *Hart*, fell by ſome accident into the hands of Dr. *Martin*, a great Papiſt; who took occaſion hence to ſcoff at the Profeſſors of the Goſpel, becauſe of theſe Diviſions and various Opinions amongſt them. But *Careleſs*, before the ſaid *Martin*, diſowned *Hart*, and ſaid that he had ſeduced and beguiled many a ſimple Soul with his foul *Pelagian* Opinions, both in the Days of K. *Edward*, and ſince his Departure.

Careleſs draws up a Confeſſion of Faith.

Beſides theſe Anti-predeſtinarians, there were ſome few, who laid in Priſon for the Goſpel, were *Arians*, and disbelieved the Divinity of Jeſus Chriſt. Two of theſe lay in the *King's-Bench*. Theſe different Opinions occaſioned ſuch unſeemly quarrelſom Diſputes and Heats among them, that the Marſhal was fain to ſeparate them from one another. And in 1556, the Noiſe of this reached to the Council; who, the better to know the Matters controverted between them, ſent Dr. *Martin* to the *King's-Bench* to examine it.

Some few *Arians*.

Theſe were ſome of the Tranſactions that paſt among the Priſoners. Another Matter concerning them deſerves relating: which was this; They boldly and bravely made a Declaration to the Queen and Parliament that ſat this Year: taxing them for overthrowing (as they had lately done) the Laws of K. *Henry* and K. *Edward*, and the Reformation ſo maturely and deliberately made, and after the Rejection of a Religion, which, as they ſaid, there was not a Pariſh in *England* deſired to have reſtored again. They offered likewiſe to maintain the Homilies and Service, ſet forth in K. *Edward*'s Days, before them, either by Writiting, or by Diſputation in the Engliſh Tongue. By whom this Declaration was drawn up, unleſs by *John Bradford*, I know not: for I meet with it a MS. which contains divers Pieces of that good Man. This remarkable Declaration I have repoſited in the *Appendix*. This now is the ſecond time a publick Challenge was made to juſtify K. *Edward*'s Reformation; the former the laſt Year by *Cranmer*, the latter now by divers of the Learned Men in Priſon.

The Priſoners offer to juſtify K. *Edward*'s Proceedings.

N°. LXXXIV.

After

After they had lain fifteen or ſixteen Months thus in Priſon, their Livings, Houſes and Poſſeſſions, Goods and Books taken from them, they made ſuch another Addreſs unto the King and Queen, and the Parliament: therein undertaking, either by Word or Writing, before them, or indifferent Arbiters to be appointed by them, to prove themſelves no Hereticks, nor Teachers of Hereſy, as they were pretended to be, nor cut off from the true Catholick Church, (though by the Popiſh Clergy excommunicated:) and Secondly, By the Teſtimony of Chriſt, his Prophets and Apoſtles, and the Godly Fathers of the Church, to prove the Doctrine of the Church, the Homilies and Service, taught and uſed in K. *Edward*'s Time, to be the true Doctrine of Chriſt's Catholick Church, and moſt agreeable to the Articles of the Chriſtian Faith. And this was the third publick Challenge they made. This being preſerv'd in *Fox*'s Acts, I forbear to tranſcribe it.

An. 1554. And again offer it.

Edit. 1610. p. 1348.

CHAP. XV.

The Exiles, and their Condition.

BUT let us now turn our Eyes from the Priſoners, which were kept under cloſe Confinement here in *England*, unto the Exiles, that by the good Providence of God made their Flight into foreign Countries from theſe Storms at home. Theſe were both of the Clergy and Laity. Who, though great watch was laid for them, and Prohibitions given out againſt any that ſhould privately attempt to tranſport themſelves, yet by taking their Opportunities, and the favour of divers Maſters of ſmall Veſſels at *Lee* in *Eſſex*, and upon the Coaſts in thoſe Parts, they ſafely got to the other ſide of the Sea.

The Exiles.

They ſcattered themſelves, and took up their Harbours as they could. But they found little Hoſpitality in *Saxony*, and other places in *Germany*, where *Lutheraniſm* was profeſſed. But on the contrary, the Exile *Engliſh* were much hated by thoſe of that Profeſſion, becauſe they looked upon them as Sacramentaries, and holding as *Calvin* and *Peter Martyr* did in the Doctrine of the Sacrament. Therefore when any *Engliſh* came among them for Shelter, they expelled them out of their Cities. And when a grave Paſtor of *Saxony*, (a Friend of *P. Martyr*'s, who though he were a Miniſter, yet was not of their Mind) had entertained ſome of them, the reſt clamoured againſt him, and hated him for it. About this time the *Saxon* Divines wrote many Books againſt the Sacramentaries; and namely, one *Joachim Weſtphalus* wrote a Book againſt *Calvin*. And he and the reſt got theſe Books printed at *Frankford*, on purpoſe, as *Martyr* conjectured, the more to ſpight the *Engliſh* and *French* Churches that abode now there, and to provoke them.

The *Lutherans* refuſe to give Harbour to the Exiles.

Mart. Ep. *p.* 770.

Ep. *P. Martyr.* ad *Calvin.* Anno 1555.

At *Weſel* the *Engliſh* were under ſome trouble: and the Senate were about to command them to depart thence, becauſe of their different Sentiments from the *Auguſtan* Confeſſion in ſome Points. But *Philip Melanchthon* interpoſed, and interceded with the Senate on their behalf.

The Engliſh at *Weſel.*

Bal. Præf. ad Act. Pontif.

behalf. And when ſome clamoured againſt them, he took their
An. 1554. part, ſaying, "That their Caſe ought to be weighed by friendly "Diſputations, and not exploded by Noiſe and Hiſſing: and de- "clared his judgment to be, That theſe poor Exiles were to be re- "tained and helped, not afflicted and vexed by any rough Sentence. He wrote alſo to the Governors of *Frankford* to the ſame purpoſe, *viz.* "That the *Engliſh* were not to be oppreſſed, but to be cheriſhed, "conſidering their Sentiments were ſound in the main Articles of "the Chriſtian Confeſſion: and that whereas they differed in ſome "Points, they were to be inſtructed and informed, and not to be "rudely thrown out from among them by Force and Violence.

The *Lutherans* Heat againſt *Sacramentaries.*

And indeed it was admirable to obſerve at this Time the exceeding Heats that were in the *Lutherans* againſt all other Proteſtants, only for differing from them in this one Point of the Sacrament. There was a Book publiſhed in the Year 1555. in favour of their Opinion of the Corporeal Preſence, which was called, *Farrago Doctrinæ Lutheranæ.* This *P. Martyr* called *Valdè inſulſa, a very fooliſh Book.* It contained a Collection of Sentences out of the Fathers, and alſo out of the Writings of *Luther, Philip, Brentius, Pomeran,* &c. They added ſome out of *Bucer, Illyricus,* and *Joachim Weſtphalus,* to ſhew that they agreed together. They inſerted divers Letters ſometime writ againſt the Sacramentaries. Indeed *Calvin* and *Martyr* they mentioned not by Name, but *A Laſco* they did. In this Book there was a Diſcourſe added under this Title, *Quod Chriſti Corpus ſit ubiq;.* Which was to ſerve as a Proof of their Doctrine. And in the concluſion there was a Common-place, *De Magiſtratus officio.* Which was thought to be put in upon no other reaſon, but to inflame and irritate Princes againſt the Sacramentaries. Theſe *Saxon* Divines were exceeding hot againſt thoſe that believed not as they did. In their ordinary Diſcourſes they ſtiled them *Hereticks, Falſe Prophets, Suermeros, Sacramentiperdas.* About this Time they were gathering new Votes againſt *Calvin,* and, as it was thought, they intended to attempt ſome Excommunication againſt ſuch as differed from them in this Point. And this that I have ſaid is enough to explain the Reaſon of the Inhoſpitality of the *Lutherans* to our Exiles.

At *Zurick* and other Places well received.

But in other Places they were received with much Kindneſs, and had the Liberty of their Religious Worſhip granted them, as in *Strasburgh, Frankford, Embden, Doesburge, Baſil, Zurick, Arrow, Geneva.*

At *Zurick* they were received into one Houſe with *Bullinger,* and had great Favour and Countenance ſhewn them by the Townſ-men and Magiſtrates. Who offered them, by *Bullinger,* to ſupply them with ſuch a quantity of Bread-corn and Wine, as ſhould ſerve to ſuſtain thirteen or fourteen People. But they with Thanks refuſed it: Having, I ſuppoſe, wherewith to ſubſiſt otherwiſe of themſelves, and being willing to be as little burthenſome as might be.

Their Employments.

In theſe Places ſome followed their Studies, ſome taught Schools, ſome wrote Books, ſome aſſiſted at the Printing-Preſſe, and grew very dear to the Learned Men in thoſe Places. At *Embden,* they having gotten among them, by Sir *John Cheke*'s Means, as was thought,

thought, an Original Copy of Arch-biſhop *Cranmer*'s Book of the Sacrament, tranſlated it into Latin, and printed it there, with a Preface before it. And there they preſerved the ſaid Original, as a moſt invaluable Treaſure. Here they printed other good Books in *Engliſh*, and conveyed them into *England*. At *Geneva* a Club of them employed themſelves in tranſlating the Holy Bible into *Engliſh*, intending to do it with more Correctneſs, than had hitherto been done; having the opportunity of conſulting with *Calvin* and *Beza* in order thereunto. What they performed may be perceived by the Bible that goes under the Name of the *Geneva Bible* at this Day. It was in thoſe Days when it firſt came forth, better eſteemed of than of later Times. At *Frankford*, where they had great Countenance of the Magiſtrates of the City, aroſe great Contentions and Quarrels among themſelves, about the Diſcipline of the Church, and in framing a New Service, different from what was before ſet forth in K. *Edward*'s Reign, to be uſed in the publick Congregation: which new Service came nearer to the Form of the Church of *Geneva*. This occaſioned great Troubles, Animoſities and Separations, to the diſcredit of themſelves and the Reformation. Theſe Matters may be ſeen at large in the *Troubles at Frankford*. There is one thing which that Book making I think no mention of, I will here relate. Some of the *Engliſh* upon this Diſſenſion carried their Children to be baptized by *Lutheran* Prieſts: for tho the *Lutherans* were againſt the poor Exiles, they thought ſo well of them, as to be willing their Children ſhould be initiated into the Church by their Miniſtry. The Occaſion whereof ſeemed to be, that in the Diviſions of this Church, one Party would not let their Children be baptized by the *Engliſh* Miniſter. This cauſing a new Diſturbance, ſome wrote to the great Divine *P. Martyr*, now at *Argentine*, for his Reſolution of this Queſtion, *An liceat hominibus Evangelicis Baptiſmum a Lutheranis accipere*. To this he anſwered in a Letter to the Church, diſapproving of their doings: Telling them, "That the way to heal their Differences, was, to "bring their Children to be baptized in ſuch Churches, with which "they agreed in Faith and Doctrine. So that this created a new Quarrel among them; for ſome held it unlawful to receive Baptiſm from thoſe that were not Orthodox in their Doctrine: and others again thought it lawful. And this made them ſend to *Martyr* for his Judgment, as aforeſaid. Who wrote, "That he would not ſay "it was unlawful, for that it could not be judged by the Word of "God; but he diſliked the Practice, and propounded divers Argu-"ments againſt it. Thoſe that were for it, ſaid, "It was an indif-"ferent thing. To which *Martyr*, made this reply, That indiffe-"rent things were not to be uſed to the Scandal of the Weak. They "ſaid, The Difference was not ſo great between us in the matter of "the Sacrament. But *Martyr* ſaid, It was of great Moment, be-"cauſe in it there was a Conteſt concerning the chief Head of Re-"ligion. They added, that the *Lutheran* Divines did think in the "Matter of Baptiſm, as they did. But *Martyr* anſwered, That "they were miſtaken: for thoſe Divines affirmed more of the Sacra-"ment, than is fit: and tied the Grace of God to Baptiſm: and that

An. 1554.

Contentions at *Frankford*.

Some Children of the Exiles baptized by *Lutherans*.

An. 1554. "they thought there was no Salvation without Baptiſm: and that "they affirmed that Infants had Faith.

Pieces of *Ridley*'s Writings conveyed to *Frankford*.

To the Exiles reſiding here at *Frankford*, ſome in the Year 1555, conveyed *Gardiner*'s Book againſt *Cranmer*, intitled *Marcus Antonius*, with *Ridley*'s Anſwer to the Objections of that Book, and a Treatiſe in *Engliſh* of Tranſubſtantiation, wrote by the ſame *Ridley*. This laſt they intended to turn into Latine, and ſo to print both. But on ſecond Thoughts they demurred upon it: fearing it might enrage *Gardiner* the more againſt *Ridley*, who was yet alive. Whereupon *Grindal* wrote to him to know his Mind therein, before they proceeded to Print.

Exiles at *Baſil*.

Many of the Fugitives took up their Reſidence at *Baſil* upon two Reaſons: one was, becauſe the People of that City were eſpecially very kind and courteous unto ſuch *Engliſh* as came thither for Shelter: the other, becauſe thoſe that were of ſlenderer Fortunes might have Imployment in the Printing-houſes there, the Printers in *Baſil* in this Age having the Reputation of exceeding all others of that Art throughout *Germany*, for the Exactneſs and Elegancy of their Printing. And they rather choſe *Engliſh* Men for the Overſeers and Correctors of their Preſſes, being noted for the moſt careful and diligent of all others. Whereby many poor Scholars made a ſhift to ſubſiſt in theſe hard Times.

Divers of the Exiles, Writers.

Indeed many of theſe Exiles aſſiſted in promoting of Learning and Religion, by publiſhing to the World their own or other Mens Writings.

Scory.

John Scory, that had been Biſhop of *Chicheſter*, wrote a very comfortable Epiſtle unto all the Faithful, that were in Priſon, or in any other Trouble for the Defence of God's Truth: Printed in the Year 1555. He was Preacher to the *Engliſh* Congregation at *Embden*, and ſtiled their Superintendent. From hence this, and many other good Books were ſent into *England*, by certain Perſons, to be diſperſed about in *London*, and other Places. There was one *Elizabeth Young*, that came thence with a Book, called *Antichriſt*, and ſeveral others. Who was taken up for bringing in Prohibited and Heretical Books, and endured much Trouble. There was alſo another named *Thomas Bryce*, that brought Books from *Weſel* into *Kent* and *London*; he was watched and dogged, but eſcaped ſeveral Times. Sir *John Baker* a *Kentiſh* Man, and a great Papiſt, and a Courtier, laid his Spies to attack him.

Old.

John Old printed a Book at *Waterford* 1555, intitled, *The Acquittal, or Purgation of the moſt Catholick Chriſten Prince*, Edward VI. *againſt all ſuch as blaſphemouſly and traiterouſly infamed him, or the Church in his Reign, of Hereſy or Sedition.* The writing of this Book was occaſioned from the Preachers of *England* in Q. *Mary*'s Time in their Sermons at S. *Paul*'s Croſs, and in other Pulpits: *ſpewing out*, as the Book expreſſeth it, *with Scolding, Roaring and Railing, the Poiſon of Antichriſt's Traditions*; *and infaming the Order, Form and Uſe of Preaching, Prayers and Adminiſtration of the Holy Sacraments, ſet forth and exerciſed by common Authority in the Church of* England, *reformed under the Government of* Edward VI. *and vilely ſlandering of*

of his Father K. Henry VIII. *for baniſhing the violent uſurped Power and Supremacy of the* Romiſh *antient Antichriſt for his Brother's known Wife, and for taking juſtly upon him the Title and Eſtate of Supremacy, incident and appertaining, by the undoubted Ordinance of God, to his Regal Office and Imperial Crown.* An. 1554.

Thomas Sampſon, formerly Dean of *Chicheſter*, wrote an Epiſtle to the Inhabitants of *Alhallows-Breadſtreet*, where in K. *Edward*'s Time he had been Incumbent. *Sampſon.*

William Turner Doctor of Phyſick, and that had been Phyſician in the Duke of *Somerſet*'s Family, and after Dean of *Wells*, another Exile, put forth a Book, *Anno* 1555. called *A new Book of Spiritual Phyſick for divers Diſeaſes of the Nobility and Gentlemen of* England. Dedicating it to divers of the chief Nobility. It conſiſted of three Parts. In the firſt he ſhewed who were Noble and Gentlemen, and how many Works and Properties belong unto ſuch, and wherein their Office chiefly ſtandeth. In the ſecond Part, he ſhewed great Diſeaſes were in the Nobility and Gentry, which letted them from doing their Office. In the third Part, he ſpecified what the Diſeaſes were: as namely, the whole Palſy, the Dropſy, the *Romiſh* Pox and the Leproſy: ſhewing afterward the Remedies againſt theſe Diſeaſes. For being a very facetious Man, he delivered his Reproofs and Counſels under witty and pleaſant Diſcourſe. He wrote alſo *The hunting of the* Romiſh *Fox.* *Turner.*

John Juel, afterwards Biſhop of *Salisbury*, aſſiſted *Peter Martyr* at *Strasburgh*, in ſetting out his Commentaries upon the Book of *Judges*. Who being publick Reader of Divinity there, had firſt read thoſe Commentaries, and had many Learned *Engliſh*-Men for his Auditors; as *Poynet*, *Grindal*, *Sands*, Sir *John Cheke*, Sir *Anthony Cook*, and divers other Knights and Gentlemen, as well as Divines. And when he was removed to *Zurick* to ſucceed *Pelican*, he took *Juel* with him thither. In *Frankford* there happening, as was ſaid before, unhappy Contentions about Ceremonies and Matters of Diſcipline, (and it was feared that theſe Diſſenſions might ſpread themſelves into the other Fraternities in *Zurick* and other places) *Juel*'s great Buſineſs was to allay theſe Animoſities, partly by Letters, and partly by his own verbal Exhortations: "That they ſhould, as Brethren, lay "aſide Strife and Emulation, eſpecially for ſuch ſmall Matters: "That they would hereby offend the Minds of all good Men: "which things they ought to have a ſpecial heed of. Some who ſeemed more complaining and uneaſy at theſe things, he exhorted to Patience, admoniſhing, "That we ought not to leap from the "Smoke into the Fire: and that we ought to bear a part in Chriſt's "Croſs, and to conſider how much better it was with them, than "with their poor Brethren, that endured Tortures in *England*. And he would often repeat to them, *Bear a while then, things will not endure an Age.* *Juel.*

Thomas Becon, formerly a Miniſter in *Canterbury*, and well known to the Arch-biſhop, wrote an Epiſtle in his Exile, and ſent it to certain Godly Brethren in *England*: Declaring in it the Cauſes of all the Miſeries and Calamities that were fallen upon *England*: How they might be redreſt; and what a merciful Lord our God is to all faithful *Becon.*

faithful penitent Sinners, that unfeignedly turn to him. This E-
An. 1554. piſtle was brought into *England*, and read of the Brethren in their Religious Meetings, not without Fruit. In this Epiſtle he added a Supplication to God, at good length, "for the reſtoring of his Holy "Word to the Church of *England*: Wherein the devout Chriſtian com- "plaineth his Grief and Sorrow to his Lord for taking away the Light "of Chriſt's Goſpel, and humbly acknowledging his Fault, and wor- "thy Puniſhment; moſt heartily wiſheth the Subverſion of Anti- "chriſt's Kingdom, and the Reſtitution of Chriſt's moſt Glorious King- "dom in this Realm. He wrote alſo an Epiſtle to the Maſſing Prieſts, wherein he ſhewed what a wicked Idol the Maſs was, and what a Difference there was between the Lord's-Supper and that: and what Popes brought in every part of the Maſs, and put them together, as it was then uſed.

Humfrey. *Laurence Humfrey*, while he was in exile, wrote a Book in Latin, intituled, *Optimates*, being Inſtructions for Noble-men, in three Books. It was printed at *Baſil* by *Oporinus*, and dedicated to Q. *Elizabeth* ſoon after her entrance upon her Kingdom. The Reaſon of this his Diſcourſe was out of an univerſal Love to Mankind, and de- ſire to better the Condition of the World, whoſe Welfare depended ſo much upon the Sobriety and Vertue of thoſe of Noble Rank and Quality: "Since Nobility, as he wrote, widely ſpread it ſelf through "all the Regions and Coaſts of *Chriſtendom*, and was preferred to "Places of Truſt and Honour in all Princes Courts, and was the ve- "ry Nerve and Strength of Commonwealths: and ſince from it iſ- "ſued the greateſt Helps or Hindrances to the Publick Safety, Pure "Religion, the Lives and Maners of Men: Therefore he thought "the Gentry and Nobility being imbued with Right and Chriſtian "Opinions, not formed to the corrupt Rules of Antiquity, Kings "would govern better, the Miniſters of Eccleſiaſtical Matters would "more faithfully perform their Functions; and the common Sort "would more diligently diſcharge all neceſſary Offices, and the "whole Common-weal might ſeem more healthfully to breath, to "live, and to recover and perſiſt in a good Conſtitution. Beſide this excellent Book both for the Matter and Elegancy of the Latin Stile, he printed two or three other things at *Baſil*; and he wrote, while he was abroad, a Commentary upon the Prophet *Iſaiah*. But I know not whether it were publiſhed.

Traheron. *Bartholomew Traheron*, Library-Keeper to K. *Edward*, and Dean of *Chicheſter*, made divers Readings to the *Engliſh* Congregation upon the beginning of St. *John*'s Goſpel; and after printed them, againſt the wicked Enterprizes of the new ſtart-up *Arians* in *England*.

Fox. *John Fox*, famous to Poſterity for his immenſe Labours in his Acts and Monuments, was received by the Accurate and Learned Printer *Oporinus* of *Baſil*, for the Corrector of his Preſs. He publiſhed (and which I think was the firſt thing he publiſhed, and his firſt-fruits) a *Chronological Hiſtory* of the Church. The firſt Part, from the firſt Times unto *Martin Luther*. This Book he preſented unto *Oporinus*, with an handſom Epiſtle: Wherein "he deſired to be received by him "into his Service, and that he would vouchſafe to be his Learned Pa- "tron, under whom he might follow his Studies, being one that would be

" be content with a ſmall Salary: Promiſing him, that if he would " employ him either there, at *Baſil*, or at *Argentine*, or ſome Univer- " ſity, (which he ſhould rather chuſe) *Aut me*, (ſaid he) *deſtitu-* " *ent omnia, aut efficiam, Chriſto opitulante, ut omnes politioris literaturæ* " *homines intelligant, quantum* Operiano *& nomini & officinæ debeant.* *An.* 1554.

His Acts and Monuments.

While he was here employed by *Oporinus*, at ſpare Hours he began his Hiſtory of the Acts of the Church in Latin. Which he drew out more briefly at firſt; and before his return home into *England*, well near finiſhed. Having here compleated the Copy, which was but the firſt Part of what he intended, but making a juſt Volume in *Folio*, he ſent this Work to *Baſil* to be printed. And ſo it was in the Year 155--. It remained many Years after in thoſe Parts in great Requeſt, and was read by Foreign Nations; although hardly known at all by our own. Being now in Peace and Safety at Home, *Fox* reviewed this his Work, and in the Year 1566, firſt publiſhed it in *Engliſh* very Voluminous, becauſe of thoſe many Relations of the Perſecutions in Q. *Mary*'s Days, that came to his Hands. All this Work he did himſelf, without the help of any *Amanuenſis*, nor had he any Servant to do his neceſſary Domeſtick Buſineſs: being fain to be often diverted by his own private Occaſions from his Work. He afterwards enlarged theſe his Labours into three large Volumes, which have ſince undergone many Editions.

Books by him publiſhed in Exile.

But to look back to what he publiſhed in his Exile: There came to his Hand all the Trials and Examinations of the Learned Martyr *Joh. Philpot*, Arch-deacon of *Wincheſter*, drawn up by himſelf, and finally his Death, being burnt in *Smithfield*, 1555. Theſe things *Fox* put into Latin, (as he had an excellent Latin Stile) and printed with this Title, *Mira ac elegans cum primis Hiſtoria, vel Tragœdia potius, de tota ratione examinationis & condemnationis* J. Philpotti *Archidiaconi* Winceſtriæ, *nuper in* Anglia *exuſti: Ab autore primum lingua ſua congeſta; nunc in Latinum verſa,* Interprete J. F. A. He had alſo a great Hand in publiſhing of *Zonaras* and *Balſamon* upon the Apoſtles Canons in Latin. To which he ſet this Title, *Enarrationes, ſeu Commentarii in Canones Sanctorum Apoſtolorum & Synodorum, tum quæ Univerſales, tum quæ Provinciales: Quæq; item & privatim quorundam priſcorum Patrum propriæ extiterunt. Autoribus* Jo. Zonara *Monacho religioſæ & Sanctæ* Glyceriæ: *Qui prius* Drungarius, *ſeu Præfectus erat* Biglæ, *& ſummus Secretarius. Atq; etiam* Theodoro Balſamenſi; *qui prius eccleſiæ* Antiochenæ *Diaconus, Librarius ſeu cuſtos chartarum, & Præpoſitus* Blachernenſium, *deinde & Archiepiſcopus eſt factus ejuſdem Eccleſiæ ſimul & totius Orientis.* Which probably was a Book printed at *Oporinus*'s Preſs, over which he had Care; and made this Title, and perhaps tranſlated it into Latin.

Tranſlates *Cranmer*'s Book of the Sacrament into Latin.

Here at *Baſil*, *Fox* was ſet on work by *Peter Martyr* to tranſlate into Latin Arch-biſhop *Cranmer*'s Book of the Sacrament: that is, his large Diſpute with *Wincheſter*. Which *Fox* fell upon, while *Cranmer* was yet in Priſon. *In quo* [*libro*] *videbit ſpero*, ſaith he, in a Letter to *Oporinus*, *propediem univerſa* Germania, *quicquid de cauſa Euchariſtica vel dici vel objici, vel excogitari a quoquam poterit.* But this never ſaw the Light, the Manuſcript thereof yet lying in my Hands. In 1557, *Fox* ſet forth a little Book, pleading the Cauſe of the

the Afflicted with their Perſecutors, and comforting the Afflicted. Of
An. 1554. which *Thomas Lever*, who was Preacher to the *Engliſh* Congregation at *Arrow*, gave this Character, in a Letter which he ſent to *Fox*, who had preſented him with this Book:

Lever to Fox. "SAlutem P. in Chriſto, Chariſſime Frater; Literas tuas accepi,
" & libellum parvum, in quo magna cum eruditione, & Pien-
" tiſſimo zelo, cauſam afflictorum apud perſecutores tyrannos ſic
" agis, ut omnes, qui curant aut impios admonendos, aut pios con-
Foxii MSS. " ſolatione recreandos, id plene a te perfectum videant. Quod ipſi
" bene curatum velint. Et quoniam meæ vocationis munus in hu-
" juſmodi admonitionibus & conſolationibus verſatur plurimum,
" ſcias velim, quod miſſo ad me parvo libello, magnum dediſti
" mihi beneficium. Dignum igitur, nihil habens, quod tibi pro
" meritis rependam, exiguum aureolum mitto, rogóq; accipias, ut
" certum indicium mei animi erga te tuáq; ſtudia; quibus alendis
" augendiſq; tantum nunc polliceor, quantum unquam potuero, præ-
" ſtare. Vale in Chriſto, & mihi ſaluta Uxorem tuam atq; omnem
" Familiam: Rogóq; ut mei, meiq; miniſterii memores ſitis in preci-
" bus veſtris apud Deum. Iterum vale, vivens in Domino. *Aro-*
" *viæ*, 7. Novemb. 1557.

Tuus fideliter in Chriſto, *Th. Leverus.*

Fox alſo wrote an Expoſtulatory Letter to the Lords Spiritual and Temporal of *England*, to deſiſt thoſe Barbarities that were then uſed towards innocent Men in *England:* Killing, Burning, Impriſoning, Sequeſtring them without all Mercy. The Letter ſo pathe-
N°. LXXXV. tically penned, deſerves a place in the *Appendix*, for the preſervation thereof.

Bale. To all theſe *Engliſh* Writers during their Exile muſt *John Bale* the Antiquarian, be added, who now publiſhed and printed in *Baſil*, his admirable Book of Centuries, giving an Account of the Lives and Writings of all ſuch as were born *Engliſh* and *Scotiſh*.

Knox. *John Knokys* or *Knox*, another Fugitive, is the laſt I ſhall mention, fearing I have been too large in this Digreſſion already. He was a *Scotch*-Man, but had lived in *England* in King *Edward*'s Days, with great Reſpect; and very zealouſly preached the Goſpel in *London*, *Buckinghamſhire*, *Newcaſtle*, *Berwick*, and other Places of the North and South Parts. He wrote now an Epiſtle to the Faithful in thoſe Places, and to all others in the Realm of *England*. "Where-
" in he earneſtly diſſwaded them from communicating in the Idola-
" try then eſtabliſhed; and to flee, as well in Body as Spirit, having
" Society with the Idolaters: and that as they would avoid God's
" Vengeance: as the burning of Cities, laying the Land waſte,
" Enemies dwelling in the ſtrong Holds, Wives and Daughters de-
" filed; and Children falling by the Sword. Which he aſſured them
" would happen to the Nation, becauſe of its return to Idolatry,
" and refuſing of God's Mercy, when he ſo long had called upon
" them. This his Affirmation, *he ſaid*, would diſpleaſe many, and
" content few. But to confirm them in the belief of what he had
" ſaid, he bad them recollect what he had formerly ſpoke in their preſence,

" preſence, and in the preſence of others: a great part whereof
" was then come to paſs. He mentioned particularly what he ſaid *An.* 1554.
" at *Newcaſtle* and *Berwick*, before the Sweating Sickneſs, and what
" at *Newcaſtle* upon *All-Saints* Day, the Year in which the Duke of
" *Somerſet* was laſt apprehended: and what he ſaid before the Duke
" of *Northumberland* in the ſame Town, and other Places more.
" Alſo what he ſaid before the King at *Windſor*, *Hampton-Court* and
" *Weſtminſter*; and what he ſaid in *London*, in more Places than one,
" when both Fires and riotous Banquetings were made for the pro-
" claiming of Q. *Mary*. He foretold theſe preſent Calamities; not
" that he delighted in them, *as he ſaid*, or in the Plagues that ſhould
" befal this unthankful Nation. No, his Heart mourned: but if he
" ſhould ceaſe, he ſhould then do againſt his Conſcience and Know-
" ledg. Then he proceeded to give them the ground of this his
" Certitude: which he took from the Scriptures. And ſo in con-
" cluſion, he counſelled them, as they would avoid the Deſtruction
" that was coming, that they ſhould have nothing to do with the
" abominable Idol of the Maſs; that is, the Seal of that League
" which the Devil had made with all the peſtilent Sons of Antichriſt,
" as he phrazed it. *Foxe's* MSS.

It may be enquired, how theſe Exiles were maintained, conſider- How the Exiles ſubſiſted.
ing the great Numbers of them, and the Poverty of many. God ſtirred up the Bowels of the abler ſort both in *England*, and in the parts where they ſojourned, to pity and relieve them, by very liberal Contributions conveyed unto them from time to time. From *London* eſpecially came often very large Allowances: till Biſhop *Gardiner*, who had his Spies every where, got knowledg of it; and by caſting the Benefactors into Priſon, and finding means to impoveriſh them, that Channel of Charity was in a great meaſure ſtopped. After this, the Senators of *Zurick*, at the motion of *Bullinger* their Superintendent, opened their Treaſures unto them. Beſides, the great Ornaments then of Religion and Learning, *Melancthon*, *Calvin*, *Bullinger*, *Gualter*, *Lavater*, *Geſner*, and others, ſent them daily moſt comfortable Letters, and omitted no Duty of Love and Humanity to them all the time of their Baniſhment. Some of the Princes, and Perſons of Wealth and Eſtate, ſent alſo their Benevolences: Among theſe was *Chriſtopher* Duke of *Wirtemberg*; who gave at one time to the Exiled *Engliſh* at *Strasburgh* three or four hundred Dollers, beſides what he gave at *Frankford*: as *Grindal* Biſhop of *London* ſignified to Secretary *Cecyl*, in the Year 1563, when that Prince had ſent a Gentleman upon Buſineſs to the Queen. The Biſhop deſired the Secretary to move the Queen to make ſome ſignification to this Perſon, that She had heard of his Maſter's former Kindneſs to the poor *Engliſh*, that it might appear his Liberality was not altogether buried in Oblivion: Or at leaſt he wiſhed ſome remembrance thereof might paſs from the Secretary's own Mouth.

An. 1554.

CHAP. XVI.

Many Recant. Some go to Maſs.

Many recant.

MANY of the Clergy, that were very forward Men under K. *Edward*, now, by the Terror of the Times, recanted and ſubſcribed. And theſe were of two Sorts. Some out of weakneſs did it, but perſiſted not in it. But as ſoon as they could, revoked their Subſcriptions and Recantations, and after their Releaſes and Eſcapes out of Priſon, made a ſorrowful Confeſſion in publick of their Falls. Of this ſort were *Scory* and *Barlow*, Biſhops; *Jewel*, and others. But ſome after their Recantations perſiſted in the Popiſh Communion. Of this ſort was *Buſh* and *Bird*, Bps; *Harding*, Chaplain to the D. of *Suffolk*, to whom the Lady *Jane* ſent an Expoſtulatory Letter; *Sydal* and *Curtop* of *Oxon*, *Pendleton*, *Weſt*, &c. Of this laſt-named Perſon, let me caſt in here one or two Remarks. *Weſt* was in Orders, and had been Steward to Biſhop *Ridley*. Of whom the ſaid Biſhop wrote thus to *Grindal*, then in *Strasburg*, "That his old "Companion, and ſometime his Officer, relented, but that the "Lord had ſhortned his Days. For it was but a little after his Compliance that he died. *Fox* writes the Occaſion of it, namely, "That when he had relented, and ſaid Maſs againſt his Conſcience, "he ſhortly after pined away, and died for Sorrow. When his Maſter the Biſhop was laid in Priſon for Religion, he ſhrank away: and out of his compaſſion to him, being very loth, as it appeared, that his ſaid Maſter ſhould be put to Death, he wrote a Letter to him, whereby to move him, if he could, to alter his Judgment. The Contents of whoſe Letter may be gathered out of *Ridley*'s Anſwer. Which Anſwer being ſo excellent, I have put into the *Appendix*, as I tranſcribed it out of a Manuſcript. Which concluded thus, in Anſwer to a Sentence that *Weſt* had concluded his with, namely, "That he muſt agree, or die: the Biſhop told him, in "the Word of the Lord, that if he and all the reſt of his Friends did "not Confeſs and Maintain to their Power and Knowledg what was "grounded upon God's Word, but either for Fear or Gain, ſhrank "and played the Apoſtates, they themſelves ſhould die the Death. After the receit of which Anſwer, *Weſt* either out of Compaſſion to his Maſter, or rather out of Anguiſh for his own Prevarication, died within a few Days himſelf: and his Maſter out-lived him, and writ the News thereof into *Germany* to *Grindal* his Fellow-Chaplain, as was ſaid before.

N°. LXXXVI.

The Perſecution hot.

The Perſecution was carried on againſt the Goſpellers with much Fierceneſs by thoſe of the *Roman* Perſwaſion, who were generally exceeding Hot as well as Ignorant: Chiefly headed by two moſt cruel-natured Men, Biſhop *Gardiner*, and Biſhop *Boner*; in whoſe Dioceſſes were *London* and *Southwark*, and the next bordering Counties, wherein were the greateſt Numbers of Profeſſors. And the Servants were of the ſame Temper with their Maſters. One of *Boner*'s Servants ſwore, "By his Maker's Blood, That whereſoever he met with any "of theſe vile Hereticks, he would thruſt an Arrow into him.

His Letter.

Many

Many now therefore, partly out of Fear and Terror, and partly out of other worldly Conſiderations, did reſort to Maſs, though they approved not of it, and yet conſorted likewiſe with the Goſpellers: holding it not unlawful ſo to do: *viz.* "That their Bodies might be "there, ſo long as their Spirits did not conſent. And thoſe that uſed this Practice, bore out themſelves by certain Arguments which they ſcattered abroad. *An.* 1554. Goſpellers go to Maſs.

This extraordinarily troubled the good Divines, that were then in Priſon for the Cauſe of Chriſt, and particularly *Bradford*. Who complained in a Letter to a Friend, "That not the tenth Perſon "abode in God's Ways: and that the more did part Stakes with the "Papiſt and Proteſtant. So that they became maungy Mongrels, "to the infecting of all the Company with them, to their no ſmall "Peril. For they pretended Popery outwardly, going to Maſs "with the Papiſts, and tarrying with them perſonally at their An-"tichriſtian and Idolatrous Service: but with their Hearts, they "ſaid, and with their Spirits they ſerved the Lord. And ſo by "this means, *ſaid he*, as they ſaved their Pigs, I mean, their world-"ly Pleaſures, which they would not leeſe, ſo they would pleaſe "the Proteſtants, and be counted with them for Goſpellers. This whole Letter deſerveth to be tranſcribed, as I meet with it in one of the *Foxian* Manuſcripts, but that I find it printed already at *Oxon* by Dr. *Ironſide*, in the Year 1688. *Bradford* labours to hinder it.

The ſame *Bradford* counſelled the true Proteſtants not to conſort with theſe Compliers, but to deal with them "as a certain emi-"nent Man, named *Simeon* Arch-biſhop of *Seleucia*, did with *Uſta-"zades*, an antient Courtier to *Sapores* King of *Perſia*, who by his "Threatnings and Perſwaſions had prevailed with the ſaid Cour-"tier, a Chriſtian, to bow his Knee to the Sun. For which baſe "compliance *Simeon* paſſing by where this *Uſtazades* was, formerly "his great Friend and Acquaintance, would not now look at him, "but ſeemed to contemn and deſpiſe him. Which when he per-"ceived, it pierced him ſo to the Heart, that he began to pull aſun-"der his Clothes, and to rend his Garments, and with weeping "Eyes cryed out, Alas! that ever he had ſo offended God in his "Body, to bow to the Sun. For, *ſaith he*, I have herein denied "God, although I did it againſt my Will. And how ſore is God diſ-"pleaſed with me, with whom mine old Father and Friend, *Simeon*, "his dear Servant, will not ſpeak, nor look towards me? I may by "the Servant's Countenance perceive the Maſter's Mind. This La-"mentation came to the King's Ear; and therefore he was ſent for, "and demanded the Cauſe of his Mourning. He out of Hand told "him the Cauſe to be his unwilling bowing to the Sun. By it, *ſaid "he*, I have denyed God. And therefore, becauſe he will deny "them that deny him; I have no little cauſe to complain and "mourn. Wo unto me, for I have played the Traitor to *Chriſt*, "and alſo diſſembled with my Leige Lord. No Death therefore is "ſufficient for the leaſt of my Faults; and I am worthy of two "Deaths. When the King heard this, it went to his Stomach; for "he loved *Uſtazades*, who had been to him and to his Father, a "faithful Servant and Officer. Howbeit the Malice of Satan moved Counſels not to conſort with them. *Tripart. Hiſt. lib.* 3. *cap.* 2.

An. 1554. " him to cauſe this Man to be put to Death. Yet in this Point he " ſeemed to gratify him. For *Uſtazades* deſired that the Cauſe " of his Death might be publiſhed. This I ask, *ſaid he*, for the " Guerdon of my Time-ſervice to thee, and to thy Father. Which " the King readily granted, thinking, that when the Chriſtians " ſhould all know it, it would make them the more afraid, and " ſooner to conſent to him. But ſo ſoon as it was publiſhed, and " *Uſtazades* put to death, Lord, how it comforted not only *Simeon*, " then being in Priſon, but alſo all the Chriſtians? *Bradford* having told this Hiſtory, improved it after this Tenor. " This Hiſtory, I " wiſh, *ſaid he*, were marked, as well of us as of all our Popiſh " Goſpellers, which have none other things to excuſe them, than " *Uſtazades* had. For his Heart was with God, howſoever he " framed his Body. We ſhould behave our ſelves ſtraitly againſt " ſuch Brethren, as *Simeon* did; and then they the ſooner would " play *Uſtazades* Part. Which thing, no marvail, though they do " not, ſo long as we rock them aſleep, by regarding them, and their " Companions, as daily we do: and ſo are partakers of their Evil; " and at the length ſhall feel of their Smart and Puniſhment.

Ann Hartipol goes to Maſs.

Of theſe outward Compliers with the Maſs, was one *Ann Hartipol*, that formerly harboured the Lady *Ann Aſcue*, burnt in King *Henry*'s Reign. She now went to Maſs, pretending her Conſcience to be ſound before God, and that her Conſcience gave her leave to go. To whom *Philpot* wrote an excellent Letter, which is extant among the Letters of the Martyrs.

Pag. 247.

The Lady Vane puts certain Caſes concerning the Maſs.

The People of this Practice had been tampering with the Lady *Vane*, a pious Lady, and a great Benefactor to the poor Priſoners of Chriſt: Inſomuch that ſhe propounded to *Bradford* three Queſtions concerning the Maſs, being Caſes of Conſcience, what ſhe were beſt to do, whether to go to it, or not? He told her in a Letter, " That the " Queſtions would never be well ſeen nor anſwered, until the Thing " whereof they aroſe were well conſidered. That is, how great an " Evil it was: That there was never Thing upon the Earth ſo great, " and ſo much an Adverſary to God's true Service, to Chriſt's Death, " Paſſion, Prieſthood, Sacrifice and Kingdom, to the Miniſtry of " God's Word and Sacrament, to the Church of God, to Repen- " tance, Faith, and all true Godlineſs of Life; as that was whereof " the Queſtions aroſe. And that therefore a Chriſtian Man could not " but ſo much the more abhor it, and all things that in any Point " might ſeem to allow it, or any thing pertaining to the ſame. *Bradford* alſo writ a little Book on this Argument, intituled, *The Hurt of the Maſs*. This Book he ſent to his Acquaintance, to ſtop their going to the Popiſh Service; and particularly to Mr. *Shakros*, a Friend of his in *Lancaſhire*; and recommended the reading of it to one *Riddleſton*, that had defiled himſelf in this falſe Service.

CHAP.

CHAP. XVII.

An. 1555.

A bloody Time. The Queen's great Belly. A Convocation.

THE Year 1555, was a bloody Year, and many honeſt People, both of the Clergy and Laity, were burnt alive in all Parts, becauſe they believed not Tranſubſtantiation. Inſomuch that a tender Heart cannot but ſhrink at the very remembrance thereof. Many burned.

And as if there were a kind of Delight in this ſort of cruel Executions, Inſtructions were ſent abroad, in the beginning of the Year, unto the Juſtices of Peace through all Counties in *England*, to enquire diligently in every Pariſh for Perſons diſaffected to the Popiſh Religion. And in each Pariſh were ſome appointed to be ſecret Informers againſt the reſt. And for the better diſcovery of ſuch poor Profeſſors of the Goſpel, that fled from Place to Place for their Safety, the Conſtables, and four or more of the Catholick ſort in every Pariſh, were authorized to take Examination of all ſuch as might be ſuſpected, how they lived, and where they were? And ſuch as abſented from the Maſs, and conformed not themſelves to the Church, were to be brought before the Juſtices: Who were to perſwade them to conform; and if they would not, to bind them to good Abearing, or commit them to Priſon. The Juſtices were alſo commanded, by another Order ſoon after, to deliver ſuch as leaned to Erroneous and Heretical Opinions, and would not be reclaimed by the Juſtices, to the Ordinaries, to be by them travailed with; and continuing Obſtinate, to have the Laws executed upon them. Inſtructions to the Juſtices.

May 27. Theſe Orders came from the King and Queen to the Juſtices of *Norfolk*: Which, as I extract from a Manuſcript, relating the Orders ſent into that County, were in theſe ſpecial Articles. Orders ſent into *Norfolk* againſt the Profeſſors.

" I. To divide themſelves into ſeveral Diſtrictions.

" II. To aſſiſt ſuch Preachers as ſhould be ſent; [For it was thought convenient to ſend abroad Itinerary Preachers, as was done in the laſt King's Reign, who ſhould by their Doctrine endeavour to reduce the People to the old Religion] " and to uſe them reverent-
" ly, and to be preſent at their Sermons; and to travail ſoberly with
" ſuch as abſtained from coming to Church, or by any other open
" Doings, ſhould appear not perſwaded to conform themſelves: and
" to uſe others that be wilful and perverſe, more roundly, either by
" rebuking them, or binding them to good Behaviour, or by impri-
" ſoning them, as the Quality of the Perſons, and the Circumſtance
" of their Doings may deſerve.

" III. To lay ſpecial wait for Teachers of Hereſies, and Procurers
" of ſecret Meetings to that purpoſe. That they and their Families
" ſhew good Examples, and begin firſt to reform their Servants, if
" any of them be faulty.

" IV. To apprehend ſpreaders of falſe and ſeditious Rumours.

" V. To procure one or more in every Pariſh, ſecretly inſtructed,
" to give information of the Behaviour of the Inhabitants.

" VI. To charge the Conſtable, and four or more Catholick In-
" habitants of every Pariſh, to give account of idle Vagabonds and
" ſuſpected

An. 1555. "ſuſpected Perſons, [meaning by theſe the poor Profeſſors, or Preachers of the Goſpel, who crept about for their own Safety, and had no ſettled Habitation] "and the Retainers of ſuch Perſons. To obſerve Hue and Cry; and to look after the Watches in every Pariſh.

"VII. To ſend an Account of Felons, &c. when any ſhould be apprehended.

"VIII. To meet every Month, and confer about theſe Matters.

The Effect thereof. Whereupon the Juſtices meeting together, it was reſolved by them to obey every of the ſaid Orders: Particularly concerning the Fifth they reſolved, That theſe ſecret Informations ſhould be given to the Juſtices; and that the accuſed Parties ſhould be examined, without knowledg by whom they were accuſed.

The Earl of *Suſſex* receiveth Information againſt ſome. The Earl of *Suſſex* lived in that County, and was one of chief Truſt there: For this Earl had Command in *Norfolk* of Queen *Mary*'s Army, when ſhe firſt laid her Claim to the Crown; and managed it with that Prudence and Conduct, that others were induced by his Means to come in. This Earl received ſeveral Informations againſt Miniſters and others; for it ſeems, notwithſtanding all theſe ſevere Uſages, the Popiſh Maſs had not yet ſo prevailed every where, but that in divers places there were ſome remainders of King *Edward*'s Reformation and Service. Among the reſt, the Curat of old *Bokenham*, and divers in that Pariſh, were complained of, becauſe the Ceremonies of the holy Time of *Eaſter* were not obſerved there. And it ſeems the Biſhop's Officers themſelves were not all ſo diligent as they ſhould be. The Earl ſignified this Information to *Hopton* the Biſhop; who being in his Viſitation ſoon after, ſent for ſeveral of the Pariſh, and made his Inquiries, but found things in other ſort than were repreſented to the Earl. And being returned to his Houſe at *Norwich*, informed him hereof, and deſired the Earl to inform him further, if any thing were amiſs, even amongſt his own Officers, and he would endeavour to reform them.

Popiſh Spies ſet every where. In theſe Times, for the better taking up of all Goſpellers, there were certain Spies and ſecret Informers ſet every where, to give notice of any that came not to Church, or that ſpake any thing againſt the Superſtitions. For *London* were *John Avales*, *Beard*, and others: For *Stepney* one *Banbury*, a Shifter, a Dicer, and a Whoremonger. By which means none almoſt could be ſafe. Yet the Profeſſors made ſome Proviſion againſt this Evil. There were ſome, that kept them Company, who were honeſt Men; by whom they often had ſecret Intelligence what Perſons *Avales* and *Beard* intended to take up. And ſo ſeveral by ſhifting Places and Houſes, were preſerved. The Knight-Marſhal, Sir *Thomas Holcroft*, the Under-Marſhal, the Knight-Marſhal's Secretary, were ſecret Friends of the Proteſtants: and when Deſigns were laid to take any of them, ſome ſignification was often privately brought them, that Search would within ſome few Hours be made for them; and therefore that they ſhould depart from their Lodgings, and conceal themſelves. And when any good Men were under their Hands in Priſon, they would take all occaſions to ſhew them Kindneſs, as far as ſafely they might.

The Proteſtants frequently aſſemble. But notwithſtanding theſe Perſecutions, and that very few of the Miniſters

niſters remained, being either burnt or fled; yet the Proteſtants in *London* had very frequently their Aſſemblies. And ſometimes for want of Preachers of the Clergy, Lay-men exerciſed. Among theſe, I find one old *Henry Daunce*, a Bricklayer of *White-chappel*, who uſed to preach the Goſpel in his Garden every Holy-day: Where would be preſent ſometimes a thouſand People. *An.* 1555.

The very beginning of *May* there was exceeding Joy among the Papiſts for the Birth of an Heir-male to the Crown. Whereof the Report was ſo confident every where, that in the County of *Norfolk*, the Mayor of *Norwich* ſent word of it to the Earl of *Suſſex*; and the Biſhop had *Te Deum* ſung in the Cathedral and other Places of the City. And all expreſſions of Joy both in City and Country were ſhewn. And ſo it was, no queſtion, in other Parts of the Nation. And which is more ſtrange, ſo long did this Bruit hold, that beſides the firſt Intelligence thereof brought to *Norwich*, within a day or two after came two Perſons more averring the Truth thereof. The Biſhop deſired the Earl, according as he heard, if he had any further knowledg, to impart it to him. The Contents of all this may be read in the Original Letter, which is tranſcribed into the *Appendix*. Confidently reported that a Male-Heir to the Crown was Born. N°. LXXXVII.

But the belief of the Queen's great Belly went not over ſo. For then it was given out, that in *June* about *Whitſuntide* was the Time that the Queen expected her Delivery: and Midwives, Rockers and Nurſes were provided. And juſt when that Time came, another Rumour was blown about in *London*, that the Queen was delivered of a Child. And the Bells were rung, Bonfires and Proceſſions made: and in moſt parts of the Realm ſo it was. Nay in *Antwerp* Guns were ſhot off by the *Engliſh* Ships, and the Lady Regent rewarded the Mariners with an hundred Piſtols. The Queen's great Belly.

But there happened now two things which make it ſeem, as tho all this were but Deſign to impoſe upon the Belief of the World. The one was this: "There was a Woman, living near *Alderſgate*, "delivered *June* the 11*th*, 1555, being *Whitſunday* Morning, of a "Man-Child. Unto whom the Lord *North*, and another Lord "came, and deſired to have her Child from her, with very fair Of-"fers. As that her Child ſhould be well provided for, and that "She ſhould take no care for it, if She would ſwear, that She never "knew nor had ſuch Child. And after this, other Women came to "her: of whom one, they ſaid, ſhould have been the Rocker. But "She would in no caſe part with her Child. This very Woman, "before Witneſs, made this Declaration unto Mr. *Fox* and others, "about the Year 1568, while he was printing his Book: but he "leaves it to the liberty of the Reader to believe what he liſt. Add to this one other Paſſage of a Man within four Miles of *Berwick*, who ſpeaking of the Bonfires for Joy of the Birth of a Prince, ſaid, *There was a joyful Triumph, but at length all would not prove worth a Meſs of Pottage.* Like a Deſign. *Fox.* p. 1450.

As the Queen's great Belly gave theſe great Diſappointments, ſo while She went with it, it gave her occaſion to be more ſevere againſt the poor Goſpellers, who were now daily burnt. For She thought, and ſo She ſaid, "She could not be ſafely and happily delivered, nor The Queen's Zeal.

"that

" that any thing could ſucceed proſperouſly with her, unleſs all the
An. 1555. " Hereticks in Priſon were burnt *ad unum*, not ſparing one.
Pet. Martyr ad *Pet. Alexand.* Which Cruelty I do ſuppoſe her Prieſts and Confeſſors put into her Head.

A Convocation. There was a Convocation in *November* this Year; Wherein Cardinal *Pole* preſided. The Queen gave him a Licence under the Great Seal, to hold a Synod. Wherein She ordered him to decree what Canons he thought fit. So he compoſed a Book, with a very ſpecious Title, *viz. Reformatio Angliæ, Ex Decretis* Reginaldi Poli *Cardinalis*, &c. which was printed. A Manuſcript Copy whereof was in the famous Library of Mr. *Smith*, of late Years ſold by Auction. The Decrees of this Book, in number Twelve, were agreed to in *February*. They are briefly ſet down by the Biſhop of *Sarum* in his Hiſtory. There was an Article made in Favour of Non-reſidences; which I meet with in the *Benet*-Library: There is no Date, but I ſtrongly conjecture it is to be laid to this Convocation. The Cardinal ſeemed not to favour Non-reſidences; but the rich Clergy, and Dignitaries were of another Mind: wherefore they made this Propoſition;

Part II. p. 324.

Vol. intit. Synodalia.

Decretum perpetuæ Reſidentiæ juxta Canonum Sanctiones optant pii; ſed multa ſunt, quæ hodie impediunt, quominus ſuum effectum juxta bonorum virorum vota conſequatur. To which are ſubjoined Reaſons for this Propoſition; and Remedies for this evil. Which may be read in the *Appendix*.

N. LXXXVIII.

CHAP. XVIII.

Ridley *and* Latimer *burnt*.

Some petition the Queen for *Cranmer*. WE can declare little this Year of the poor Arch-biſhop, being now a Priſoner at *Oxford*, and out of all place of Action. The Arch-Biſhoprick was ſequeſtred into the Hands of Cardinal *Pole*, and his Palace at *Lambeth* appointed for the Cardinal's Abode. In a Petition, that ſome of thoſe that were abroad had ſent over to the Queen this Year, to diſſwade her from theſe Perſecutions that were now ſo rigorouſly ſet on foot in *England*, they interceded for *Cranmer*, putting her in mind how he had once preſerved her in her Father's Time, by his earneſt Interceſſions with him for her. " So that, *they ſaid*, " ſhe had more reaſon to believe he loved her, and would ſpeak the " Truth to her, than ſhe had of all the reſt of the Clergy. But, alas, this did little good.

He ſeeth *Ridley* and *Latimer* going to their burning. In *October*, *Ridley* and *Latimer* were brought forth to their Burning; and paſſing by *Cranmer*'s Priſon, *Ridley* looked up to have ſeen him, and to have taken his Farewel of him; but he was not then at the Window, being engaged in Diſpute with a *Spaniſh* Friar. But he looked after them, and devoutly falling upon his Knees, prayed to God to ſtrengthen their Faith and Patience in that their laſt, but painful Paſſage.

Latimer's Character. And here for a Farewel to theſe two Reverend Fathers, let us make a little Halt, to take ſome view of them. Of *Ridley* ſufficient has

HUGH LATIMER
Biſhop of WORCESTER
Martyr'd 16 Octob. 1555

Printed for Ri. Chiswell in St. Paul's Church Yard.

has been ſaid to acquaint us with the Worthineſs of that Man. Of *Latimer* a word or two. His Character is beſt taken from them who beſt knew him, and lived in his Time. One of theſe thus ſpeaks of him, while he was yet alive, in the beginning of King *Edward*. *An.* 1555. *Becon* in his *Jewel of Joy*.

" *Latimer* was very famous, not only for the Pureneſs of his Life,
" which had always been Innocent and Blameleſs, but for the Since-
" rity and Goodneſs of his Evangelical Doctrine. Which ſince the
" beginning of his Preaching, had in all Points been ſo conformable
" to the Teaching of Chriſt, and of his Apoſtles, that the very Ad-
" verſaries of God's Truth, with all their menacing Words, and
" cruel Impriſonment, could not withdraw him from it. But what-
" ſoever he had once preached, he valiantly defended the ſame before
" the World, without fear of any Mortal Creature, although of ne-
" ver ſo great Power and high Authority, wiſhing and minding ra-
" ther to ſuffer, not only loſs of worldly Poſſeſſions, but alſo of Life,
" than that the Glory of God, and the Truth of Chriſt's Goſpel
" ſhould in any Point be obſcured or defaced through him. His Life
" was not dear unto him, ſo that he might fulfil his Courſe with Joy,
" and the Office that he received of the Lord *Jeſus*, to teſtify the
" Goſpel of God's Favour. His Fame began to grow apace, while
" he was at *Cambridg*, [which was ſome Years before 1530.] doing
" abundance of Good there among the Students by his Sermons,
" which were many, by him preached both in *Latin* and *Engliſh*.
" The Scholars flocked after him, and took great notice of his Do-
" ctrine, and commending it ſometimes to Letters, as moſt faithful
" Treaſures of Memory. Before them he did, by Authorities out
" of God's Word, and invincible Arguments, beſides the Allegation
" of the Doctors, prove, That the Holy Scriptures ought to be read
" in the *Engliſh* Tongue of all Chriſten People, whether they were
" Prieſts or Lay-men. Though many Friars and others could not
" abide this Doctrine, and would reſiſt him, and preach againſt him,
" notwithſtanding he, or rather God in him, got the Victory. And
" it came to paſs according to his Teaching, [when the reading of
" the Scripture was allowed by the Royal Authority.] Before the
" Scholars alſo he inveighed againſt Temple-works, good Intents,
" blind Zeal, ſuperſtitious Devotion; as the painting of Taberna-
" cles, gilding of Images, ſetting up of Candles, running on Pil-
" grimage, and ſuch other idle Inventions of Men; whereby the
" Grace of God was obſcured, and his Works of Mercy the leſs re-
" garded. He was alſo wont to rebuke the Beneficed Men, with the
" Authority of God's Word, for neglecting and not teaching their
" Flock, and for being abſent from their Cures, they themſelves be-
" ing idle, and maſting themſelves like Hogs of *Epicurus*, taking no
" thought, tho their poor Pariſhioners miſerably pined away, ſtar-
" ved, periſhed and died for Hunger. He would condemn alſo, at
" theſe his Univerſity-Sermons, fooliſh, ungodly and impoſſible
" Vows, as the Vow of Chaſtity: wiſhing rather that Liberty of
" Marriage might be granted to them, which had ſo vowed, by
" the Higher Powers, than ſo to continue, through ſingle Life,
" in all kind of abominable Uncleanneſs. O how vehement was he
" in rebuking all Sins, namely, Idolatry, falſe and idle Swearing,

An. 1555. " Covetouſneſs and Whoredom! Again, how ſweet and pleaſant " were his Words in exhorting unto Vertue! He ſpake nothing, but " it left, as it were, certain Pricks or Stings in the Hearts of the " Hearers, which moved them to conſent to his Doctrine. None, " except they were ſtiff-necked, and uncircumciſed in Heart, went " away from his Sermons, which were not led with a faithful Re- " pentance of their former Lives, affected with high deteſtation " of Sin, and moved unto all Godlineſs and Vertue.

The Writer of all this ſaid, " He knew certain Men, which, through " the perſwaſion of their Friends, went unto his Sermons, ſwelling " blown full, and puft up like *Eſop*'s Frogs, with Envy and Malice " againſt him; but when they returned, his Sermon being done, " and demanded how they liked him, and his Doctrine, they anſwe- " red, with the Biſhops and Phariſees Servants, *There was never Man* " *ſpake like unto this Man.* He would alſo ſpeak freely againſt buy- " ing and ſelling of Benefices, againſt promoting ſuch to the Livings " of Spiritual Miniſters, which were unlearned and ignorant in the " Law of God; againſt Popiſh Pardons; againſt the repoſing our " Hope in our own Works, or in other Mens Merits. He was alſo " a charitable Man, when he was at *Cambridg*, according to his Abi- " lity, to poor Scholars and other needy People: So conformable " was his Life to his Doctrine. Inſomuch that there was a com- " mon Saying in that Univerſity, *When Mr.* Stafford *read, and* Lati- " mer *preached, then was* Cambridg *bleſſed.*

Cranmer's Employment in Priſon.

But to return to our ABp in his Priſon. Where he divided his melancholy Time, partly in Diſputings and Diſcourſes with Learned Men of the contrary Perſwaſion, who laboured to bring him over, thinking thereby to obtain a great Glory to their Church; and partly in preparing an Anſwer to Biſhop *Gardiner*, under the name of *Marcus Antonius*, in vindication of his own Book concerning the Sacrament. And he finiſhed three Parts in Priſon. Two whereof were loſt in *Oxford*; and one came into the Hands of *John Fox*, as he tells us himſelf; which, he ſaid, was ready to be ſeen and ſet forth, as the Lord ſhould ſee good. Biſhop *Ridley* alſo in his Confinement wrote Marginal Annotations on the ſide of *Gardiner*'s ſaid Book, with the Lead of a Window, for want of Pen and Ink. Great pity it is, that theſe laſt Studies of the Arch-biſhop are loſt: For even that part which was once in *Fox*'s Cuſtody, is gone with his Fellows, for ought that I can find among his Papers.

Report of the Queen's Death.

It was ſome time before this, that there was a Report ſpred, that the Queen was Dead. The Rumor preſently extended it ſelf over the Seas. Which occaſioned the Death of one pious Profeſſor of the Goſpel, namely, *Bartlet Green* a Lawyer. For *Chriſtopher Goodman* having writ to him, his former Acquaintance in *Oxford*, to certify him of the Truth thereof, he in a Letter in anſwer wrote thus, *The Queen is not yet Dead.* This and divers other Letters, that were given to a Bearer, to carry beyond Sea to the Exiles there, were intercepted; and being read at the Council, ſome would have it to amount to Treaſon, as though there had been a Plot carrying on againſt the Queen's Life. But the Law not making thoſe words Treaſon, he after long lying in the *Tower*, was ſent by the

the Council to Biſhop *Boner*. Who upon examination found him too firm to be moved from the Doctrine of the Goſpel: and ſo condemned him to the Fire. *An.* 1555.

CHAP. XIX.

The laſt Proceedings with Cranmer.

Proceedings against *Cranmer*.

AFter *Ridley* and *Latimer* were diſpatched, and had ſealed their Doctrine with their Blood at *Oxford*: the ſaid Courſe was reſolved to be taken with *Cranmer* late Arch-biſhop, but now the *Arch-Heretick*, as he was eſteemed by them. They had been all three condemned, and adjudged Hereticks by Dr. *Weſton* in the Univerſity of *Oxford*, after their Diſputations. But that Sentence was void in Law; becauſe the Authority of the Pope was not yet received: Therefore they were tried and judged upon new Commiſſions. The Commiſſion for judging the two former was from *Pole* the Cardinal, Lord Legate. Wherein the Commiſſioners conſtituted were, *White* Biſhop of *Lincoln*, *Brooks* Biſhop of *Gloceſter*, and *Holiman* Biſhop of *Briſtow*. But there was a new Commiſſion ſent from *Rome* for the Conviction of *Cranmer*. *Brooks* of *Gloceſter* was the Pope's Sub-delegate under Cardinal *Puteo*, to whom the Pope had committed this Proceſs; and *Martin* and *Story*, Doctors of the Civil Law, were the Queen's Commiſſioners: The former of which was now, or ſoon after, for his good Services, made one of the Maſters in *Chancery*, and was much employed in theſe Trials of poor Men. Notwithſtanding this Man complied in Q. *Elizabeth*'s Reign, and took his Oath againſt the Pope now a ſecond Time. In this Commiſſion from the Pope, he decreed, in a formality of Words, "That "the ABp ſhould have Charity and Juſtice ſhewed to him, and that he "ſhould have the Laws in moſt ample manner to anſwer in his behalf. He decreed alſo, "That the ſaid Arch-biſhop ſhould come before the "Biſhop of *Gloceſter*, as high Commiſſioner from his Holineſs, for "the examination of ſuch Articles as ſhould be produced againſt "him: and that *Martin* and *Story* ſhould require, in the King and "Queen's Name, the Examination of him. In purſuance of this Command from the Pope, and in Obedience to the King and Queen, they came down to *Oxon* upon this Commiſſion; and *Septemb.* 12. (which was ſeven days before the Condemnation of *Latimer* and *Ridley*) ſat in S. *Mary*'s Church, accompanied with many other Doctors, and ſuch-like; and among the reſt, the Pope's Collector. The Arch-biſhop was brought forth out of Priſon, habited in a fair black Gown, and his Hood of Doctor of Divinity on both Shoulders. Then ſome Proctor ſaid aloud, "*Thomas* Arch-biſhop of *Can-*"*terbury*, appear here, and make anſwer to that which ſhall be laid "to thy Charge for Blaſphemy, Incontinency and Hereſy. What due Honour the Arch-biſhop gave unto the Queen's Commiſſioners, as repreſenting the Supream Authority of the Nation, and how he gave none to *Brooks*, the Pope's Repreſentative, keeping on his Cap; and the Speeches, that the ſaid *Brookes*, and the other two

made unto him, with the Arch-biſhop's diſcreet and excellent Anſwers, ſtill interpoſing his Proteſtation againſt *Brooks* his Authority, may be ſeen at large in *Fox*'s Monuments. *An.* 1555.

Martin acts as the Queen's Proctor.

Only it may not be amiſs here briefly to mention, (for the better underſtanding of the Form of the Proceſs) that after the Arch-biſhop was cited, as before was ſaid, into the Court, the Biſhop of *Gloceſter* firſt made an Oration, directed unto the Arch-biſhop at the opening of his Commiſſion. Next Dr. *Martin* made a ſhort Speech; and being with Dr. *Story*, appointed the King's and Queen's Attorneys, he offered unto the ſaid Biſhop their Proxy, ſealed with the Broad-Seal of *England*; and then preſenting himſelf to be Proctor on their behalf. After that, he proceeded to exhibit certain Articles againſt the Arch-biſhop, containing Adultery and Perjury, (the one for being Married, the other for breaking his Oath to the Pope.) Alſo he exhibited Books of Hereſy, made partly by him, and partly by his Authority publiſhed. And ſo produced him as a Party principal to anſwer to his Lordſhip. After this, having leave given him, the Arch-biſhop beginning with the Lord's Prayer and Creed, made a long and learned Apology for himſelf. Which is preſerved to Poſterity in the *Acts and Monuments*.

His greateſt Trouble at this Time.

By his Diſcourſe before the Commiſſioners it appeared, how little he was taken with the ſplendor of worldly Things. For he profeſſed, "That the loſs of his Promotions grieved him not: He thanked "God as heartily for that poor and afflicted State in which he then "was, as ever he did for the Times of his Proſperity. But that which "ſtuck cloſeſt to him, as he ſaid, and created him the greateſt Sorrow, was, to think that all that Pains and Trouble, that had been "taken by K. *Henry* and himſelf, for ſo many Years, to retrieve the "Antient Authority of the Kings of *England*, and to vindicate the "Nation from a Foreign Power, and from the Baſeneſs and infinite "Inconveniences of crouching to the Biſhops of *Rome*, ſhould now "thus eaſily be quite undone again. And therefore, he ſaid, all his "Trouble at that time, and the greateſt that ever he had in his "Life, was to ſee the King and Queen's Majeſties, by their Proctors "there, to become his Accuſers, and that in their own Realm and "Country, before a Foreign Power. For that if he had tranſgreſſed the Laws of the Land, their Majeſties had ſufficient Authority and Power, both from God, and the Ordinance of the "Realm, to puniſh him. Whereunto he would be at all times content to ſubmit himſelf.

Interrogatories put to him, with his Anſwers.

At this time of his Trial, ſeveral Interrogatories were adminiſtred unto him, to make anſwer to: As concerning his Marriage; Concerning his ſetting abroad Hereſies, and making and publiſhing certain Books of Hereſy. To which he confeſſed, That the Catechiſm, and the Book of Articles, and the Book againſt Biſhop *Gardiner*, were of his doing. Concerning ſubſcribing thoſe Articles, and his compelling Perſons to ſubſcribe. Which he denied; but that he exhorted them that were willing to ſubſcribe, he acknowledged. Concerning his open maintaining his Errors in *Oxon*: [Whereas they brought him to the Diſputation themſelves.] Concerning his being noted with the Infamy of Schiſm; and that he moved

moved the King and Subjects of his Realm, to recede from the Catholick Church and See of *Rome*. Which he acknowledged: but that their Departure, or Receſs, had in it no matter of Schiſm. Concerning his being twice ſworn to the Pope. And Dr. *Martin* then ſhewed a Copy of his Proteſtation againſt the Pope at his Conſecration, under a publick Notary's Hand. That he took upon him the See of *Rome*, in conſecrating Biſhops, and Prieſts, without Leave or Licence from the ſaid See. To which he anſwered, That it was permitted to him by the Publick Laws of the Realm. Concerning his ſtanding out ſtill to ſubſcribe to the Pope's Authority, when the whole Nation had. This being done, a publick Notary entred his Anſwers. Then the Biſhop of *Gloceſter* made another Speech, at breaking up of this Meeting, and Dr. *Story* another, reflecting upon what *Cranmer* had ſaid, with Reviling and Taunts. *An.* 1555.

The laſt thing they did at this Meeting was to ſwear ſeveral Perſons, who were the next Day to declare what they knew, or could remember againſt this Reverend Father. And theſe were Dr. *Marſhal* Dean of *Chriſt's-Church*, a moſt furious and zelotical Man; and who to ſhew his ſpight againſt the Reformation, had cauſed *Peter Martyr*'s Wife, who deceaſed while he was the King's Profeſſor, to be taken out of her Grave, and buried in his Dunghil: Dr. *Smith* Publick Profeſſor, who had recanted moſt ſolemnly in K. *Edward*'s Days, and to whom the Arch-biſhop was a good Friend, yet not long afterwards he wrote againſt his Book, and was now ſworn a Witneſs againſt him: Dr. *Treſham* a Canon of *Chriſt-Church*, who was one of the Diſputers againſt *Cranmer*, and had ſaid, in his Popiſh Zeal, "That there were 600 Errors in his Book of the Sacrament: Dr. *Crook*; Mr. *London*, a Relation I ſuppoſe of Dr. *London*, who came to ſhame for his falſe Accuſation of *Cranmer* and others in K. *Henry*'s Reign; and now this Man, 'tis like, was willing to be even with *Cranmer*, for his Relation's ſake: Mr. *Curtop*, another Canon of *Chriſt's-Church*, formerly a great Hearer of *P. Martyr*; Mr. *Ward*; Mr. *Serles*, the ſame, I ſuppoſe, who belonged to the Church of *Canterbury*, and had been among the number of the Conſpirators againſt him in K. *Henry*'s Days. And theſe being ſworn, the Arch-biſhop was allowed to make his Exceptions againſt any of them. Who reſolutely ſaid, "He would admit none of them all, being perjured Men, "having ſworn againſt the Pope, and now received and defended him; "And that therefore they were not in Chriſtian Religion. And ſo the good Father was remitted back for that time to Priſon again. Witneſſes ſworn againſt him.

I know not what the Depoſitions of theſe Witneſſes were, given in againſt him the next Day. For *Fox* relates nothing thereof, nor any other, as I know of. Doubtleſs they were ſome of the Doctrines that he preached, or taught, or defended, in *Canterbury* formerly, or more lately in his Diſputations in the Schools, or in his Diſcourſes in his Priſon, or at *Chriſt's-Church*, where he ſometimes was entertained. But to all that was objected againſt him he made his Anſwers. And the laſt thing they of this Commiſſion did, was to cite him to appear at *Rome* within eighty Days, to make there his Anſwer in Perſon. Which he ſaid, He would be content to do, if the Cited to *Rome*.

An. 1555. the King and Queen would ſend him. And ſo he was again remanded back to durance, where he ſtill remained. And an account of what theſe Commiſſioners had done, was diſpatched to *Rome* forthwith. From whence the final Sentence was ſent in *December* next.

The Pope's Letters againſt him.

Then Pope *Paul* ſent his Letters Executory unto the King and Queen, and to the Biſhops of *London* and *Ely*, to degrade and deprive him: and in the end of thoſe fourſcore Days he was declared *Contumax*, as wilfully abſenting himſelf from *Rome*, when he was ſummoned to go, though he was detained in Priſon; which might have been a lawful and juſt Excuſe. But theſe Matters muſt proceed in their Form, whatſoever Abſurdity or Falſehood there were in them.

The Proceſs againſt him at *Rome*.

By theſe Letters Executory, (which are in the firſt Edition of *Fox*, but omitted in all the reſt) we may collect how the Proceſs went againſt *Cranmer* at *Rome*, which I ſhall here briefly ſet down. Firſt, the King and Queen ſent their Information to the Pope againſt *Thomas* Arch-biſhop of *Canterbury*, *viz.* "That he had brought this no-
" ble Realm from the Unity of the Catholick Church. That he
" was a Perſon guilty of Hereſy, and many other grand Crimes,
" and not worthy to enjoy his Biſhoprick, and moſt worthy greater
" Puniſhments, and they requeſted that Proceſs might be made againſt
" him. For the better enquiry into, and taking cognizance of the Truth of theſe Accuſations, the Pope gave a ſpecial Commiſſion, ſigned with his Hand, to *James Puteo*, Cardinal of S. *Mary*'s, and afterwards of S. *Simeon*, to cite the ſaid *Thomas* before him, and all ſuch Witneſſes as ſhould be needful, to come to a true knowledg of the Arch-biſhop's Crimes: and accordingly to give the Pope an account of all he ſhould find. This he was to do in his own Perſon, or to conſtitute any dignified Perſon, abiding in theſe Parts, to do the ſame. So the ſaid Cardinal appointed *Brookes* Biſhop of *Gloceſter*, and ſome Collegues with him, to manage this Commiſſion in his ſtead. This *Brookes*, having been Biſhop *Gardiner*'s Chaplain, was probably nominated and recommended by the ſaid *Gardiner*, as I do ſuppoſe he was the Perſon that directed the whole managery of this Proceſs againſt the Arch-biſhop. And ſo *Brookes*, being now by this Deputation the Pope's Sub-delegate, proceeded in this Cauſe, as was ſaid before. In regard of the Arch-biſhop's Citation to *Rome* to anſwer there, and make his perſonal appearance before the Pope, the Letters Executory ſay, *Comparere non curaret*, as an Aggravation of his Crime, that *he took no care to appear*, (which was falſe;) and that therefore, as the ſaid Letters ran, the King and Queen's Proctors at *Rome*, named *Peter Rouilius*, and *Anthony Maſſa de Galleſio*, and *Alexander Palentarius*, the Proctor of the Pope's Treaſury, had ſued that Contumacy might be definitively pronounced againſt the ſaid *Thomas Cranmer*, being cited and not appearing. Therefore, "He, Pope
" *Paul* IV. ſitting in the Throne of Juſtice, and having before his
" Eyes God alone, who is the Righteous Lord, and judgeth the
" World in Righteouſneſs, did make this definitive Sentence, pro-
" nouncing and decreeing the ſaid *Thomas Cranmer* to be found Guil-
" ty of the Crimes of Hereſy and other Exceſſes, to be wholly un-
" mindful of the Health of his Soul, to go againſt the Rules and Ec-
" cleſiaſtical Doctrines of the Holy Fathers, and againſt the Apoſto-
" lical

" lical Traditions of the Roman Church and Sacred Councils, and " the Rites of the Chriſtian Religion hitherto uſed in the Church; *An.* 1555. " eſpecially againſt the Sacrament of the Body and Blood of our " Lord, and Holy Orders; by thinking and teaching otherwiſe, than " the Holy Mother Church preacheth, and obſerveth; and by de- " nying the Primacy and Authority of the Apoſtolick See; and " againſt the Proceſſions, which every Year, on *Corpus Chriſti* Day, " were wont to be celebrated by the Pope's Predeceſſors. Mention alſo is made of his " Bringing in again the Hereſy abjured by *Beren-* " *garius*, of his believing the falſe and heretical Doctrines of *Wicklif* " and *Luther*, thoſe Arch-Hereticks: printing of Books of that na- " ture, and publiſhing them, and defending thoſe Doctrines in pub- " lick Diſputations, and that before his Sub-delegate, and perſiſting " herein with Obſtinacy. Therefore the Pope excommunicated him, " and deprived him of his Arch-biſhoprick, and all other Places, " and Privileges whatſoever, and adjudged him to be delivered over " to the Secular Court, and all his Goods to be confiſcate. And " the Pope abſolved all Perſons from any Oath of Fidelity given to " *Cranmer*, and impoſed perpetual Silence upon him. And more- " over, upon the inſtance of the aboveſaid Proctors, commanded the " Biſhops of *London* and *Ely* to degrade him, and ſo to deliver him " over to the Secular Court. This bore date *December* 14.

In obedience to theſe Letters from *Rome*, the two Biſhops, the Pope's Delegates, came down to *Oxford*; and ſitting in the Choire of *Chriſt's-Church*, before the High Altar, the ſaid Commiſſional Letters were read: wherein it was ſpecified, " That all things were in- " differently examined on both Parties, and Counſel heard as well " on the King's and Queen's behalf, who were *Cranmer*'s Accuſers, " as on the behalf of *Cranmer*, ſo that he wanted nothing to his ne- " ceſſary Defence. Whereat the Arch-biſhop could not but exclaim (while theſe things were reading) againſt ſuch manifeſt Lies, " That, *as he ſaid*, when he was continually in Priſon, and could " never be ſuffered to have Counſel or Advocate at Home, he ſhould " produce Witneſs, and appoint his Counſel at *Rome*. *God muſt* " *needs puniſh*, added he, *this open and ſhameleſs Lying*. The Pope's Letters read.

But this Command of Degrading our Arch-biſhop was preſently proceeded upon: *Thomas Thirlby* Biſhop of *Ely*, his old Friend, infinitely before-time obliged by the Arch-biſhop, ſhed many Tears at the doing of it. So that *Cranmer* moved at it, was fain to comfort him, and told him, He was well contented with it. So they apparelled the Arch-biſhop in all the Garments and Ornaments of an Arch-biſhop; only in mockery every thing was of Canvas, and old Clouts. And the Croſier was put into his Hand. And then he was, piece by piece, ſtript of all again. When they began to take away his Pal, he asked them, " Which of them had a Pal, to take away his " Pal? They then anſwered, acknowledging they were his Inferi- " ors, as Biſhops, but as they were the Pope's Delegates, they " might take away his Pal. While they were thus ſpoiling him of all his Garments, he told them, " That it needed not; for that he had " done with this Gear long ago. While this was doing, *Boner* made a Triumphant Speech againſt the poor Arch-biſhop. But when they They degrade him.

came

An. 1555. came to take away his Crosier, he held it fast, and would not deliver it: but pulled out an Appeal out of his left Sleeve under his Wrist, and said, "I appeal unto the next General Council; and herein I "have comprehended my Cause, and the Form of it, which I de- "sire may be admitted. And prayed divers times to the standers by "to be Witnesses, naming them by their Names. This Appeal is preserved in *Fox*, which is well worthy the reading.

He Appeals.

He is ill dealt with in his Process.

The Arch-bishop was all along ill dealt with in divers respects in this his Process, which himself was well sensible of. One was, That he had desired the Court, that considering he was upon his Life, he might have the use of Proctors, Advocates and Lawyers. But they would allow him none. After the Court, wherein *Brooks* was Sub-delegate, had done, they promised him that he should see his Answers to Sixteen Articles, that they had laid against him; that he might correct, amend and change them, where he thought good. And that Promise they performed not. And so entred his Answers upon record, though his Answer was not made upon Oath, nor reserved, nor made *in judicio*, but *extra judicium*. Which *Cranmer* made a Protest of: But not to the Bishop of *Gloceſter*, as Judg, whom he would not own, but to the King's and Queen's Proctors, *Martin* and *Story*. To them, for these Reasons, he wrote a Letter, "That "he trusted they would deal sincerely with him, without Fraud or "Craft, and use him as they would wish to be used in the like case "themselves: Bidding them remember that with what Measure "they meet, it should be measured to them again.

The Reasons of his Appeal.

Therefore to make himself some amends for all this foul Dealing, his last Refuge was an Appeal. Whereof he seriously bethought himself, when, and in what manner to make it. The Causes for his resolving upon it, besides those already mentioned, were, because he remembred *Luther* once did so in such a Case; and that he might not seem rashly to cast away his own Life; and because he was bound by his Oath never to receive the Pope's Authority in this Realm; and because the Commissioners had broken their Promise with him, as above was said: and because he thought the Bishop of *Rome* was not an indifferent Judg in this Cause, which was his own Cause: for all the Arch-bishop's Troubles came upon him for departing from him. He therefore wrote privately to a trusty Friend, and Learned in the Law, then in the University, to instruct him in the Order and Form of an Appeal: and whether he should first Appeal from the Judg-Delegate to the Pope, or else from that Judg immediately to a General Council. And so earnestly entreated him to lay aside all other Studies, and to take this in Hand presently, because he was summoned, to make his Answer at *Rome*, the sixteenth Day of this Month, that is, of *February*. There was one reason more moved him to Appeal, which must not be omitted, namely, that he might gain Time to finish his Answer to *Marcus Antonius*. "He feared after all, they would not "admit his Appeal. But he did not much pass, and desired God's "Will might be done: So that God might be glorified by his Life or "Death. He thought it much better to die in Christ's Quarrel, "than to be shut in the Prison of the Body, unless it were for the "advancement

" advancement of God's Glory, and the Profit of his Brethren. This Letter of the Arch-biſhop being writ with ſo much Strength and Preſence of Mind, and ſhewing ſo much Prudence and Wit, is happily preſerved in *Fox*'s *Monuments* where it may be read. *An.* 1555.

He preſſeth his Appeal.

This Appeal, when the Arch-biſhop had produced and preferred to the Biſhop of *Ely*, he told him, " That they could not admit of " it, becauſe their Commiſſion was to proceed againſt him, *Omni* " *Appellatione remota*. *Cranmer* replied, " That this Cauſe was not " every private Man's Cauſe, but that it was between the Pope and " him immediately, and none otherwiſe: and that no Man ought to " be Judg in his own Cauſe. And therefore they did him the more " Wrong. So at laſt *Thirlby* received it of him, and ſaid, If it might be admitted, it ſhould.

And ſo after this Interruption, they proceeded to degrade him, taking off the reſt of his Habits. And then put him on a poor Yeoman-Beadle's Gown threadbare, and a Townſ-man's Cap. And *Boner* told him, *He was no Lord any more:* and ſo was ſent to Priſon.

CHAP. XX.

Cranmer *Writes to the Queen.*

Writes two Letters to the Queen.

AND now, having undergone theſe Brunts with all this Gravity, Diſcretion, Learning and Courage, he next reſolved to give the Queen a true and impartial Account of theſe Tranſactions, to prevent Miſreports, and to juſtify himſelf in what he had ſaid and done. Two Letters therefore he wrote to her, but thought not fit to entruſt them with the Commiſſioners, ſince *Weſton* had ſerved him ſuch a Trick in the like Caſe before. In theſe Letters he related the reaſon of his refuſing the Biſhop of *Gloceſter* for his Judg, and of his Appeal. For as he thought it his Duty at that juncture to declare himſelf in that publick manner againſt the Biſhop of *Rome*, ſo he reckoned he ought to declare himſelf alſo to the Supream Magiſtrate. And therefore before the Biſhop of *Gloceſter*, and the Commiſſioners, he ſaid, " That as he had thus diſcharged his own " Conſcience towards the World, ſo he would alſo write his Mind " to her Grace touching this Matter.

The Contents of the firſt.

He wrote to her, " That the twelfth Day of that Month he was " cited to appear at *Rome* the eightieth Day after. And that it could " not but grieve the Heart of a natural Subject to be accuſed by the " King and Queen of his own Country, and before any outward " Judg: as if the King and Queen were Subjects within their own " Realm, and were fain to complain and require Juſtice at a Stranger's Hand againſt their own Subject, being already condemned " to Death by their own Laws. As though the King and Queen " could not have or do Juſtice within their own Realm, againſt " their own Subjects; but they muſt ſeek it at a Stranger's Hand in " a ſtrange Land.

Then he proceeded to ſhew her, why he refuſed the Pope's Authority, when *Brooks* Biſhop of *Gloceſter* came to try him; namely,

An. 1555. " Becauſe he was ſworn never to conſent, that the Biſhop of *Rome* " ſhould have, or exerciſe any Authority or Juriſdiction in the Realm " of *England*. Another reaſon why he denied his Authority, was, " Becauſe his Authority repugned to the Crown Imperial of this " Realm, and to the Laws of the ſame. For the Pope ſaith, all " manner of Power, both Temporal and Spiritual, is given unto him " of God: and that Temporal Power is given to Kings and Emperors " to uſe it under him. Whereas contrary to this Claim, (ſaid the " Arch-biſhop) the Imperial Crown of this Realm is taken imme- " diately from God, to be uſed under him only, and is ſubject to " none but God alone.

" Moreover, to the Imperial Laws of this Realm, all the Kings " in their Coronations, and all Juſtices, when they receive their Of- " fices, are ſworn, and all the whole Realm bound to defend them. " But contrary hereunto the Pope (he ſaid) made void, and com- " manded to blot out of our Books, all Laws and Cuſtoms repug- " nant to his Laws.

" Then he proceeded to ſhew, how contrary the Laws of the " Realm, and the Pope's Laws were. And therefore that the Kings " of this Realm had provided for their Laws by the *Premunire*. So " that if any Man let the execution of the Law by any Authority " from the See of *Rome*, he fell into the *Premunire*. And to meet " with this, the Popes had provided for their Law by Curſing.

" He ſuppoſed that theſe things were not fully opened in the Par- " liament-houſe, when the Pope's Authority was received again: " For if they were, he could not believe, that the King and Queen, " the Nobles and Commons would again receive a Foreign Autho- " rity, ſo hurtful and prejudicial to the Crown, and to the Laws " and State of this Realm. He rebuked the Clergy, who were the " main Movers of this at the Parliament, for their own Ends. For " they deſired to have the Pope their chief Head, to the intent that " they might have, as it were, a Kingdom and Laws within them- " ſelves, diſtinct from the Laws of the Crown; and live in this " Realm like Lords and Kings, without damage or fear of any " Man. And then he glanced at ſome of the Clergy, [probably " meaning *Thirlby*, *Hethe*, *Tonſtal*, &c.] that they held their Peace " for this Conſideration, though they knew this well enough. Who " if they had done their Duty to the Crown and Realm, ſhould " have opened their Mouths at this Time, and ſhewn the Peril and " Danger that might inſue to the Crown hereby.

" Another Cauſe he urged to the Queen, why he could not allow " the Pope's Authority, was, Becauſe he ſubverted not only the Laws " of the Nation, but the Laws of God. So that whoſoever be un- " der his Authority, he ſuffered them not to be under Chriſt's Reli- " gion purely. For proof of which he gave theſe Inſtances. God's " Will and Commandment is, that when the People be gathered to- " gether to ſerve God, the Miniſters ſhould uſe ſuch a Language as " the People might underſtand, and take profit thereby. For God " ſaid by the Mouth of S. *Paul*, As a Harp or Lute, if it give no cer- " tain ſound, that Men may know what is ſtricken, who can dance " after it? it is put in vain. So it is in vain, profiteth nothing, if

" the

" the Prieſt ſpeak to the People in a Language they know not. And " whereas, when he urged this to the Commiſſioners, they told him, " That that Place reſpected Preaching only. He told the Queen, " That S. *Paul*'s words meant it not only of Preaching, for that he " ſpake expreſly of Praying, Singing and giving Thanks, and of all " other things, which the Prieſts ſay in the Churches. And ſo " (he ſaid) all Interpreters, Greek and Latin, Old and New, School-" Authors, and others, that he had read, underſtood it: Till about " thirty Years paſt, *Eckius* and others of his Sort, began to invent " this new Expoſition. And ſo (he ſaid) all the beſt Learned Di-" vines, that met at *Windſor* 1549, for the Reformation of the " Church, both of the New Learning and the Old, agreed with-" out Controverſy, (not one oppoſing) that the Service of the " Church ought to be in the Mother-Tongue; and that that Place " of S. *Paul* was ſo to be underſtood. *An.* 1555.

" Again, Chriſt ordained the Sacrament to be received of Chriſti-" an People, under both Forms of Bread and Wine, and ſaid, *Drink* " *ye all of this.* The Pope gives a clean contrary Command, That " no Lay-man ſhall drink of the Cup of their Salvation. So that if " he ſhould obey the Pope in theſe things, he muſt needs diſobey his " Saviour.

Again, " He inſtanced in the Pope's taking upon him to give the " Temporal Sword to Kings and Princes, and to depoſe them from " their Imperial States, if they were diſobedient to him; and in " commanding Subjects to diſobey their Princes: Aſſoiling them as " well from their Obedience, as their lawful Oaths made unto them; " directly contrary to God's Commandment, that commandeth all " Subjects to obey their Kings, and their Rulers under them.

" Then he ſpake of the Superiority the Pope claimed above Kings " and Emperors, and making himſelf Univerſal Biſhop. And how " his Flatterers told him he might diſpenſe againſt God's Word, both " againſt the Old and New Teſtament: and that whatſoever he did, " tho he drew innumerable People by heaps with himſelf to Hell, " yet might no mortal Man reprove him; becauſe he is the Judg of " all Men, and might be judged by no Man. And thus he ſat in the " Temple of God, as he were a God, and named himſelf God, and " diſpenſed againſt God. If this were not (he ſaid) to play An-" tichriſt's part, he knew not what Antichriſt was, that is, Chriſt's " Enemy and Adverſary. Now (added he) until the time that " ſuch a Perſon may be found, Men might eaſily conjecture where " to find Antichriſt.

" He took God to record, that what he ſpake againſt the Power and " Authority of the Pope, he ſpake it not for any Malice he ought to " the Pope's Perſon, whom he knew not; nor for fear of Puniſhment, " or to avoid the ſame; thinking it rather an Occaſion to aggravate, " than to diminiſh the ſame: but for his moſt bounden Duty to the " Crown, Liberty, Laws and Cuſtoms of this Realm of *England*; " and moſt eſpecially to diſcharge his Conſcience, in uttering the " Truth to God's Glory, caſting away all Fear by the Comfort " which he had in Chriſt, who ſaith, *Fear not them that kill the* " *Body.*

An. 1555. As touching the Sacrament, he ſaid, "That foraſmuch as the "whole Matter ſtood in the underſtanding thoſe words of Chriſt, "*This is my Body*; *This is my Blood:* He told the Commiſſioners, "That Chriſt in thoſe words made demonſtration of the Bread and "Wine, and ſpake figuratively, calling Bread his Body, and Wine "his Blood; becauſe he ordained them to be Sacraments of his Body "and Blood. And he told them, He would be judged by the old "Church, which Doctrine could be proved Elder; and that he "would ſtand to. And that foraſmuch as he had urged in his Book "Greek and Latin Authors, which above a thouſand Years continu- "ally taught as he did; if they could bring forth but one old Au- "thor, that ſaid in theſe two Points as they ſaid, he offered ſix or "ſeven Years ago, and offered ſo ſtill, that he would give place.

"Then he ſhewed her how fond and uncomfortable the Papiſts "Doctrine of the Sacrament is: For of one Body of Chriſt is made "two Bodies: One natural, having diſtance of Members, with "Form and Proportion of Man's perfect Body; and this Body is in "Heaven. But the Body of Chriſt in the Sacrament, by their own "Doctrine, muſt needs be a monſtrous Body, having neither di- "ſtance of Members, nor Form, Faſhion or Proportion of a Man's "natural Body. And ſuch a Body is in the Sacrament, teach they, "as goes into the Mouth with the Form of Bread, and entreth no "further than the Form of Bread goes, nor tarrieth no longer than "the Form of Bread is by natural Heat digeſting. So that when "the Form of Bread is digeſted, the Body of Chriſt is gone. And "what Comfort (ſaid he) can be herein to any Chriſtian Man, to "receive Chriſt's unſhapen Body, and it to enter no further than the "Stomach, and depart by and by as ſoon as the Bread is conſumed? "It ſeemed to him a more ſound and comfortable Doctrine, that "Chriſt hath but one Body, and that hath Form and Faſhion of a "Man's true Body. Which Body ſpiritually entreth into the whole "Man, Body and Soul. And though the Sacrament be conſumed, "yet whole Chriſt remaineth, and feedeth the Receiver unto eternal "Life, if he continue in Godlineſs, and never departeth until the "Receiver forſaketh him.

"That if it could be ſhewed him, that the Pope's Authority be "not prejudicial to the things before-mentioned; or that his Do- "ctrine of the Sacrament be erroneous, then he would never ſtand "perverſly in his own Opinion, but with all humility ſubmit him- "ſelf to the Pope, not only to kiſs his Feet, but another Part alſo.

"For all theſe Reaſons he could not take the Biſhop of *Glouceſter* "for his Judg, repreſenting, as he did, this Pope. But another Rea- "ſon was, in reſpect of his own Perſon, being more than once perju- "red, having been divers times ſworn never to conſent that the Biſhop "of *Rome* ſhould have any Juriſdiction within this Realm, but to "take the King and his Succeſſors for Supream Heads thereof. And "he was perjured again, in taking his Biſhoprick both of the Queen "and the Pope, making to each of them a ſolemn Oath: Which Oaths "be ſo contrary, that the one muſt needs be Perjury. And further, in "ſwearing to the Pope, to maintain his Laws, Decrees, Conſtitu- "tions and Ordinances, he declared himſelf an Enemy to the Impe-

"rial

" rial Crown, and to the Laws of the Realm. Whereby he ſhewed " himſelf not worthy to ſit as a Judg in this Realm. This was the Sum of this excellent Letter of the Arch-biſhop to the Queen. *An.* 1555.

He wrote another to her ſoon after: wherein he plainly told her, " That at her Coronation, ſhe took an Oath to the Pope, to be obe- " dient to him, to defend his Perſon, to maintain his Authority, " Honour, Laws and Privileges: And at the ſame time another " Oath to the Kingdom, to maintain the Laws, Liberties and Cu- " ſtoms of the ſame. He prayed her to weigh both Oaths, and ſee " how they did agree; and then to do as her Grace's Conſcience " ſhould give her: For he was ſure (he ſaid) ſhe would not wil- " lingly offend. He feared there were Contradictions in her Oaths, " and that thoſe that ſhould have informed her Majeſty thoroughly, " did not their Duties herein. He complained, that he was now " kept from Company of Learned Men, from Books, from Coun- " ſel, and from Pen and Ink, ſaving to write to her Majeſty at that " time: and as to his appearance at *Rome, he ſaid*, if ſhe would " give him leave, he would appear there; and he truſted God " would put in his Mouth to defend his Truth there, as well as here. The Contents of his ſecond Letter.

Theſe Letters of his, one of the Bailiffs of *Oxon* carried up to the Queen. Something elſe he wrote to her, encloſed and ſealed; which he required *Martyn* and *Story* to be delivered without delay, and not to be opened until it were delivered unto her own Hands. Theſe and other of his ſmart and learned Letters, no queſtion made Impreſſion upon the Queen, or at leaſt upon thoſe that read them; for they were delivered by the Queen to no leſs a Perſon than the Holy Father, Cardinal *Pole* himſelf; who was adviſed to frame an Anſwer to them. The Bailiff of *Oxford* carrieth his Letters.

So he wrote to the Arch-biſhop in anſwer to one of them, a long Letter, dated from St. *James*'s, *Novemb.* 6. " Wherein he pretended " a great deal of Compaſſion to his Soul; which he told him was " ready to be loſt, as well as his Body: And that the Condemnati- " on that was lately paſt on him, was ſo horrible to him to hear, that " he teſtified to him before God, and upon the Salvation of his Soul, " that he would rather chuſe to be the Means of bringing him to " Repentance, than to receive the greateſt Benefit that could be gi- " ven him under Heaven in this World. Which the Cardinal might ſay, to take off the *Odium* of the Suſpicion, as though he haſtened *Cranmer*'s Death, that he might jump into his Place. And ſo the Cardinal proceeded to attempt to convince him in the two great Points of his Letter, *viz.* concerning the Authority of the Pope, and concerning the Sacrament of the Altar. Eſpecially, becauſe *Cranmer* had ſaid in his Letter, " That he would not be perverſe, to ſtand " wilfully in his own Opinion, if any could ſhew him by Reaſon, " that his Doctrines were Erroneous. But I refer the Reader to the *Appendix*, if he be minded to read the Cardinal's Letter; which I met with among *Fox*'s Manuſcripts. By comparing of this Letter of *Pole*'s with that of *Cranmer*'s, any one may ſee a mighty difference. Strength, Evidence and Conviction in the Arch-biſhop's, who had Truth on his Side, but a Flaſhineſs and Debility in the Cardinal's, made up of poor Shifts and weak Arguings, and impertinent Allegations *Pole* anſwereth them. N°. LXXXIX.

Allegations of Scripture, and perſonal Reflections, to help out a bad Cauſe.

An. 1555.

Some Account of the Cardinal's Letter to *Cranmer*.

To mention ſome few of this ſort: He charged the Arch-biſhop with Covetouſneſs and Ambition, in affecting the Archbiſhoprick. And then, by and by, not well remembering what he had ſaid before, in his Heat againſt the good Arch-biſhop, he gives a contrary Reaſon thereof, namely, "That he might be in a capacity to reform "the Church according to his Mind. And that it was for the ſake "of that, that he took an Oath to the Pope at his Conſecration, "though he were fain to make a Proteſtation againſt the ſaid Oath. He ſaid in this Letter, "That the Arch-biſhop's fall into Error, was "not as the fall of others uſually were, by Frailty or Curioſity, "but by deliberate Malice: And that the Arch-biſhop, by his Pro-"teſtation that he made before he took his Oath to the Pope, brake "his Oath, and was forſworn before he did ſwear. Which methinks is pretty ſtrange. And concerning this Proteſtation, he ſaid, "It was "a privy Proteſtation, and that he had privy Witneſſes of it: Whereas it was done in the moſt open and publick manner that could be, two or three times over, before Publick Notaries, and by them entred on Record, on purpoſe that all might take notice of it. And whereas the Arch-biſhop had ſaid, "That it was much more probable, that the "Bread and Wine ſhould be a Figure, than the real Body and Blood. The Cardinal ſaid, "The more probable it was, the more falſe; be-"cauſe the great Sophiſter and Father of Lies deceived by probabili-"ty of Reaſon. The Conſequence whereof one would think ſhould be, the more improbable any Opinion in Religion was, the more true. "But (he ſaid) the true Doctrine was taught another "way. He repreſented the Arch-biſhop, as challenging them of "the other Side to bring any one ſingle Doctor of the Church, that "ever ſpake in favour of Tranſubſtantiation; leaving out, *For a thouſand Years next after Chriſt*, which the Arch-biſhop expreſly had ſaid. And in fine, every where he triumphed over the Arch-biſhop's *wilful Blindneſs and Ignorance*; and told him, in much Charity, "That he was under the Vengeance of God, a Member of Satan, "and damned. This, and a great deal more, may be ſeen in *Pole*'s Letter.

Another Letter of the Cardinal to *Cranmer*.

To which I might have added another Letter of the ſaid Cardinal to the ſame Arch-biſhop, concerning the Sacrament, a little after the Diſputation at *Oxford*, but that it would be too prolix, being a juſt Treatiſe againſt *Cranmer*'s Book of that Argument. This Treatiſe bears this Title.

REGINALDI POLI *Cardinalis Legati Apoſtolici Epiſtola ad* Thomam Cranmerum, *qui Archiepiſcopalem ſedem* Cantuarienſis *Eccleſiæ tenens, novam de Sacramento Euchariſtiæ Doctrinam contra perpetuum Catholicæ Eccleſiæ conſenſum profeſſus eſt, at tradidit. Qua Epiſtola eum nec Magiſtrum tanti Myſterii, neq; Diſcipulum idoneum eſſe poſſe; Simulq; unde hic ejus Error manarit, oſtendit; Et ad pœnitentiam hortatur.*

CHAP.

CHAP. XXI.

An. 1555.

He Recants, Repents, and is burnt.

He Recants.

HAving brought the Arch-biſhop unto his Degradation and Appeal, wherein he ſhewed ſo much Chriſtian Courage, Wiſdom and Fortitude, I muſt now repreſent him making a great Trip and a ſad Fall; and mention one of the greateſt Blemiſhes of his Life. For now the Popiſh Party, thinking what a piece of Glory it would be, to gain this great Man to their Church, uſed all Means, all Arts, as well as Arguments, to bring him to recant. They ſet the Doctors of the Univerſity upon him. He was entertained at the Dean of *Chriſts-Church* his Lodging: There they treated him with good Fare. They got him to Bowls with them. They let him have his Pleaſure in taking the Air. Sometimes they accoſted him with Arguments and Diſputations: Sometimes by Flatteries, Promiſes and Threatnings. They told him, "The Noble-men bare him good Will: that "his Return would be highly acceptable to the King and Queen. "That he ſhould enjoy his former Dignity in the Church; or if it "liked him better, he ſhould lead a quiet Life in more privacy. "And that it was but ſetting his Name in two Words in a piece of "Paper. They told him, the Queen was reſolved to have *Cranmer* "a Catholick, or no *Cranmer* at all. That he was ſtill luſty and "ſtrong, and might live many a Year more, if he would not wil-"lingly cut off his own Life by the terrible Death of Burning. He rejected theſe Temptations a long while, but at laſt was overcome and yielded. The Recantation I ſhall not repeat, it being to be ſeen at large in *Fox*. It was ſigned by his Hand. The Witneſſes thereunto were two or three, who had been exceedingly buſy in tampering with him: One *Sydal*, (a great Profeſſor in the laſt Reign) and *John* and *Richard* two *Spaniſh* Friars.

Notwithſtanding his Burning is ordered.

The Doctors and Prelats cauſed this Recantation ſpeedily to be printed and diſperſed. When the Queen ſaw his Subſcription, ſhe was glad of it, but would not alter her Determination to have him burned, by the inſtigation, as I ſuppoſe, of *Pole* the Legat. The Writ for which was ſent down by *Hethe*, Lord Chancellor, in the latter end of *February*, under the Broad Seal. It was charged upon his Converters, that they were negligent in procuring his Life from the Queen: But the true Reaſon was, the Queen was reſolved not to grant it. She privately gave Inſtruction to *Cole*, to prepare a Sermon to preach at his Burning: And ſeveral Lords, and other Juſtices of the Peace in thoſe Parts, were ordered to attend there, with their Servants and Retinue, to keep Peace, and to ſee him Executed. *Cole* coming with his Errand to *Oxon*, viſited him in the Priſon, and asked him if he ſtood firm to what he had ſubſcribed? This was the Day before his Execution, but ſaying nothing to him of his determined Death. The next Day, being the Day he was to be burned, *viz. March* 21. he came again, and asked him if he had any Money? And having none, he gave him certain Crowns to beſtow to what Poor he would; and ſo departed, exhorting him to Conſtancy:

An. 1555. Conſtancy. But the diſconſolate Arch-biſhop perceived to what this tended: and being by and by to be brought to S. *Mary*'s, (where *Cole* was to preach) there openly to confeſs what he had more privately ſubſcribed, he reſolved with himſelf to disburden his Conſcience, and to revoke his Recantation. And he prepared a Prayer, and a Declaration of his Faith, which he drew up in writing, and carried it privately along with him, to make uſe of it when he ſaw his Occaſion. The manner how he behaved himſelf after *Cole*'s Sermon, and how he delivered his laſt Mind, and with what Bitterneſs and Tears he did it; and how he was pulled down by the Scholars, Prieſts and Friars, with the greateſt Indignation at this their Diſappointment; and how he was led out of the Church forthwith to the Place of Burning, over againſt *Baliol* College: and how he there firſt put his right Hand into the Flames to be conſumed, for that baſe Subſcription that it made; and how his Heart was found whole and unconſumed in the Aſhes, after he was burnt; Theſe, and the reſt of the Particulars of his Martyrdom, I might leave to *Fox*, and other Hiſtorians from him, to relate.

A Letter from *Oxford* concerning *Cranmer*'s Death.

Yet becauſe it is not convenient ſo briefly to paſs over ſuch a remarkable Scene of his Life, being his laſt appearance upon the Stage of this World, I ſhall repreſent it in the Words of a certain grave Perſon unknown, but a Papiſt, who was an Eye and Ear-Witneſs, and related theſe Matters, as it ſeems, very juſtly, in a Letter from *Oxon* to his Friend. Which is as followeth.

Inter *Foxii* MSS.

" But that I know for our great Friendſhip, and long-continued " Love, you look even of Duty, that I ſhould ſignify to you of the " Truth of ſuch things as here chanceth among us: I would not at " this time have written to you the unfortunate End, and doubtful " Tragedy of *T. C.* late Biſhop of *Canterbury:* Becauſe I little plea- " ſure take in beholding of ſuch heavy Sights. And when they are " once overpaſſed, I like not to reherſe them again; being but a re- " newing of my Wo, and doubling my Grief. For although his " former Life, and wretched End, deſerves a greater Miſery (if " any greater might have chanced, than chanced unto him) yet ſet- " ting aſide his Offences to God and his Country, and beholding the " Man without his Faults, I think there was none that pitied not " his Caſe, and bewailed his Fortune, and feared not his own " Chance, to ſee ſo noble a Prelat, ſo grave a Counſellor, of ſo long- " continued Honour, after ſo many Dignities, in his old Years to be " deprived of his Eſtate, adjudged to die, and in ſo painful a Death " to end his Life. I have no delight to increaſe it. Alas, it is too " much of it ſelf, that ever ſo heavy a Caſe ſhould betide to Man, " and Man to deſerve it.

Cranmer brought to S. *Maries.*

" But to come to the matter: On Saturday laſt, being the 21*th* " of *March* was his Day appointed to die. And becauſe the Mor- " ning was much Rainy, the Sermon appointed by Mr. Dr. *Cole* to " be made at the Stake, was made in S. *Mary*'s Church. Whither " Dr. *Cranmer* was brought by the Mayor and Aldermen, and my " Lord *Williams*. With whom came divers Gentlemen of the Shire, " Sir *T. A Bridges*, Sir *John Browne*, and others. Where was prepa- " red,

" red over againſt the Pulpit, an high Place for him, that all the " People might ſee him. And when he had aſcended it, he kneeled " down and prayed, weeping tenderly: which moved a great num- " ber to Tears, that had conceived an aſſured hope of his Converſion " and Repentance. *An.* 1555.

" Then Mr. *Cole* began his Sermon. The ſum whereof was this. *Cole's* Sermon.
" Firſt, He declared Cauſes, why it was expedient, that he ſhould " ſuffer, notwithſtanding his Reconciliation. The chief are theſe. " One was, for that he had been a great cauſe of all this Alteration " in this Realm of *England*. And when the Matter of the Divorce, " between King *Henry* VIII. and Queen *Katharine*, was commenced " in the Court of *Rome*, he having nothing to do with it, ſet upon " it, as Judg, which was the entry to all the Inconveniences that fol- " lowed. Yet in that he excuſed him, that he thought he did it not " of Malice, but by the Perſwaſions and Advice of certain Learned " Men. Another was, that he had been the great ſetter forth of all " this Hereſy received into the Church in this laſt Time; had " written in it, had diſputed, had continued it, even to the laſt " Hour: and that it had never been ſeen in this Realm, (but in the " time of Schiſm) that any Man continuing ſo long, hath been par- " doned: and that it was not to be remitted for Enſamples-ſake. " Other Cauſes he alledged, but theſe were the chief, why it was " not thought good to pardon him. Other Cauſes beſide, he ſaid, " moved the Queen, and the Council thereto, which were not meet " and convenient for every one to underſtand them.

" The ſecond Part touched the Audience, how they ſhould con- " ſider this thing: That they ſhould hereby take example to fear " God: and that there was no Power againſt the Lord: having be- " fore their Eyes a Man of ſo high Degree, ſometime one of the " chiefeſt Prelates of the Church, an Arch-biſhop, the chief of the " Council, the ſecond Peer in the Realm of long time: a Man, as " might be thought, in greateſt aſſurance, a King of his ſide; not- " withſtanding all his Authority and Defence to be debaſed from an " high Eſtate to a low Degree; of a Counſellor to be a Caitiff; and " to be ſet in ſo wretched Eſtate, that the pooreſt Wretch would " not change Conditions with him.

" The laſt and End appertained unto him. Whom he comforted Turns his
" and encouraged to take his Death well, by many places of Scripture. Speech to
" And with theſe, and ſuch, bidding him nothing miſtruſt but he *Cranmer.*
" ſhould incontinently receive that the Thief did: To whom Chriſt " ſaid, *Hodiè mecum eris in Paradiſo.* And out of S. *Paul* armed him " againſt the Terrors of the Fire, by this; *Dominus fidelis eſt: Non* " *ſinet nos tentari ultra quam ferre poteſtis:* By the Example of the " three Children; to whom God made the Flame ſeem like a plea- " ſant Dew. He added hereunto the Rejoicing of S. *Andrew* in his " Croſs; the Patience of S. *Laurence* on the Fire: Aſcertaining him, " that God, if he called on him, and to ſuch as die in his Faith, " either will abate the fury of the Flame, or give him Strength to " abide it. He glorified God much in his Converſion; becauſe it " appeared to be only his Work: Declaring what Travel and Con- " ference had been uſed with him to convert him, and all prevailed

An. 1555. " not, till it pleaſed God of his Mercy to reclaim him, and call him " Home. In diſcouring of which place, he much commended *Cranmer*, and qualified his former Doing.

" And I had almoſt forgotten to tell you, that Mr. *Cole* promiſed " him, that he ſhould be prayed for in every Church in *Oxford*, and " ſhould have Maſs and *Dirige* Sung for him; and ſpake to all the " Prieſts preſent to ſay Maſs for his Soul.

After Sermon all pray for him. " When he had ended his Sermon, he deſired all the People to " pray for him: Mr. *Cranmer* kneeling down with them, and pray- " ing for himſelf. I think there was never ſuch a number ſo earneſt- " ly praying together. For they, that hated him before, now loved " him for his Converſion, and hope of Continuance. They that " loved him before could not ſodenly hate him, having hope of his " Confeſſion again of his Fall. So Love and Hope encreaſed Devo- " tion on every ſide.

His penitent behaviour. " I ſhall not need, for the time of Sermon, to deſcribe his Behavi- " our, his Sorrowful Countenance, his heavy Chear, his Face be- " dewed with Tears; ſometime lifting his Eyes to Heaven in Hope, " ſometime caſting them down to the Earth for Shame; To be " brief, an Image of Sorrow: the Dolor of his Heart burſting out " at his Eyes in plenty of Tears: Retaining ever a quiet and grave " Behaviour. Which encreaſed the Pity in Mens Hearts, that they " unfeignedly loved him, hoping it had been his Repentance for his " Tranſgreſſion and Error. I ſhall not need, I ſay, to point it out " unto you; you can much better imagine it your ſelf.

Speaks to the Auditory. " When Praying was done, he ſtood up, and having leave to " ſpeak, ſaid, Good People, I had intended indeed to deſire you to " pray for me; which becauſe Mr. Doctor hath deſired, and you " have done already, I thank you moſt heartily for it. And now " will I pray for my ſelf, as I could beſt deviſe for mine own com- " fort, and ſay the Prayer, word for word, as I have here written " it. And he read it ſtanding: and after kneeled down, and ſaid the " Lord's Prayer; and all the People on their Knees devoutly praying " with him. His Prayer was thus:

He prayeth. " O Father of Heaven; O Son of God, Redeemer of the World; " O Holy Ghoſt, proceeding from them both, Three Perſons " and one God, have Mercy upon me moſt wretched Caitiff, and " miſerable Sinner. I who have offended both Heaven and Earth, " and more grievouſly than any Tongue can expreſs, whither then " may I go, or whither ſhould I fly for ſuccor? To Heaven I may " be aſhamed to lift up mine Eyes; and in Earth I find no refuge. " What ſhall I then do? ſhall I deſpair? God forbid. O good God, " thou art Merciful, and refuſeſt none that come unto thee for Suc- " cour. To thee therefore do I run. To thee do I humble my ſelf: " ſaying, O Lord God, my Sins be great, but yet have Mercy upon " me for thy great Mercy. O God the Son, thou waſt not made " Man, this great Myſtery was not wrought, for few or ſmall Of- " fences. Nor thou didſt not give thy Son unto Death, O God the " Father, for our little and ſmall Sins only, but for all the greateſt " Sins of the World: ſo that the Sinner return unto thee with a pe-

" nitent

" nitent Heart; as I do here at this preſent. Wherefore have Mer-
" cy upon me, O Lord, whoſe Property is always to have Mercy. *An.* 1555.
" For although my Sins be great, yet thy Mercy is greater. I crave
" nothing, O Lord, for mine own Merits, but for thy Name's Sake,
" that it may be glorified thereby: and for thy dear Son Jeſus
" Chriſt's Sake. And now therefore, Our Father, which art in
" Heaven, *&c.*

His Words before his Death.

" Then riſing, he ſaid, Every Man deſireth, good People, at the
" time of their Deaths, to give ſome good Exhortation, that other
" may remember after their Deaths, and be the better thereby.
" So I beſeech God grant me Grace, that I may ſpeak ſomething at
" this my departing, whereby God may be glorified, and you
" edified.

" Firſt, It is an heavy caſe to ſee, that many Folks be ſo much
" doted upon the Love of this falſe World, and ſo careful for it, that
" or the Love of God, or the Love of the World to come, they ſeem
" to care very little or nothing therefore. This ſhall be my firſt Ex-
" hortation. That you ſet not over-much by this falſe gloſing
" World, but upon God and the World to come. And learn to
" know what this Leſſon meaneth, which S. *John* teacheth, *That the*
" *Love of this World is Hatred againſt God.*

" The Second Exhortation is, That next unto God, you obey your
" King and Queen, willingly and gladly, without murmur or grudg-
" ing: And not for fear of them only, but much more for the Fear
" of God: Knowing, that they be God's Miniſters, appointed by
" God to Rule and Govern you. And therefore whoſo reſiſteth them,
" reſiſteth God's Ordinance.

" The third Exhortation is, That you Love all together like Bre-
" thren, and Siſtern. For alas! pity it is to ſee, what Contention
" and Hatred one Chriſtian-Man hath to another: Not taking each
" other, as Siſters and Brothers; but rather as Strangers and mortal
" Enemies. But I pray you learn and bear well away this one Leſ-
" ſon, To do good to all Men as much as in you lieth, and to hurt
" no Man, no more than you would hurt your own natural and lo-
" ving Brother or Siſter. For this you may be ſure of, that whoſo-
" ever hateth any Perſon, and goeth about maliciouſly to hinder or
" hurt him, ſurely, and without all doubt, God is not with that
" Man, although he think himſelf never ſo much in God's Favour.

" The fourth Exhortation ſhall be to them that have great Sub-
" ſtance and Riches of this World, That they will well conſider and
" weigh thoſe Sayings of the Scripture. One is of our Saviour
" Chriſt himſelf, who ſaith, *It is hard for a Rich Man to enter into*
" *Heaven:* A ſore ſaying, and yet ſpoke by him, that knew the
" Truth. The ſecond is of S. *John*, whoſe ſaying is this, *He that*
" *hath the Subſtance of this World, and ſeeth his Brother in Neceſſity,*
" *and ſhutteth up his Mercy from him, how can he ſay, he loveth God?*
" Much more might I ſpeak of every part; but Time ſufficeth not.
" I do but put you in remembrance of things. Let all them that
" be Rich, ponder well thoſe Sentences: For if ever they had
" any Occaſion to ſhew their Charity, they have now at this preſent,

He quoted alſo a third place out of *James* againſt covetous rich Men; *Weep and howl for the Miſeries that ſhall come upon you; your Riches doth rot, your Clothes be Moth-eaten, your Gold and Silver is cankered, &c.*

An. 1555. " the poor People being ſo many, and Victuals ſo dear. For though " I have been long in Priſon, yet I have heard of the great Penury " of the Poor. Conſider, that that which is given to the Poor, is " given to God. Whom we have not otherwiſe preſent corporally " with us, but in the Poor.

" And now for ſo much as I am come to the laſt End of my Life, " whereupon hangeth all my Life paſſed, and my Life to come, " either to live with my Saviour Chriſt in Heaven, in Joy, or elſe to " be in Pain ever with wicked Devils in Hell; and I ſee before mine " Eyes preſently either Heaven ready to receive me, or Hell ready " to ſwallow me up; I ſhall therefore declare unto you my very " Faith, how I believe, without Colour or Diſſimulation. For now " is no time to diſſemble, whatſoever I have written in Times " paſt.

" Firſt, I believe in God the Father Almighty, Maker of Heaven " and Earth, *&c.* and every Article of the Catholick Faith, every " Word and Sentence taught by our Saviour Chriſt, his Apoſtles and " Prophets, in the Old and New Teſtament.

Confeſſeth his diſſembling. " And now I come to the great Thing that troubleth my Conſci- " ence more than any other thing that ever I ſaid or did in my Life: " and that is, the ſetting abroad of Writings contrary to the Truth. " Which here now I renounce, and refuſe, as things written with " my Hand, contrary to the Truth, which I thought in my Heart, " and writ for fear of Death, and to ſave my Life, if it might be: " and that is, all ſuch Bills, which I have written or ſigned with " mine own Hand, ſince my Degradation: wherein I have written " many things untrue. And foraſmuch as my Hand offended in " writing contrary to my Heart, therefore my Hand ſhall firſt " be puniſhed. For if I may come to the Fire, it ſhall be firſt " burned. And as for the Pope, I refuſe him, as Chriſt's Enemy " and Antichriſt, with all his falſe Doctrine.

" And here being admoniſhed of his Recantation, and Diſſem- " bling, he ſaid, Alas, my Lord, I have been a Man, that all my " Life loved Plainneſs, and never diſſembled till now againſt the " Truth; which I am moſt ſorry for. He added hereunto, That " for the Sacrament, he believed as he had taught in his Book againſt " the Biſhop of *Wincheſter*. And here he was ſuffered to ſpeak no " more.

His Reply to my L. *Williams*. " So that his Speech contained chiefly three points, Love to God, " Love to the King, and Love to the Neighbour. In the which talk " he held Men very ſuſpenſe, which all depended upon the Con- " cluſion. Where he ſo far deceived all Mens Expectations, that at " the hearing thereat, they were much amazed; and let him go on " a while, till my Lord *Williams* bad him play the Chriſten Man, " and remember himſelf. To whom he anſwered, That he ſo did: " For now he ſpake Truth.

Goes to the place of his Burning. " Then he was carried away; and a great number, that did Run " to ſee him go ſo wickedly to his Death, ran after him, exhorting " him, while Time was, to remember himſelf. And one Friar *John*, " a godly and well-learned Man, all the way travelled with him to " reduce him. But it would not be. What they ſaid in particular I " cannot

" cannot tell, but the Effect appeared in the End. For at the Stake
" he profeſſed, that he died in all ſuch Opinions as he had taught, *An.* 1555.
" and oft repented him of his Recantation.

His Talk and Behaviour at the Stake.

" Coming to the Stake with a chearful Countenance, and willing
" Mind, he put off his Garments with haſte, and ſtood upright in his
" Shirt: And a Batcheler of Divinity, named *Elye*, of *Brazen-noſe*-
" College, laboured to convert him to his former Recantation,
" with the two *Spaniſh* Friars. But when the Friars ſaw his Conſtan-
" cy, they ſaid in Latin one to another, *Let us go from him; We*
" *ought not to be nigh him: For the Devil is with him.* But the
" Batcheler in Divinity was more earneſt with him. Unto whom
" he anſwered, That as concerning his Recantation, he repented it
" right ſore, becauſe he knew it was againſt the Truth; with other
" words more. Whereupon the Lord *Williams* cryed, Make ſhort,
" Make ſhort. Then the Biſhop took certain of his Friends by the
" Hand. But the Bachelor of Divinity refuſed to take him by the
" Hand, and blamed all others that ſo did, and ſaid, He was ſorry
" that ever he came in his Company. And yet again he required
" him to agree to his former Recantation. And the Biſhop anſwered,
" (ſhewing his Hand) This is the Hand that wrote it, and there-
" fore ſhall it ſuffer firſt Puniſhment.

He burneth his right Hand.

" Fire being now put to him, he ſtretched out his right Hand,
" and thruſt it into the Flame, and held it there a good ſpace, before
" the Fire came to any other Part of his Body; where his Hand was
" ſeen of every Man ſenſibly burning, crying with a loud Voice,
" *This Hand hath offended.* As ſoon as the Fire got up, he was very
" ſoon Dead, never ſtirring or crying all the while.

" His Patience in the Torment, his Courage in dying, if it had
" been taken either for the Glory of God, the Wealth of his Country,
" or the Teſtimony of Truth, as it was for a pernicious Error, and
" ſubverſion of true Religion, I could worthily have commended the
" Example, and matched it with the Fame of any Father of antient
" Time: but ſeeing that not the Death, but the Cauſe and Quarrel
" thereof, commendeth the Sufferer, I cannot but much diſpraiſe his
" obſtinate ſtubbornneſs and ſturdineſs in dying, and ſpecially in ſo
" evil a Cauſe. Surely his Death much grieved every Man; but
" not after one ſort. Some pitied to ſee his Body ſo tormented
" with the Fire raging upon the ſilly Carcaſs, that counted not of
" the Folly. Other that paſſed not much of the Body, lamented to ſee
" him ſpill his Soul, wretchedly, without Redemption, to be plagued
" for ever. His Friends ſorrowed for Love: his Enemies for Pity:
" Strangers for a common kind of Humanity, whereby we are
" bound one to another. Thus I have enforced my ſelf, for your
" ſake, to diſcourſe this heavy Narration, contrary to my Mind:
" and being more than half weary, I make a ſhort End, wiſhing
" you a quieter Life, with leſs Honour; and eaſier Death, with
" more Praiſe. The 23*d* of *March*.

Yours *J. A.*

All

An. 1555. All this is the Teſtimony of an Adverſary, and therefore we muſt allow for ſome of his Words; but may be the more certain of the Arch-biſhop's brave Courage, Conſtancy, Patience, Chriſtian and Holy Behaviour, being related by one ſo affected.

Two Remarks upon his Martyrdom.

In regard of this Holy Prelat's Life taken away by Martyrdom, I cannot but take notice here of two things, as tho God had given him ſome intimation thereof long before it happened. The one is, that whereas his paternal Coat of Arms was three Cranes, (alluding to his Name) K. *Henry* appointed him to bear in the room thereof three Pelicans, feeding their Young with their own Blood. The like Coat of Arms, or much reſembling it, I find ſeveral of Q. *Elizabeth*'s firſt Biſhops took, whether to imitate *Cranmer*, or to ſignify their Zeal to the Goſpel, and their readineſs to ſuffer for it, I do not determine. The other Remark I make is, what his Friend *Andreas Oſiander* in an Epiſtle to him in the Year 1537, told him: Which was, that he had *Animum vel Martyrio parem*; *A Mind fit, or ready, for Martyrdom.* And ſo took occaſion to exhort him at large, to bear the Afflictions that were to attend him: as though God had inſpired that great *German* Divine with a prophetick Spirit, to acquaint this his faithful Servant by what Death he ſhould glorify God, and what Sufferings he muſt undergo for his ſake. He urged him, "To contemn all "Dangers in aſſerting and preſerving the ſincere Doctrine of Chriſt, "ſince as S. *Paul* teſtified, That *all that would live godly in Chriſt "Jeſus, muſt ſuffer Perſecution.* How much, ſaid he, ought we "to reckon, that you are to receive the various Aſſaults of Satan, ſee-"ing you are thus good for the Good of many. But,

Ep. Dedicat. ante Harmon. Evan.

Tu ne cede malis, ſed contra audentior ito.

"Yield not to theſe Evils, but go on the more boldly. And ſeeing "you muſt bear Adverſity, remember that we are baptized into "the Death of Chriſt, and buried together with him, that we may "be once made partakers of his Reſurrection and eternal Happineſs.

Who inſtigated the Queen to put him to death.

I do not find, who were the Queen's great Inſtigators (now *Wincheſter* was dead) ſtirring her up not to ſpare this Prelat, but by any means to put him to Death, and that even after his Subſcription; nor for what Reaſon of State this Reſolution was taken at Court, notwithſtanding his former good Merits towards the Queen, who therefore certainly muſt have felt great Strugglings before She could yield to have him die. But I am apt to ſuſpect the Cardinal (who now governed the Queen) had no ſmall Hand in it, to ſhew his Zeal for the Papacy, and to revenge the Injuries done it in K. *Henry*'s Reign, as well as to ſucceed in his Place. For his Latin Letter to the Arch-biſhop mentioned above, ſavoured of a great deal of Malice and mortal Hatred towards him. In this Letter it appears the Cardinal looked upon our Arch-biſhop as a mere Infidel and Apoſtate from Chriſtianity, and ſo to be treated. For in the very beginning he makes it a Matter of Conſcience to write to him, "It being in "effect as much as receiving him into his Houſe: Againſt which "S. *John* gave a charge, ſpeaking of Chriſtians turned Heathens, "That *they ſhould not be received into our Houſes, nor bid God ſpeed.* "And therefore, he wrote, he was once in his Mind not to ſpeak

Ep. John 2. 10.

"at

" at all to him, but to God rather concerning him, to ſend Fire from " Heaven and conſume him. And asketh the Queſtion [as though " it could not be reaſonably gain-ſaid] whether he ſhould not do " juſtly in this Imprecation upon him, who had before caſt out the " King out of the Houſe of God, that is, the Church. He meant, " as he explained himſelf, caſting him out, as Satan caſt out Man " from Paradiſe; not by force, but by deceivable Counſels. That " him the Arch-biſhop had followed, and by his impious Advice " forced the King to disjoin himſelf from the Communion of the " Church, and his Country together with himſelf; And wickedly " betrayed the Church, the Mother of us all; to the oppoſing " whereof, he gave Satan all advantages, to the deſtruction as well " of Souls as Bodies. That he was the worſt of all others. For " they, being beſet on all ſides with divers Temptations, a great " while reſiſted, and at laſt indeed gave way; But he, the Arch-bi- " ſhop, of his own free accord, walked in the Counſel of the Un- " godly; and not only ſo, but ſtood in it, and in the Way of Sin- " ners, and confirmed the King therein: And moreover ſat in the " Seat of the Scornful. That when he came firſt to the Epiſcopal " Chair, he was called to it to cheat both God and Man: and that " he began his Actions with putting a Cheat upon the King, and to- " gether with him upon the Church, and his Country. This and a great deal more to the ſame purpoſe he tells the Arch-biſhop plainly and expreſly, though under a ſhew of great Sanctity. Which ſhews with what an implacable Mind he ſtood affected towards him. *An.* 1555.

No Monument for him, but his Martyrdom.

And thus we have brought this excellent Prelate unto his End, after two Years and an half's hard Impriſonment. His Body was not carried to the Grave in State, nor buried, as many of his Predeceſſors were, in his own Cathedral Church, nor encloſed in a Monument of Marble or Touchſtone. Nor had he any Inſcription to ſet forth his Praiſes to Poſterity: No Shrine to be viſited by devout Pilgrims, as his Predeceſſors S. *Dunſtane*, and S. *Thomas* had. Shall we therefore ſay, as the Poet doth;

Marmoreo Licinus *tumulo jacet, at* Cato *parvo*,
Pompeius *nullo. Quis putet eſſe Deos?*

No; we are better Chriſtians, I truſt, than ſo, who are taught, That the Rewards of God's Elect are not Temporal, but Eternal. And *Cranmer*'s Martyrdom is his Monument, and his Name will outlaſt an Epitaph, or a Shrine. But methinks it is pity, that his Heart, that remained ſound in the Fire, and was found unconſumed in his Aſhes, was not preſerved in ſome Urn. Which when the better Times of Q. *Elizabeth* came, might, in Memory of this truly great and good *Thomas* of *Canterbury*, have been placed among his Predeceſſors in his Church there, as one of the trueſt Glories of that See.

His Heart unconſumed.

Though theſe three Martyrs, *Cranmer*, *Ridley* and *Latimer*, were parted aſunder, and placed in ſeparate Lodgings that they might not confer together; yet they were ſuffered ſometimes to eat together in the Priſon of *Bocardo*. I have ſeen a Book of their Diet every Dinner

The Bailiffs Expences about theſe three Martyrs.

Dinner and Supper, and the Charge thereof. Which was at the Ex-
An. 1555. pence of *Winkle* and *Wells*, Bailiffs of the City at that time; un-
MSS. C.C.C.C. der whoſe Cuſtody they were. As for example in this Method:

The firſt of October *Dinner.*

Bread and Ale	ii *d.*	*Item*, Lyng	viii *d.*
Item, Oiſters	i *d.*	*Item*, A piece of freſh Salmon	x *d.*
Item, Butter	ii *d.*	Wine	iii *d.*
Item, Eggs	ii *d.*	Cheeſe and Pears	ii *d.*
			ii *s.* vi *d.*

From this Book of their Expences, give me leave to make theſe few Obſervations. They ate conſtantly Suppers as well as Dinners. Their Meals amounted to about three or four Shillings; ſeldom exceeding four. Their Bread and Ale commonly came to two pence or three pence. They had conſtantly Cheeſe and Pears for their laſt Diſh, both at Dinner and Supper; and always Wine; the price whereof was ever three Pence, and no more. The Prizes of their Proviſions (it being now an extraordinary dear time) were as follow. A Gooſe 14 *d.* A Pig 12 or 13 *d.* A Cony 6 *d.* A Woodcock 3 *d.* and ſometimes 5 *d.* A couple of Chickens 6 *d.* Three Plovers 10 *d.* Half a dozen Larks 3 *d.* A dozen of Larks and two Plovers, 10 *d.* A Breſt of Veal 11 *d.* A Shoulder of Mutton 10 *d.* Roſt Beef 12 *d.*

The laſt Disburſements (which have Melancholy in the reading) were theſe.

	s. *d.*		*s.* *d.*
For three Loads of Wood-Fagots to burn *Ridley* and *Latimer*,	12 0	*Item*, A Poſt	1 4
Item, One Load of Furs-Fagots,	3 4	*Item*, Two Chains	3 4
For the carriage of theſe four Loads.	2 0	*Item*, Two Staples	0 6
		Item, Four Labourers	2 8

Then follow the Charges for burning *Cranmer.*

	s. *d.*		*s.* *d.*
For an 100 of Wood-Fagots	06 0	For the carriage of them	0 8
For an 100 and half of Furs-Fagots.	03 4	To two Labourers	1 4

The Bailiffs not repaid.

It ſeems the Superiors in thoſe Days were more zealous to ſend theſe three good Men to *Oxon*, and there to ſerve their Ends upon them, and afterwards to burn them, than they were careful honeſtly to pay the Charges thereof. For *Winkle* and *Wells*, notwithſtanding all their Endeavours to get themſelves reimburſed of what they had laid out, which came to ſixty three Pounds, ten Shillings and two Pence, could never get but twenty Pounds. Which they

they received by the means of Sir *William Petre*, Secretary of State. In ſo much that in the Year 1566, they put up a Petition to Arch-biſhop *Parker* and the other Biſhops; That they would among themſelves raiſe and repay that Sum, which the ſaid Bailiffs were out of Purſe in feeding of theſe three Reverend Fathers. In which Petition they ſet forth, "That in the ſecond and third Years "of King *Philip* and Queen *Mary*, Arch-biſhop *Cranmer*, Biſhop "*Latimer*, and Biſhop *Ridley*, were by order of Council committed "to the Cuſtody of them, and ſo continued a certain Time; and "for them they diſburſed the Sum of 63 *l.* 10 *s.* 2 *d.* Whereof but "20 *l.* was paid to them. Therefore they pray his Grace, and "the reſt of the Biſhops, to be a means among themſelves, that "the remaining Sum may be paid to them, being 43 *l.* 10 *s.* 2 *d.* "Or ſome part thereof. Otherwiſe they, and their poor Wives and "Children ſhould be utterly undone. And to give the better countenance to theſe Men, that were going to carry up their Petition, *Laurence Humfrey*, Preſident of *Magdalen* College, and the Queen's Profeſſor, wrote this Letter on their behalf to Arch-biſhop *Parker*. *An.* 1555.

J E H.

Humfrey to ABp *Parker* in their behalf.

"MY humble Commendations preſuppoſed in the Lord. To "be a Suitor in another Man's Caſe, it ſeemeth Boldneſs; "and in a Matter of Money, to write to your Grace, is more than "Saucineſs: Yet Charity, *Operiens multitudinem peccatorum*, doth "move me, and will perſwade you to hear him. A Debt is due "unto him for the Table of Mr. Dr. *Cranmer*, by the Queen's Ma-"jeſties Appointment. And Mr. Secretary in *Oxford*, wiſhed him "at that time of Buſineſs in Progreſs, to make ſome Motion to "the Biſhops for ſome Relief. The Caſe is miſerable. The Debt "is juſt. His Charges in the Suit have been great. His Honeſty, "I aſſure your Grace, deſerves pitiful Conſideration. And for that "my Lord of *Sarum* writeth to me, as here, in *Oxford*, he pro-"miſed, That his part ſhall not be behind, what Order ſoever it "pleaſe my Lords to take, for the diſpatch of the ſame. I requeſt "your Grace, as Succeſſor to that right Reverend Father, and chief "Patron of ſuch poor Suitors, to make by your good Means ſome "Collection for him, among the reſt of my Lords, the Biſhops; "that his good Will, ſhewed to that worthy Martyr, may of you "be conſidered. And ſo he bound to your Goodneſs, of his part "altogether undeſerved. Thus recommending the Common Cauſe "of Reformation to you; and my ſelf, and this poor Man to your "good remembrance, I leave to trouble you. Requeſting you once "again to hear him, and tender his Cauſe even of Charity for God "his Sake. To whoſe Protection I commend your Grace. From "*Oxon*, November 22, *Anno* 1566.

Ex Biblioth. C.C.C.C.

Your Grace's humble Orator, *Laur. Humfrey*.

Though I cannot trace this any further, yet I make no doubt this Petition was favourably received with the Arch-biſhop and Biſhops.

An. 1555. It ſeems in *Cranmer*'s Life-time, Money was ſent to *Oxford* for the ſuſtentation of theſe Priſoners of Chriſt, but embezzelled. For one *W. Pantry* of *Oxford* received forty Pounds at Mr. *Stonelye*'s Hand, for my Lord *Cranmer*, and the other two in like Caſe. This was declared by the Bailiffs, to *Thomas Doyley* Eſquire, Steward to Archbiſhop *Parker*.

CHAP. XXII.

Cranmer's *Books and Writings.*

HAving brought our Hiſtory of this ſingular and extraordinary Light of the Church to this Period, we will, before we take our leave of him, gather up ſome few Fragments more: thinking it pity, that any thing ſhould be loſt, that may either ſerve to communicate any Knowledg of him to Poſterity, or to clear and vindicate him from Aſperſions or Miſrepreſentations, vulgarly conceived of him. And here will fall under our conſideration, firſt his Books and Writings; after them, his Acquaintance with Learned Men, and his Favour to them and Learning: then, ſome Matters relating to his Family and Officers: And laſtly, we ſhall conclude with ſome Obſervations upon him.

His Books and Writings. For the Pen of this great Divine was not idle, being employed as earneſtly as his Authority and Influence, for the furtherance of Religion, and reſcue of this Church from Popiſh Superſtition and Foreign Juriſdiction. He laid a ſolid Foundation in Learning, by his long and ſerious Studies in the Univerſity. To which he was much addicted. Inſomuch that this was one of the Cauſes which made him ſo labour, by the intereſt of his Friends with King *Henry*, to be excuſed from taking the Archbiſhoprick of *Canterbury*: becauſe this Promotion would ſo much interrupt his beloved Studies: Deſiring rather ſome ſmaller Living, that he might more quietly follow his Book. And as he had been an hard Student, ſo he was a very great Writer; both in reſpect of the number of Books and Treatiſes he compiled, as of the Learning, Judgment and Moment of them.

His firſt Book. The firſt Treatiſe he wrote was, that which was done at the Command of *Henry* VIII. *viz.* Concerning the Unlawfulneſs of his Marriage with his Brother *Arthur*'s Widow. Which he made appear to be both againſt the Word of God, and againſt the Judgment of the Antient Fathers of the Church; and therefore a Caſe indiſpenſable by the Pope. And ſo well had he ſtudied the Point, and ſo well was aſſured of what he had wrote, that he undertook before the King, to maintain the Truth of it at *Rome*, in the preſence of the Pope himſelf. The King accordingly diſmiſſed him to the Pope, in joint Embaſſy with the Earl of *Wiltſhire*, and ſome others, for that purpoſe. He preſented his Book to the Pope, offering to ſtand by it againſt any whomſoever, that ſhould attempt to gainſay it. But the Pope thought not fit to ſuffer ſo tender a Point to be diſputed, wherein his Prerogative was ſo much touched. When he

he had finiſhed this Diſcourſe, it was ſent to *Cambridge*, and had the Approbation and Subſcription of the eminenteſt Doctors there, *viz. Sulcot*, *Repps*, *Crome*, and divers others. Among which I ſuppoſe, were, *Heines*, *Litiner*, *Shaxton*, *Skip*, *Goodrick*, *Hethe*, who were then Gremials. *An.* 1555.

After this Book, he was much employed in writing more, at various Times, and upon various Occaſions. *Fox* mentioneth *Cranmer*'s Book of the Reformation, (which I ſuppoſe was that of the Publick Service) the Catechiſm, the Book of Homilies, which was part by him contrived, and part by his Procurement, and by him approved and publiſhed. Likewiſe the Confutation of eighty eight Articles, deviſed and propounded by a Convocation in King *Henry*'s Reign, and laboured to be received and enjoined, though they were not. Other of his Writings.

But his Diſcourſe, wherein he ſtated the Doctrine of the Sacrament in five Books, muſt eſpecially be remembred. Which he wrote on purpoſe for the publick Inſtruction of the Church of *England*. And it is the more to be valued, as being writ by him in his mature Age, after all his great Readings and Studies, and moſt diligent and ſerious peruſals of all the Eccleſiaſtical Writers; whereby he became throughly acquainted with their Judgments and Opinions in that Doctrine. And in it are contained his laſt and ripeſt Thoughts on that Argument. This Book diſplayeth the great Weakneſs of that diſtinguiſhing Doctrine of the Church of *Rome*, that aſſerts Tranſubſtantiation. His Book of the Doctrine of the Sacrament.

Beſides theſe, many other Writings and Diſcourſes were made by him. Which we are beholden to the Biſhop of *Sarum*, for retrieving the Memory of, and preſerving the Subſtance of divers of them, in his excellent Hiſtory, *viz.* Other Writings mention'd by Bp *Burnet*.

A Learned Speech made to the Lords concerning the Pope, and a general Council: Which that Right Reverend Author thinks was made about the Year 1534, which was ſoon after his being made Arch-biſhop. *Hiſt. Reform.* P. I. p. 174.

Some Queries in order to the correcting of ſeveral Abuſes in Religion; whereby the People had been deceived. *Ubi ſupr.* p. 364

Some Queries concerning Confirmation: With the Anſwers which were given to them by Arch-biſhop *Cranmer*. *Ibid.*

Some Conſiderations to induce the King to proceed to a further Reformation. Theſe three laſt were preſented by the Arch-biſhop to the King, about the Year 1536, as the Biſhop of *Sarum* ſuppoſeth: And having ſeen the Originals thereof in the *Cotton*-Library, hath tranſcribed them to us in the *Addenda* to the *Collections*. *Ibid.*

His Reſolution of ſeventeen Queſtions concerning the Sacraments, *Anno* 1540. *Ubi ſupr.* p. 289

A Collection of Paſſages out of the Canon Law, to ſhew the neceſſity of Reforming it, *Anno* 1542. *Ubi ſupr.* p. 338

His Letters to *Oſiander*, and Letters of *Oſiander* to him; concerning the Proceedings of the *German* Divines: Whoſe Violence the Arch-biſhop diſliked. Pag. 171.

A Speech made in the Convocation. Wherein he exhorted the Clergy to give themſelves to the ſtudy of the Scriptures, and to conſider *Hiſt. Reform.* P. II. p. 48.

consider seriously what things in the Church needed Reformation, *An.* 1555. *Anno* 1547.

Pag. 116. His Answer to the Demands of the Rebels in the *West*; drawn up by him by Order of the Council, *Anno* 1549.

Pag. 248. His Declaration, to vindicate himself from an Aspersion, That he had caused Mass to be sung in *Canterbury*: And offering therein a publick Dispute to maintain the Reformation, *Anno* 1553.

Hist. Ref. P. II. p. 171. Besides two Volumes in *Folio*, writ by *Cranmer*, own Hand, upon all the Heads of Religion: Consisting of Allegations of Texts of Scripture, and of antient Fathers, and later Doctors and School-men, upon each Subject. There were also six or seven Volumes of his Writings, which were in the Lord *Burleigh*'s possession; as appeared by a Letter of the said Lord, which the Bishop of *Sarum* saw. But he thought these may now be lost. Most of the forementioned Writings are preserved in the *Cotton*-Library, or in that of *Corpus-Christi*, *Cambridg*; or among the Manuscripts of the Right Reverend Bishop *Stillingfleet*.

Athen. Oxon. p. 578. To which we must add the mention of a bundle of Books lying in the Palace-Treasury in *Westminster*, in defence of the King's Title of Supream Head, and concerning the Divorce, and several other Matters; with a Preface against Cardinal *Pole*. Which are supposed to be written, partly by Dr. *Clark* Bishop of *Bath* and *Wels*, and partly by our Arch-bishop.

More of his Writings still. Several other Letters, Speeches, and Arguments of our Arch-bishop, may be found in these *Memorials*; which I omit here rehersing. But I will add to these divers Pieces besides of this Prelate's writing, as they are set down by *Melchior Adam*, at the End of *Cranmer*'s Life. Who indeed did but transcribe them from *Gesner*; and he from *John Bale*'s Centuries.

I. A Preface to the English Translation of the Bible. This is transcribed in the *Appendix*.

II. A Catechism of Christian Doctrine; printed by *Gualter Lynn*, *Anno* 1548. This Catechism was first framed in *Germany*; and by the Arch-bishop himself, or his special Order, turned into *English*. And to fix an Authority to the same, he caused it to be published in his own Name, and owned it for his own Book. This Dr. *Rowland Taylor*, who lived in the Arch-bishop's Family, declared before *Gardiner* Bishop of *Winchester*, and Lord Chancellor, at his Examination before him. And in this sense we must understand the Author of the *History of the Reformation*, when speaking of this Catechism, he stiles it, *A Work that was wholly his own*. It was said before, that *Justus Jonas* (he, I suppose, that dwelt with the Arch-bishop) was the Translator of it into Latin. It treated of the Sacrament after the *Lutheran* way. Which Way the Arch-bishop embraced next after his rejection of the gross Papal Transubstantiation. This Catechism was printed first by the Arch-bishop's Order about the Time of King *Henry*'s Death, or soon after. In a second Edition the word *Not* was inserted in a certain place of the Book, to alter the Doctrine of the Real Presence; which was asserted in the first Edition. This Dr. *Martin*, one of Queen *Mary*'s Commissioners, threw in his Dish at his Examination in *Oxford*. But the Arch-bishop professed his Ignorance

See Dr. *Taylor*'s Letter in *Fox*.

Hist. Ref. P. II. p. 71.

norance concerning the foiſting in of that Word. The addition of which Word indeed he thought was needleſs, ſtill holding the Body and Blood *truly* preſent in the Holy Supper, though after a ſpiritual manner. *An.* 1555.

III. The Ordinances or Appointments of the Reformed Church. This was the Book of Common-Prayer, with the Preface before it, beginning, *There was never any thing*, &c. as I learn out of *Bale.*

IV. One Book of Ordaining Miniſters. Which I ſuppoſe was the Form of Ordination, publiſhed in the Year 1550.

V. One Book concerning the Euchariſt with *Luther.* With whom *Cranmer* once conſented in the Doctrine of the Preſence.

VI. A Defence of the Catholick Doctrine, in five Books. Which was his excellent Work, in vindication of himſelf againſt Biſhop *Gardiner*, and Dr. *Richard Smith.* Whereof much hath been ſaid before.

VII. Eccleſiaſtical Laws, in the Time of King *Edward.* This was the Book of the Reformation of the Eccleſiaſtical Laws; the management of which was, by the King's Letters, committed to eight, whereof *Cranmer* was the chief.

VIII. The Doctrine of the Lord's Supper; againſt *Gardiner*'s Sermon. This Sermon is the ſame, I ſuppoſe, with that Book of his, intituled, *A Detection of the Devil's Sophiſtry, wherewith he robbeth the unlearned People of the true Belief of the moſt Bleſſed Sacrament of the Altar.* Which gave occaſion to the Arch-biſhop's firſt writing upon this Argument.

IX. One Book againſt the Error of Tranſubſtantiation.

X. One Book, How Chriſt is preſent in the Supper.

XI. One Book, Concerning eating the Lord's Supper.

XII. One Book, Concerning the offering up of Chriſt. Theſe five Books laſt mentioned, are nothing elſe but the five Parts of his Book of the Holy Sacrament, mentioned before.

XIII. One Book of Chriſtian Homilies. Which muſt be the firſt Part of our Book of Homilies, publiſhed under King *Edward.*

XIV. One Book in anſwer to the Calumnies of *Richard Smith.* For this Man had writ againſt *Cranmer*'s Book of the Sacrament, as well as *Gardiner*; but done ſo ſcurrilouſly, that *Cranmer* calls it, his *Calumnies.*

XV. Confutations of Unwritten Verities. Written againſt a Book of the ſame *Smith*, intituled, *De veritatibus non ſcriptis.* Which he afterward recanted.

XVI. Twelve Books of Common-Places, taken out of the Doctors. Thoſe Volumes mentioned by Biſhop *Burnet*, I ſuppoſe, were ſome of theſe Common-Place Books.

XVII. Concerning not marrying the Brother's Wife: Two Books. Which muſt be thoſe drawn up for the Uſe, and by the Command of King *Henry.*

XVIII. Againſt the Pope's Supremacy: Two Books. This was the Declaration againſt the Papal Supremacy, ſaid to be put forth by the Biſhops, in the Year 1536, upon occaſion of *Pole*'s Book of *Eccleſiaſtical Union.*

XIX. Againſt the Pope's Purgatory: Two Books.

XX.

An. 1555. XX. Concerning Juſtification: Two Books. I cannot trace theſe two laſt-mentioned Books; unleſs by them be meant, thoſe two Treatiſes of Juſtification and Purgatory, that are ſet at the end of the *Inſtitution.*

XXI. Pious Prayers: One Book. This Book, I ſuppoſe, was the *Orarium, ſeu libellus precationum,* put forth by the King and Clergy 1545. From whence a Book of Prayers was tranſlated into *Engliſh,* Anno 1552.

XXII. Letters to Learned Men: One Book. This I cannot hear any tidings of.

XXIII. Againſt the Sacrifice of the Maſs, and againſt the Adoration of the Bread: One Book. Said to be writ while he was a Priſoner. Which makes me conclude it to be part of his Reply to *Gardiner*'s ſecond Aſſault of him, under the Name of *Conſtantius.*

XXIV. To Queen *Mary*: One Book, or rather one Letter; which was that he writ after his Examinations before her Commiſſioners, and the Pope's Sub-delegate.

If ſome body of Leiſure, and that had the Opportunity of Libraries, would take the pains to collect together all theſe Books, and other Writings of this Arch-biſhop, and publiſh them, it would be a worthy Work, as both retrieving the Memory of this extraordinary Man, who deſerved ſo well of this Church, and ſerving alſo much to illuſtrate the Hiſtory of its Reformation. But I know nothing of this nature done ſince the induſtrious *John Day,* in the Year 1580, printed a Book in *Folio,* containing our Arch-biſhop's *Anſwer unto* Stephen Gardiner *Biſhop of* Wincheſter, *againſt the true Doctrine of the Sacrament: Alſo to* Richard Smith. *Alſo, a true Copy of the Book writ by* Stephen Gardiner. *Alſo, The Life and Martyrdom of* Cranmer, *extracted out of the Book of Martyrs.*

ABp *Parker* was in purſuit of certain MSS. of *Cranmer,* concealed.

And now we are mentioning this great Prelat's Writings, it may not be unworthy to take notice of what I meet with in a Letter of Arch-biſhop *Parker* to Secretary *Cecyl,* in the Year 1563, his Grace being then at *Canterbury.* Where he ſpake of the *Great notable written Books* (as he ſtiles them) of his Predeceſſor Dr. *Cranmer,* which he had left behind him at ſome of his Houſes at or near *Canterbury,* whether *Ford* or *Bekesborn,* or both, or with ſome Friends in thoſe Parts. Theſe Manuſcripts it ſeems were embezeled, and ſurreptitiouſly taken away by private Hands, probably during his reſtraint in Queen *Mary*'s Days, and now ſtudiouſly concealed by ſome that were minded, it may be, to ſtifle them, being chiefly levelled againſt the *Roman* Church and Biſhop. *Parker,* who was a great and painful Searcher after Antient and Learned Manuſcripts, and a diligent Retriever of eminent Mens Writings, had, by credible Information, learn'd in what Hands many of thoſe Books were; and had ſent either for the Perſons concerned, or to them, to demand the ſaid Books. But they denied them: Whereupon knowing no other way to recover them, he deſired the Secretary, by ſome Power from the Queen's Council, to authorize him to enquire and ſearch for thoſe Books, and ſuch-like Monuments, by all Ways, as by the ſaid *Parker*'s Diſcretion ſhould be thought good; whether giving the Parties an Oath, or viewing their Studies. Wiſhing he might recover them to be afterwards

wards at the Queen's Commandment: Adding, that he ſhould be as glad to win them, as he would be to reſtore an old Chancel to Reparation. This Letter of Arch-biſhop *Parker*, I have inſerted in the *Appendix*. But whether after all his diligence he ſucceeded in the recovery of thoſe Manuſcripts, I know not: I am apt to think he did; and that theſe Writings of *Cranmer*, that were in his Poſſeſſion, and afterwards bequeathed unto the Library of *Benet*-College; and thoſe other divers Volumes, which were, as was before-ſaid, in the keeping of the Lord *Burghley*, might be ſome at leaſt of them. *An.* 1555. N°. XC.

What the Subject of his numerous Writings were.

An inquiſitive Man would be glad to know, what the Matter and Contents of theſe numerous Writings of our Arch-biſhop were: and that ſeeing ſo many of them are periſhed, the knowledg of the various Subjects of them at leaſt might be preſerved. This, beſides what hath been ſhewn already, may be gathered by what I find in a Supplication made to Queen *Elizabeth* by *Ralph Morice*, that had been his Secretary for the ſpace of twenty Years. During which time, he was employed by that moſt Reverend Father, in writing for him, "about the ſerious Affairs of the Prince and Realm, committed unto "him by thoſe moſt noble and worthy Princes, King *Henry* VIII; "and King *Edward* VI, concerning, as well the Writings of thoſe "great and weighty Matrimonial Cauſes of the ſaid K. *Henry* VIII, "as alſo about the extirpation of the Biſhop of *Rome*, his uſurped "Power and Authority, the Reformation of corrupt Religion and "Eccleſiaſtical Laws, and Alteration of Divine Service; and of "divers and ſundry Conferences of Learned Men for the Eſtabliſhing and Advancement of ſincere Religion, with ſuch like: Wherein, he ſaid, he was moſt painfully occupied in writing of no ſmall "Volumes from time to time.

CHAP. XXIII.

The Arch-biſhop's Regard to Learned Men.

FROM theſe truly Noble and Uſeful Exerciſes of his great Knowledg and Learning, let us deſcend unto the Reſpect he bare to good Letters. Which appeared from his Favour to *Places* of Learning, and *Men* of Learning. We ſhewed before, what were the Applications of the Univerſity of *Cambridg* to him, and what a gracious Patron he was to it and its Members.

Paul. Fagius & *Mar. Bucer* placed at *Cambridg* by his Means.

Among whoſe good Offices to that Univerſity, beſides thoſe already mentioned, it muſt not be omitted, that he was the great Inſtrument of placing there thoſe two very Learned Foreign Divines, *Paulus Fagius*, and *Martin Bucer*. By his frequent Letters to them then at *Strasburg*, urging them with the diſtracted and dangerous State of *Germany*, he firſt brought them over into *England* in the Year 1548: and having entertained them in his Family, the next Year he preferred them both in *Cambridg*, *Fagius* to be publick Profeſſor of the Hebrew Tongue, and *Bucer* of Divinity. And beſide the Univerſity-Salary, he procured for each of them from the King, in the third Year of his Reign, Patents for an Honorary Stipend of an hundred Pounds

Procures them honorary Stipends from the King.

An. 1555. Pounds *per Annum* each, *De gratiâ ſpeciali Domini Regis*, to be paid by the Hands of the Clerk of the Hanaper, or out of the Treaſury of the Court of Augmentations, *Durante beneplacito Domini Regis*: As I find by King *Edward* the Sixth's Book of Sales, formerly mentioned. Which Patents bare date *Septemb.* 26. *Anno* 1549. and their Salaries payable from the Feaſt of the Annunciation of the Bleſſed Virgin. By the way, I do not ſee any where in the ſaid Book of Sales, that *Peter Martyr*, placed Profeſſor of Divinity in the other Univerſity of *Oxon*, enjoyed any ſuch Royal Salary, though he alſo had been invited over by *Canterbury* with the King's Knowledg and Allowance, and placed there by that Arch-biſhop's Means.

Allowances to *P. Martyr* and *Ochin.*

Yet he and his Companion, *Ochinus*, had their Annual Allowances from the King; and ſo, I ſuppoſe, had all other Learned Foreigners here. *Melanctthon* alſo, who was now expected over, was intended ſome more extraordinary Gratuity. Unto this Noble Chriſtian Hoſpitality, and Liberality, *Latimer*, the great Court-Preacher, excited the King in one of his Sermons before him. The Paſſage may deſerve to be repeated. " I hear ſay, Maſter *Melanctthon*, that great " Clerk, ſhould come hither. I would wiſh him, and ſuch as he " is, two hundred Pounds a Year. The King ſhould never want " it in his Coffers at the Year's end. There is yet among us two " great Learned Men, *Petrus Martyr*, and *Bernard Ochin*, which " have an hundred Mark a piece. I would the King would beſtow " a thouſand Pounds on that Sort. Theſe Matters, I doubt not, were concerted between *Latimer* and our Arch-biſhop before: at whoſe Palace he now was for the moſt part. As I find by one of his Sermons, wherein he ſpeaks of his taking Boat at *Lambeth*; and in another Place he mentioneth a Book he met with in my Lord of *Canterbury*'s Library, and elſewhere of many Suitors that applied to him at my Lord of *Canterbury*'s, that interrupted his Studies there. The uſe I make of this is, that it is a fair Conjecture hence, that this and the many other excellent Things ſo plainly propounded by this Preacher to King *Edward*, happened by the Counſel and Suggeſtion of the Arch-biſhop. But to return.

The third Sermon.

Dr. *Mowſe* Maſter of *Trinity-Hall*, favoured by *Cranmer*.

There was one Dr. *William Mowſe* a Civilian, and probably one of his Officers, whom for his Merits and Learning our Arch-biſhop for many a Year had been a ſpecial Benefactor to. Sir *John Cheke* alſo bare him a very good Will. Upon the removal of Dr. *Haddon* to ſome other Preferment, this Dr. *Mowſe* ſucceeded Maſter of *Trinity-hall* in *Cambridg*. And in the Year 1552, the Arch-biſhop valuing his Worth and Integrity, was a Suitor at Court for ſome further Preferment for him, whatever it were, which the Study of the Civil Law had qualified him for: writing his Letters on *Mowſe*'s behalf to Secretary *Cecyl*, who was then with the King in his Progreſs, not to forget him. And accordingly he was remembred, and obtained the Place. For which the Arch-biſhop afterwards gave him his moſt hearty Thanks. And Dr. *Mowſe* alſo ſent the ſame Secretary a Letter of Thanks from *Cambridg* for the Preferment he had obtained by his Means: The main Drift thereof was, to excuſe himſelf for his Neglect, in that he had not ſooner paid his Acknowledgments. Which, as it ſeems, the Secretary had taken ſome notice of, having expected

expected to be thanked for the Kindneſs he had done him. This Letter, becauſe there is therein mention made of our Arch-biſhop's ſingular Munificence, and *Cheke*'s Affection towards him, and *Mowſe* himſelf once making a Figure in that Univerſity, I have thought it not amiſs to inſert in the *Appendix*: Though this Man ſeemed to be none of the ſteadieſt in his Religion. For I find him put out of his Maſterſhip of *Trinity-Hall* in the beginning of Queen *Mary*'s Reign, for having been a Proteſtant, and to make way for the Reſtoration of Dr. *Gardiner* Biſhop of *Wincheſter*, who had been outed before. Upon whoſe Death that Maſterſhip falling void, and *Mowſe* having complied with the *Romiſh* Religion, he became Maſter there again. And ſoon after, in Queen *Elizabeth*'s Reign, he was deprived by her Commiſſioners for being a Papiſt, and one *Harvey* came in his Room. N°. XCI.

His Inconſtancy.

Dr. *Mowſe*'s Fickleneſs appeared, that upon the firſt tidings that fled to *Cambridg* of Queen *Mary*'s Succeſs againſt the Lady *Jane*'s Party, he, with ſeveral other temporizing Univerſity-Men, changed his Religion, and in four and twenty Hours was both Proteſtant and Papiſt. The Truth is, his Judgment varied according to his worldly Intereſt. And being one of thoſe that came about ſo roundly, he was appointed, by the complying Party of the Univerſity, to be one of the two (Dr. *Hatcher* being the other) that ſhould repair unto Dr. *Sands* then the Vice-Chancellor, to demand of him, without any colour of Reaſon or Authority, the Univerſity-Books, the Keys, and ſuch other things as were in his keeping. And ſo they did. And my Author makes an Obſervation of his Ingratitude, as well as of his Inconſtancy, *viz.* "That he "that was an earneſt Proteſtant but the day before, and one whom "Dr. *Sands* had done much good for, was now become a Papiſt, "and his great Enemy.

And Ingratitude. *Fox.*

Thus was our Arch-biſhop a Friend to this Man, and divers others, who went along with him, as far as he, and the Times favoured them: but when theſe failed them, they failed the Arch-biſhop through Timorouſneſs in ſome, and worldly Reſpects in others.

Becomes Reader of the Civil Law at *Oxon.*

But once more of this Dr. *Mowſe*, and I have done with him. As a Reward of his forwardneſs at *Cambridg*, before mentioned, I find he was ſoon after incorporated at *Oxon*, (together with *Andrew Pern* D.D. a Man of the ſame Inconſtancy) and preferred to be Reader of the Civil Law there, in the room of Dr. *Aubrey*, who probably was removed for Incompliance. And when the next Change happened under Queen *Elizabeth*, *Mowſe* came about again; and in the Year 1560, obtained a Prebend in the Church of *York*. He lived till the Year 1588, leaving ſome Benefactions to his old College. *Ath. Oxonienſ.*

The ABp a Patron to Learned Foreigners.

The Arch-biſhop was indeed a great Patron to all Learned and Pious Men, eſpecially thoſe of the Reformation: cheriſhing thoſe not only of his own Country, but Foreigners and Strangers alſo. And as he brought over divers with him, when he returned into *England* from his Embaſſy in *Germany*, ſo he ſent for more. And ſuch as came to him, he gave honourable Harbour and Maintenance to; keeping them at his own Coſt, till he had made Proviſions for them either in the Church, or Univerſity.

To *Eraſmus*, allowing him an Honorary Penſion.

For *Eraſmus* our Arch-biſhop had a great value; whoſe Worth and Service to the Church he well knew. He allowed him an Honorary Penſion: promiſing him, that he would be no leſs kind unto him, than his Predeceſſor *Warham* had been before him. Which Arch-biſhop was one of *Eraſmus* his beſt and moſt extraordinary Friends and Benefactors. Of whom he uſed theſe words to a Friend of his, *Qui mihi unus multorum inſtar erat.* Soon after the ſucceſſion of *Cranmer* into this Arch-biſhop's Room, Sir *Thomas More* wrote to *Eraſmus*, that he that then filled the See of *Canterbury*, bore no leſs love to him, than *Warham* had done before; and, *Quo non alius vixit tui amantior, That there was no Man living loved him better.* And *Eraſmus* himſelf, mentioning his great Loſs in Arch-biſhop *VVarham*, and divers other Patrons of his, that were taken off by Death, comforted himſelf, that God had made up thoſe Loſſes to him by raiſing him up other Friends. " So *ſaith he*, in the room of *VVarham* ſuc-" ceeded the Reverend *Thomas Cranmer*, *(Profeſſione Theologus, Vir* " *integerrimus, candidiſſimiſq; moribus. Qui ultro pollicitus eſt ſeſe* " *in ſtudio ac beneficentia erga me, priori nequaquam ceſſurum: & quod* " *ſponte pollicitus eſt, ſponte præſtare cœpit: ut mihi* Vuaramus *non* " *ereptus, ſed in* Cranmero *renatus videri queat)* By *Profeſſion a* " *Divine, a Perſon of the greateſt Integrity, and moſt unblamable Be-* " *haviour. VVho of his own accord promiſed, That in Favour and* " *Kindneſs toward me, he would be no ways behind his Predeceſſor.* " *And that which he voluntarily promiſed, he hath voluntarily begun to* " *make good. So that methinks,* Warham *is not taken away from me,* " *but rather Born again to me in* Cranmer. One *Specimen* of his Munificence towards this Learned Man I meet with in one of his Letters, wherein he acknowledged to have received of *Cranmer* eighteen Angels: when the Biſhop of *Lincoln* ſent him alſo Fifteen, and the Lord *Crumwel* Twenty.

Eraſ. Ep. 10. lib. 27.

Ep. 7. lib. 27.

To *Alexander Aleſs* a Scotchman.

Alexander Aleſs was another Learned Stranger, whom our Arch-biſhop gave Harbour, and ſhewed Favour to. A *Scotch*-Man by Birth, but that had long lived and converſed with *Melanchthon* in *Germany*. Who, knowing the generous and hoſpitable Diſpoſition of the Arch-biſhop, recommended this *Aleſs* to him: giving a high Character of him for his Learning, Probity and Diligence in every good Office.

By him *Melanchthon* ſends a Book to the ABp.

In the Year 1535, he brought over from *Melanchthon* a Book, to be preſented to the Arch-biſhop: wherein " That Learned *German* la-" boured, (as he told the Arch-biſhop in his Letter ſent at the ſame " time) to ſtate diligently and profitably moſt of the Controverſies, " and, as much as he could, to mitigate them: leaving the Judg-" ment of the whole unto his Grace, and ſuch learned and pious Men " as He, from whoſe Judgment, *he ſaid*, he would never differ in " the Church of *Chriſt*: deſiring him alſo to acquaint *Aleſs*, what " his Grace's own Judgment was of the Book, that *Aleſs* might ſig-" nify the ſame unto him. Such was the Deference *Melanchthon* gave unto the Learning and Cenſure of *Cranmer*. This Book I ſhould ſuppoſe to have been his Common Places, but that they came out a Year after. By the ſame Meſſenger he ſent another of theſe Books to be preſented in his Name to the King; and in caſe the Arch-biſhop approved of what he had wrote, he entreated him to introduce the

And to the King.

Bringer,

Bringer, and to aſſiſt him in the preſenting of it. Upon theſe Recommendations of *Aleſs*, and the Arch-biſhop's own Satisfaction in the Worth of the Man, he retained him with him at *Lambeth*, and much eſteemed him. This was that *Aleſs*, that *Crumwel*, probably by *Cranmer*'s means, brought with him to the Convocation in the Year 1536, whom he deſired to deliver there his Opinion about the Sacrament. Who did ſo, and enlarged in a Diſcourſe, aſſerting two Sacraments only, inſtituted by *Chriſt*, namely *Baptiſm* and the *Lord's Supper*. As the Author of the *Britiſh Antiquities* relates *ad Ann.* 1537. calling him there *Virum in Theologia perductum, A thorow-paced Divine.*

Aleſs brought by *Cromwel* into the Convocation.

Where he aſſerts two Sacraments only.

This Man compiled a uſeful Treatiſe againſt the Schiſm laid to the Charge of Proteſtants by thoſe of the Church of *Rome*. The Subſtance and Arguments of which Book were *Melanchon*'s own Invention, but *Aleſs* compoſed and brought it into Method and Words. This Book *Melanchon* ſent unto *George* Prince of *Anhalt*. The Conſolations of which, as he wrote to that Noble and Religious Man, he was wont to inculcate upon himſelf, againſt thoſe who objected commonly to them *the horrible Crime of Schiſm*, as he ſtiles it. *For*, ſaith he, *their monſtrous Cruelty is ſufficient to excuſe us.* Which it ſeems was one of the Arguments whereby they defended themſelves againſt that Charge: Eſteeming it lawful and neceſſary, to leave the Communion of a Church, which countenanced and practiſed Cruelty, a thing ſo contrary to one of the great and fundamental Laws of *Chriſtian* Religion, namely, that of Love; and that their abiding in a Church, where ſuch bloody and barbarous Practices were, would argue their approbation and concurrence.

Writes a Book to clear Proteſtants of the Charge of Schiſm.

Atrox Schiſmatis crimen. Ep. 36. lib. 1.

Satis excuſat nos iſtorum horribilis crudelitas, quam profecto neq; adjuvare neq; approbare debemus. Ubi ſupra.

And as *Melanchon* made uſe of him in compoſing his Thoughts into a handſom Stile, ſo did another great Light of the ſame Nation, I mean *Bucer*. In King *Edward*'s Days, he had wrote a Book in the *German*, that is, in his own Country-Language, about Ordination to the Miniſtery in this Kingdom of *England*, intituled, *Ordinatio Eccleſiæ, ſeu Miniſterii Eccleſiaſtici in florentiſſimo Angliæ regno.* This our *Aleſs* turned into Latin, and publiſhed, *for the Conſolation of the Churches every where in thoſe ſad Times*, as it ran in the Title.

Tranſlated a Book of *Bucer*'s, about the *Engliſh* Miniſtry.

If any deſire to look backward unto the more early Times of this Man, the firſt Tidings we have of him was about the Year 1534. When upon a ſharp Perſecution raiſed in *Scotland*, he, with other Learned Men, fled thence into *England*, and was received into *Crumwel*'s Family. And it is ſaid, that he became known to, and grew into ſuch Favour with King *Henry*, that he called him *his Scholar*. But after *Crumwel*'s Death, in the Year 1540, he taking one *Fife* with him, went into *Saxony*: where both of them were for their great Learning, made Profeſſors in the Univerſity of *Leipzig*.

Received into *Crumwel*'s Family.

Hiſt. Ref. P. I. p. 308.

In the Year 1557. I find this Man at *Leipzig*, where he was Profeſſor of Divinity, as was ſaid before. Hither this Year *Melanchon* ſent to him from *Wormes*, giving him ſome Account of the Preparations that were making by the *Roman* Catholick Party, in order to a Conference with the Proteſtants. At which the ſaid *Aleſs* was to be preſent, and make one of the Diſputants on the Proteſtant ſide. And ten Years before this, *viz.* 1547, he was the Publick Moderator

Aleſs Profeſſor of Divinity at *Leipzig*.

Mel. Ep. p. 359. Edit. 1647.

of Divinity, both in the Schools and Pulpits of *Leipzig*, or ſome other Univerſity.

Cum & in Templis, & in Scholis doctrinam gubernes. Mel. Ep. 111. lib. 3.

Beſides this *Aleſs*, there were four other pious and learned Perſons, Foreigners, who bringing along with them Letters of Recommendation from the ſaid *Melancthon*, were courteouſly received, and freely entertained by our hoſpitable Arch-biſhop, all of them, in the Year 1548, at which time the Perſecution grew hot upon the *Interim*. One of theſe was *Gualter*, another *Scot* by Nation. A ſecond was one named *Francis Dryander*, an Acquaintance of *Melancthon*'s of long continuance. " Whom, as he told the Arch-biſhop, he had tried and " known inwardly, and found him endowed with excellent Parts, " well furniſhed with Learning; that he judged rightly of the Con- " troverſies, altogether free from all wild and ſeditious Opinions; and " that he would ſoon perceive the ſingular gravity of his Manners, af- " ter ſome few Days knowledg of him: motioning withal to the " Arch-biſhop his fitneſs to be preferred in either of our Univerſities. " As he did alſo to K. *Edward*, in Letters brought at this time to him " by the ſaid *Dryander*. Wherein he recommended him to that King, as one that would prove a very uſeful Perſon either in his Univerſities, or elſewhere in his Kingdom.

Four others recommended by *Melancthon* to the ABp.

Vix. *Gualter.* *Dryander.*

Ep. 7. lib. 3.

Dryander placed at *Oxon.*

This Recommendation had ſo much Force, that this Man ſeemed ſoon after to be ſent and placed at *Oxon*, and there remained, till in the beginning of Queen *Mary*'s Reign, when all Strangers were commanded to depart the Realm, he went hence to *Paris*, and from thence to *Antwerp*. Whence he wrote a Letter to one *Criſpin*, a Doctor of Phyſick in *Oxon*; therein relating to him a Paſſage concerning the coarſe Entertainment which the Divines of *Lovain* gave *Gardiner* Biſhop of *Wincheſter*, upon the Scandal they took againſt him for his Book *De vera Obedientia*. Which Letter is extant in *Fox*.

Ad Ann. 1555.

Euſebius Menius.

The third was *Euſebius Menius*, the Son of *Juſtus Menius*. Which *Juſtus* was a Perſon of great Fame and Eſteem, both for his Learning in Philoſophy and Divinity, and for the Government of the Churches within the Territories of *John Frederick* Duke of *Saxony*. Of this *Euſebius* his Son, *Melancthon* writ to our Arch-biſhop; " That " he had good Preferments in *Germany*, but he could not bear to be- " hold the Calamities of his poor Country, which made him ſeek " for a Being in Foreign Parts. He recommended him to his Grace, " deſiring him to cheriſh him. *Adding*, That in the *Gothick* Times, " what remained of the Church, and of right Doctrines, were pre- " ſerved in our Iſland; and that *Europe* being now in a Combuſtion, " it were to be wiſh'd that ſome peaceable Harbour might be for " Learning. He doubted not but that many flocked hither; but " that it was the part of Piety and Goodneſs, eſpecially to help the " Youth of Excellent Men, and the Sons of ſuch as had well deſer- " ved of the Church; eſpecially when they themſelves alſo were " eminent for their Parts and Learning. And ſince this *Euſebius* " was a good Mathematician, and had read Mathematicks in one " of their Schools, he propounded him to the Arch-biſhop, to be " a fit Perſon for the Profeſſion of that Science in our Univerſity.

Mel. Ep. 66. lib. 1.

Juſtus Jonas.

The fourth was *Juſtus Jonas*, the Son alſo of a great *German* Di-

vine

vine of the ſame Name, and who was one of the Four, that in the Year 1530 came to *Augsburgh*, upon a Diet appointed by the Emperor for Religion, with the Elector of *Saxony*; *Melanćthon*, *Agricola*, and *Georgius Spalatinus*, being the other Three. The Son came over with Letters commendatory from *Melanćthon*, as the others did. He commended his excellent Parts, and his Progreſs in all kind of Philoſophy and good Manners, and eſpecially his Eloquence; which, he ſaid, he had a Nature divinely framed to. To which it may not be amiſs to ſubjoin what *Melanćthon* ſomewhere elſe did obſerve of his Family. Namely, " That his Grandfather was a Perſon of " Fame for Oratory and Civil Prudence: His Father endowed with " ſuch Parts as naturally made him an Orator; in reſpect of his fluen- " cy of Words, and gracefulneſs of Delivery. And this Felicity of Nature, he improved by a great acceſſion of Learning: Which made him tell our *Juſtus*, that he was born in *Oratoria Familia*. And ſuch care did he take of him when he was young, that he took the pains to write him a long Letter, containing Inſtructions for his Improvement in the Grounds of Learning. This Man the Arch-biſhop was very kind to, gave him Harbour, and admitted him freely into his Society and Converſe. Inſomuch that *Juſtus Jonas* the Father, entreated *Melanćthon*, That he would take particular notice to the Arch-biſhop, of his great Favour ſhewed to his Son. Among the Diſcourſes the communicative Prelat held with *Jonas* while he was with him, one happened concerning a noted Queſtion in Divinity. Where launching out into free communication with him upon that Point, he deſired him to impart to *Melanćthon* the Subſtance of what he had diſcourſed; and that he ſhould ſignify to him, that the Arch-biſhop requeſted his Judgment thereof. Which accordingly *Jonas* did. And *Melanćthon* in a Letter to the Arch-biſhop, ſtiles it *non obſcura Quæſtio*, " and that it had already much ſhaken the Church, and, " ſays he, *Concutiet durius*, ſhall ſhake it yet more. Giving his Reaſon for this Conjecture, " Becauſe thoſe Governours [meaning, I " ſuppoſe, the Papal Clergy] did not ſeek for a true Remedy to ſo " great a Matter. It doth not appear to me what this Queſtion was; that the Arch-biſhop was ſo earneſt to confer with this great Divine about; whether it were concerning the neceſſity of Epiſcopal Government and Ordination, or concerning the Uſe of Ceremonies in the Church, or about the Doctrine of the Sacrament; this laſt I am apt to believe: But either of them hath, according to *Melanćthon's* Prediction, ſufficiently ſhaken the Churches of *Chriſt*. But to return to *Jonas*. He had written ſome Pieces, and preſented them to the King; for which he intended to reward him. And being now ready to go to *France*, for the improvement of his Knowledg, and ſo after a time to return into *England* again, for which he had a great Affection, he beſought Secretary *Cecyl*, in a well-penned Letter, " That whatſoever the King intended to beſtow on him, he would " do it out of hand, for the ſupply of his travelling Neceſſity. This Letter, for the Antiquity of it, and the Fame of the Man, I have inſerted in the *Appendix*. In which is alſo contained an Extract of part of *Jonas* the Father's Letter to his Son concerning the Miſeries of *Germany*.

Sleid. lib. 7.

Ep. 129. lib. 1.

N°. XCII.

CHAP.

CHAP. XXIV.

Melanchthon *and the Arch-biſhop great Friends.*

Divers memorable Paſſages between *Melanchthon* and our ABp.

THESE Occaſions of the frequent mention of *Melanchthon*, do draw us into a relation of ſome further Paſſages between him and our Arch-biſhop. In the Year 1549, happened ſeveral Diſputations, chiefly concerning the Doctrine of the Lord's Supper, before the King's Commiſſioners in both Univerſities. In *Oxford* they were managed chiefly by *Peter Martyr*. And in *Cambridg*, *Ridley* then Biſhop of *Rocheſter*, and a Commiſſioner, was the chief Moderator. Soon after, *Martin Bucer* in this Univerſity, defended three Points, one of the *Sufficiency of the Scripture*: another concerning the *Erring of Churches*; and the laſt, concerning *Works done before Juſtification*, againſt *Pern*, *Sedgwick* and *Yong*. They on the Popiſh Side pretended much, in their Diſputations, to have Antiquity and the Fathers for them.

Sends *Melanchthon* certain publick Diſputations in *Oxford* and *Cambridg*. *Melanchthon's* Reflections thereupon: *Ep.* 41. *lib.* 3.

Theſe Diſputations did our moſt Reverend Prelate, together with his own Letter, convey to *Melanchthon* by the Hand of one *Germanicus* a *German*: Who probably might be one of thoſe Learned Strangers, that the Arch-biſhop hoſpitably entertained.

The Reflection, that that Divine, in an Anſwer to his Grace, in the Year 1550, made upon peruſal of theſe Papers, was, "That he was "grieved to ſee, that thoſe who ſought ſo much for the Antient Author"rities, would not acknowledg the Clearneſs of them. Nor was there "any doubt what the founder Men in the Antient Church thought. "But that there were new and ſpurious Opinions foiſted into many of "their Books. Into that of *Theophylact* moſt certainly for one. "And that there was ſome ſuch Paſſage in the Copy, that *Oecolampadius* made uſe of, when he tranſlated *Theophylact*, which he liked "not of, but yet tranſlated it as he found it: But this was wholly "wanting in the Copy that *Melanchthon* had. That the ſame hap"pened in *Bede's* Books, which he ſuppoſed might be found more "incorrupt among us, [*Bede* being our Country-Man.]

Sends the ABp his Enarration upon the *Nicene Creed*.

The ſame *Melanchthon*, with this his Letter, ſent our Arch-biſhop a part of his *Enarration* upon the *Nicene Creed*; for this end, that he might paſs his Judgment thereon: As he alſo did, for the ſame purpoſe, to *A Laſco*, *Bucer* and *Peter Martyr*, all then in *England*.

The beginning of their Acquaintance.

The beginning of this Learned *German's* Acquaintance with our Prelat was very early. For the Arch-biſhop's Fame ſoon ſpred abroad in the World, beyond the *Engliſh* Territories. Which was the Cauſe of that Addreſs of *Melanchthon*, mentioned before, in the Year 1535, and in the Month of *Auguſt*, when he ſent a Letter and a Book to him by *Alexander Aleſs*. In the Letter, he ſignified what a high Character both for Learning and Piety he had heard given of him by many honeſt and worthy Men; and "That if the "Church had but ſome more ſuch Biſhops, it would be no difficult "Matter to have it healed, and the World reſtored to Peace: con"gratulating *Britain* ſuch a Biſhop. And this ſeems to have been the firſt entrance into their Acquaintance and Correſpondence.

In

PHILIP MELANCTHON

Printed for Ri: Chiswell in S.t Paul's Church Yard

In the Year 1548, *Cranmer* propounded a great and weighty Buſineſs to *Melanchthon*; and a Matter that was likely to prove highly uſeful to all the Churches of the Evangelick Profeſſion. It was this. The ABp was now driving on a Deſign for the better uniting of all the Proteſtant Churches, *viz.* by having one common Confeſſion and Harmony of Faith and Doctrine, drawn up out of the pure Word of God, which they might all own and agree in. He had obſerved what Differences there aroſe among Proteſtants in the Doctrine of the Sacrament, in the Divine Decrees, in the Government of the Church, and ſome other things. Theſe Diſagreements had rendred the Profeſſors of the Goſpel contemptible to thoſe of the *Roman* Communion. Which cauſed no ſmall grief to the Heart of this good Man, nearly touched for the Honour of *Chriſt* his Maſter, and his true Church, which ſuffered hereby. And like a Perſon of a truly publick and large Spirit, as his Function was, ſeriouſly debated and deliberated with himſelf for the remedying this Evil. This made him judg it very adviſeable to procure ſuch a Confeſſion. And in order to this he thought it neceſſary for the chief and moſt Learned Divines of the ſeveral Churches to meet together, and with all freedom and friendlineſs to debate the Points of Controverſy according to the Rule of Scripture. And after mature deliberation, by Agreement of all Parties, to draw up a Book of Articles, and Heads of Chriſtian Faith and Practice. Which ſhould ſerve for the ſtanding Doctrine of Proteſtants.

The ABp propounds a weighty Matter to *Melanchthon*, for the Union of all Proteſtant Churches.

As for the Place of this Aſſembly he thought *England* the fitteſt in reſpect of Safety, as the Affairs of *Chriſtendom* then ſtood. And communicating this his purpoſe to the King, that Religious Prince was very ready to grant his Allowance and Protection. And as *Helvetia*, *France* and *Germany*, were the chief Countries abroad where the Goſpel was profeſſed, ſo he ſent his Letters to the moſt eminent Miniſters of each, namely, to *Bullinger*, *Calvin* and *Melanchthon*, diſcloſing this his pious Deſign to them, and requiring their Counſel and Furtherance. *Melanchthon* firſt of all came acquainted with it by *Juſtus Jonas junior*, to whom the Arch-biſhop had related the Matter at large, and deſired him to ſignify as much in a Letter to the ſaid *Melanchthon*; and that it was his Requeſt to him, to communicate his Judgment thereupon. This *Jonas* did, and *Melanchthon* accordingly writ to our Arch-biſhop on the Calends of *May* this Year to this purpoſe. " That if his Judgment and Opinion " were required, he ſhould be willing both to hear the Senſe of o- " ther Learned Men, and to ſpeak his own, and to give his Reaſons, " τὰ μὴ πείθων, πεὶθόμενος, *Perſwading and being perſwaded*, as " ought to be in a Conference of good Men: letting Truth, and " the Glory of God, and the Safety of the Church, not any pri- " vate Affection, ever carry away the Victory. *Telling him withal*, " That the more he conſidered of this his Deliberation, than which " he thought there could be nothing ſet on foot more Weighty and " Neceſſary, the more he wiſh'd and preſſed him, to publiſh ſuch " a true and clear Confeſſion of the whole Body of Chriſtian " Doctrine, according to the Judgment of Learned Men; whoſe " Names ſhould be ſubſcribed thereto. That among all Nations " there

The Diligence of the ABp in forwarding this Deſign.

Ep. 66. lib. 1. *Melanchthon's* Judgment and Approbation thereof.

" there might be extant an illuſtrious Teſtimony of Doctrine, de-
" livered by grave Authority; and that Poſterity might have a Rule
" to follow. And he was of opinion, that this Confeſſion ſhould be much of the nature of their Confeſſion of *Augsburgh*: only that ſome few Points in Controverſy might be in plainer Words delivered, than was in that. " That Ambiguities might not hereafter occaſion
" new Differences. And that in the Church it was beſt to call a
" Spade a Spade: and not to caſt ambiguous Words before Poſterity,
" as an Apple of Contention. And that if in *Germany* there had
" been an intire Conſent of all the Churches, they had not fallen
" into thoſe Miſeries. And ſo concludes, earneſtly exhorting our Prelat to apply himſelf vigorouſly in theſe his pious Cares and Thoughts for the good Eſtate of the Churches.

His Caveat of avoiding ambiguous Expreſſions.

In Eccleſia rectius eſt Scapham, Scapham dicere.

Not long after he purſued his firſt Letter with a ſecond. Where-
in he again reminded our Reverend Father of that Caution, *viz.* That
" nothing might be left under general Terms, but expreſt with all
" the Perſpicuity and Diſtinctneſs imaginable. Which I ſuppoſe, he ſaid, to meet with the Opinion of ſome, who thought it might be more convenient, in order to Peace, to ſuffer ſome difficult and controverted Points to paſs under dubious Expreſſions, or in the very words of Scripture, without any particular deciſive Senſe and Explanation impoſed on them. And concerning this, 'tis probable our Arch-biſhop had deſired his Opinion. This *Melanchthon* was againſt; ſaying, " That for his part, he loved not Labyrinths; and that
" therefore all his ſtudy was, That whatſoever Matters he under-
" took to treat of, they might appear plain and unfolded. That it was
" indeed the Practice of the Council of *Trent*; which therefore
" made ſuch crafty Decrees, that ſo they might defend their Errors
" by things ambiguouſly ſpoken. But that this Sophiſtry ought to
" be far from the Church. That there is no Abſurdity in Truth
" rightly propounded: and that this Goodneſs and Perſpicuity of
" things is greatly inviting, whereſoever there be good Minds.

Renews the ſame Caution in another Letter.

Peter Martyr of this Judgment.

Quod Vir bonus ſibi perſuaſiſſet poſſe hac ratione tolli gravem, quæ eſt de hac cauſa, Controverſiam, & ita Eccleſiæ pacem diu deſideratam reſtitui. In Vit. *P. Mart.* per *Joſiam Simlerum.*

And of this very Judgment was *Peter Martyr* another great Divine. For when *Bucer*, in a Diſcourſe with him at *Strasburg*, had adviſed him, when he ſpake of the Euchariſt, to uſe more dark and ambiguous Forms of Speech, that might be taken in a larger Acceptation, urging to him, That this was the courſe he himſelf took, and *that a certain good Man* [whom I ſuſpect ſtrongly to be our Arch-biſhop] *had perſwaded him, That by this means the great Controverſy, concerning the Real Preſence in the Sacrament, might be at an end, and ſo Peace, ſo long wanted, might be reſtored to the Church: Martyr* was over-perſwaded by his Friend ſo to do, and uſed for ſome time the ſame Form of Speech with him, when he had occaſion to diſcourſe of that Doctrine. But afterward he returned to his former more dilucid Stile, as well in the Matter of the Real Preſence, as in all other Subjects he treated of. And that both, becauſe he ſaw this would not ſuffice them, who held a groſs and carnal Preſence of *Chriſt*'s Body, unleſs their groſs manner of Expreſſion were received, and their as groſs Interpretation too; and becauſe he found that many weaker Brethren were greatly offended with theſe Ambiguities of Speech, and ſo intangled and confounded, that they ſcarce knew what to think

think in this Point. And ſo leaving *Bucer* to purſue his obſcurer Phraſes, he choſe to ſpeak more clearly and diſtinctly. And neither did *Bucer* diſallow of *Martyr* in this Courſe, nor was *Martyr* ignorant of *Bucer*'s true Senſe, however doubtful his Expreſſions were: as the Author of his Life tells us. This I mention to ſhew, how exactly *Martyr* accorded with *Melanchthon* in this Opinion, of expreſſing things in clear and perſpicuous Terms; which the ſaid *Melanchthon* thought it highly neceſſary now to be inculcated, when deliberation was had of drawing up a General Confeſſion of Faith. After he had thus declared his Mind in this Matter, he particularly deſcended to the Doctrine of Fate; telling the Arch-biſhop, how *the Stoical Diſputes of that Subject among them in the beginning, were too rough, and horrid, and ſuch as were prejudicial to Diſcipline.* Which I ſuppoſe, might be occaſioned from ſome Paſſage in the Arch-biſhop's Letter, adviſing with this Learned Man how to propound the Doctrines of Predeſtination and Free-Will.

Joſias Simler.

What *Melanchthon* thought of the Doctrine of Fate.

CHAP. XXV.

The Arch-biſhop correſponds with Calvin.

THESE his Counſels he brake alſo to *John Calvin*, the chief Guide of the *French* Churches. Who alſo highly approved of his pious Propoſition. The Arch-biſhop, in a Letter to that great Reformer, had been lamenting the Differences that were in the Reformed Churches; having his Eye, I ſuppoſe, herein upon thoſe of *Geneva* and *Germany*; and like a true Father of the Church, conſulting for the making up of the Breaches, he thought no fitter Remedy could be uſed, than for pious and wiſe Men, and ſuch as were well exerciſed in God's School, to meet together and profeſs their Conſents in the Doctrine of Godlineſs. This *Calvin* acknowledged was rightly and prudently adviſed by him: Applauding him, that he did not only lead the way in purging the Doctrine of God's Church from Corruption, but did ſo voluntarily exhort and encourage others therein. And that he did not only take care of Religion at Home in his own Country, but all the World over. And as to the Meeting and Converſe of Divines, for this purpoſe, which *Cranmer* had told him he had made the King ſo ſenſible of the need and uſefulneſs of, that he was forward in it, and had offered a Place in his Kingdom for them ſecurely to aſſemble together in; that *French* Divine wiſhed, "That Learned and Wiſe Men from the chief Churches "would accordingly meet, and diligently diſcuſſing the chief Heads "of Faith, would by common Conſent deliver to Poſterity the cer-"tain Doctrine of the Scripture. But that among the great Evils "of that Age, this alſo was to be reputed, that Churches were ſo "divided from one another, that Human Society was ſcarcely kept "up among them: much leſs that Sacred Communion of the Mem-"bers of *Chriſt*, which all profeſt with their Mouths, but few did "ſincerely take care to preſerve. That as to himſelf, if he might "be thought to be of any Uſe, he would not grudg to paſs over ten

Calv. Ep. 128.

The ABp breaks his Purpoſe alſo to *Calvin*.

Calvin's Approbation thereof, and Commendation of the ABp.

Offers his Service.

" Seas, if there were need. That if it were only to contribute ſome " Aſſiſtance to the Kingdom of *England*, he ſhould eſteem it a Rea- " ſon lawful enough; but much more, he thought, he ought to ſpare " no Labour, no Trouble, to procure a Means, whereby the " Churches, that were ſo widely divided, might unite among them- " ſelves. But he hoped, his Weakneſs and Inſufficiency being ſuch, " he might be ſpared: and that he would do his part in proſecuting " that with his Prayers and Wiſhes, which ſhould be undertaken " by others. And whereas our Arch-biſhop had hinted to him his Jealouſy, that the Buſineſs would hardly find a good Iſſue by reaſon of certain Difficulties attending it, *Calvin* not only exhorted, and earneſtly beſeeched him to go forward, till it ſhould have ſome Effect at leaſt, though it ſucceeded not in all Reſpects according to his Wiſh. And ſo prayed God to guide him with his Holy Spirit, and to bleſs his Pious Endeavours.

Excites the ABp to proceed.

This excellent Purpoſe fruſtrated.

But the Troubles at Home and Abroad fruſtrated this excellent Purpoſe, which for two Years he had been labouring to bring to ſome good Iſſue. His next Reſolution was to go as far as he could in this Matter, ſince he could not go as far as he would. And he bethought himſelf of aſſembling together the Divines of his own Church, (and that by the King's Authority) to confer with them about drawing up a Body of Articles of Religion: which Purpoſe he had likewiſe communicated to *Calvin*. For which he greatly commended him, Telling him, " That ſince the Times were ſuch, that that could not " in the leaſt be hoped for, which was ſo much to be wiſh'd, *viz.* " That the chief Teachers of the divers Churches, which embraced " the pure Doctrine of the Goſpel, might meet together, and pub- " liſh to Poſterity a certain and clear Confeſſion, out of the pure " Word of God, concerning the Heads of Religion then in Con- " troverſy; he did extreamly commend that Counſel, which he had " taken, to eſtabliſh Religion in *England*; leſt things remaining " any longer in an uncertain State, or not ſo rightly and duly com- " poſed and framed, as it were convenient, the Minds of the People " ſhould remain in ſuſpence and wavering. And then quicken- ing him, told him, " That this was his part chiefly to do: That " he himſelf ſaw well what that Place required of him, or rather " what God exacted, in reſpect of that Office he had laid upon him. " That he was of very powerful Authority; which he had not only " by the amplitude of his Honour, but the long-conceived Opinion " that went of his Prudence and Integrity. That the Eyes of the " Good were caſt upon him, either to follow his Motions, or to re- " main idle upon the pretence of his Unactiveneſs.

Thinks of drawing up Articles of Religion for the *Engliſh* Church.

Which he communicates to *Calvin*. *Ep.* 125.

And *Calvin*'s Reply and Exhortation.

Blames him for having not made more Progreſs in the Reformation.

He took the freedom alſo with *Cranmer*, to blame him for not having made more Progreſs in the Reformation. Which he thought he might have done in the three Years ſpace, wherein King *Edward* had already reigned. And told him, " That he feared, when ſo " many Autumns had been paſſed in deliberating only, at laſt the " Froſt of a perpetual Winter might follow. Meaning that the People would grow ſtark cold in minding a Reformation. Then " he reminded him of his Age, that that called upon him to haſten, " leſt if he ſhould be called out of the World before Matters in Re-

" ligion

" ligion were ſettled, the Conſcience of his Slowneſs might create " great Anxiety to him. He particularly put him in Mind of the " great want of Paſtors to preach the Goſpel, and that the Churches " Revenues were made ſuch a Prey. Which he called *An intolera-* " *ble Evil.* And ſaid, that this was a plain reaſon, why there " was ſo little Preaching among us. That a parcel of Slow-bellies " were nouriſhed from the Revenues of the Church, to ſing *Veſpers* " in an unknown Tongue. But in the cloſe he excuſed him in re- " gard of the many and great Difficulties that he wreſtled with. Which were certainly moſt true. In ſo much, that if he had not been a Man of great Conduct and indefatigable Induſtry, the Reformation had not made ſo fair a Progreſs as it did in his Time. And one may admire rather that he went ſo far, the Iniquity of the Times conſidered, than that he went no farther. But not juſtly.

For the Great Ones, in the Minority of the King, took their Opportunity, moſt inſatiably to fly upon the Spoils of the Church, and Charitable Donations; little regarding any thing elſe, than to enrich themſelves. Very vitious and diſſolute they were in their Lives, as the ſoberer Sort in thoſe Days complained; and therefore the leſs to be wondered, they were ſo negligent to provide for the promoting the Reformed Religion and Piety in the Land. In the mean time, the chief Preachers did what they could to redreſs theſe Evils: For they plainly and boldly rebuked this Evil Governance; and eſpecially the Covetouſneſs of the Courtiers, and their ſmall regard to live after the Goſpel: and ſometimes incurred no ſmall Danger by this Freedom. Mr. *Rogers* Vicar of S. *Sepulchres*, and afterwards a Martyr under Queen *Mary*, was one of theſe: Who ſo freely diſcourſed once at S. *Paul*'s Croſs, concerning the Abuſe of Abbies, and the Churches Goods, that he was ſummoned before the Privy-Council to anſwer for it. And ſo were divers others upon the ſame Reaſon. And I am apt to think that theſe Preachers did what they did, by the Counſel and Direction of the Arch-biſhop. So that the preſent State of Things, and the Endeavours of him, and the reſt of the Clergy conſidered, he was a little too haſtily cenſured by *Calvin* in that behalf. But *Cranmer* was of ſo mild and gracious a Spirit, that he did not ſeem to conceive any Diſpleaſure againſt *Calvin* for this his unjuſt Charge of Negligence; but kept up a great Eſteem and Value for him. The Clergy preach againſt Sacriledg.

But, that I may take occaſion here to inſiſt a little longer upon this Argument, and vindicate the Honeſty and Boldneſs of the *Engliſh* Clergy, in ſpeaking their Minds againſt the Sacrilegious Spirit that reigned in theſe Times; it may not be amiſs to give ſome Account of a Communication, that happened about *December* or *January*, 1552, at Court, between Sir *William Cecyl* the King's Secretary, and one *Miles Wilſon* a grave Divine, and Acquaintance of the ſaid *Cecyl*, and a Man of Eminency in the Univerſity of *Cambridg*. Diſcourſe happening between them of divers and ſundry things, relating partly to the propagating *Chriſt*'s Religion, and partly to the preſervation and encreaſe of the Common-Wealth; the ſaid *Wilſon* delivered to *Cecyl* an Oration to read, which he had compoſed, *De rebus Eccleſiæ non diripiendis*; *Concerning not ſpoiling the Church of her* The Univerſity-Men declaim againſt it in the Schools.

Means: and which he once pronounced in the Publick Schools of the Univerſity, about that Time when thoſe Matters were in agitation above. *Cecyl*, being a good and conſcientious Man, had in this Conference ſignified to him his earneſt deſire to hear and ſee what could be propoſed out of the Holy Scripture, in ſo unuſual an Argument. To ſhew this, and to give alſo a ſhort view of his ſaid Oration, becauſe the Secretary's infinite Buſineſs would not allow him to read long Diſcourſes, *Wilſon* ſoon after digeſted the Contents thereof, reducing it into ſome Syllogiſms, and Ratiocinations, more apt to urge, and eaſier to remember, and more accommodate to perſwade. Theſe with his Letter he ſent to the Secretary. His Ends herein were to ſatisfy him in this Point, being a Man of great Stroke in the Publick Tranſactions of thoſe Times: who might accordingly uſe his Intereſt and Endeavour to retrieve what had been ſo unjuſtly taken from the Church; that the famous Schools lately diſſolved, to the great ruine of the Univerſity, might be re-edified again; and that thoſe Livings, which were miſerably ſpoiled by covetous Patrons, might be reſtored, and enjoy their whole Revenues, to the real Honour of the State. And laſtly, that the Hoſpitals, impoveriſh'd or wholly beggar'd, might by his means be remedied and helped by the King's Council; that they might revert to their former Condition; that is, to ſuccour and help the Poor. He urged moreover to *Cecyl*, that the deſtruction of Schools would be the deſtruction of the Univerſities: and that all Learning would ſoon ceaſe, and Popery and more than *Gothic* Barbariſm would invade all, if Learned Men were not better taken care of than they were; and if the Rewards of Learning, *viz.* Rectories, Prebends and all, were taken away from them.

And the Redreſs urged upon ſome at Court.

This Man had alſo freely diſcourſed theſe Matters to two other great and publick-ſpirited Men, *viz. Goodrich* the Lord Chancellor, who was Biſhop of *Ely*; and *Holgate* Arch-biſhop of *York*. To both whom he had alſo given the Names of a great many Schools, Parſonages and Hoſpitals, that had undergon this ſacrilegious Uſage. And he particularly mentioned to *Cecyl*, a Town not far from *Cambridg*, called *Childerlay*, where a Gentleman had pulled down all the Houſes in the Pariſh, except his own. And ſo there being none to frequent the Church, the Inhabitants being gone, he uſed the ſaid Church, partly for a Stable for his Horſes, and partly for a Barn for his Corn and Straw. This Letter of *Wilſon* to the Secretary, together with his Arguments againſt pilling the Church ſubjoined, I have thought worthy preſerving in the Repoſitory for ſuch Monuments in the *Appendix*. But to return from this Digreſſion, which *Calvin*'s Cenſure of our Arch-biſhop occaſioned.

N°. XCIII.

Calvin ſends Letters and certain of his Books to the King. *Ep.* 123.

And when in the Year 1551, he diſpatched into *England* one *Nicolas*, (that *Nicolas Gallaſius*, I ſuppoſe, who was afterward by *Calvin* recommended to be Miniſter to the *French* Congregation in *London*, at the deſire of *Grindal* Biſhop of *London*, that he would ſend over ſome honeſt able Perſon for that Place) with Letters to the Duke of *Somerſet*, and likewiſe to the King; to whom he preſented alſo, at the ſame time, his Book of Commentaries upon *Eſay*, and the Canonical Epiſtles, which he had Dedicated to him; both the

King's

King's Council, and the King himſelf were much pleaſed and ſatisfied with this Meſſage: And the Arch-biſhop told *Nicolas*, "That "*Calvin* could do nothing more profitable to the Church, than to "write often to the King. The ſubſtance of what he wrote to the King, that was ſo well taken, was to excite and ſharpen the generous Parts of the Royal Youth, as *Calvin* hinted in a Letter to *Bullinger*.

Well taken by the King and Council.

What the ABp told the Meſſenger hereupon. *Ep.* 120.

CHAP. XXVI.

The Arch-biſhop highly valued Peter Martyr.

AS for the Learned *Italian*, *Peter Martyr*, who is worthy to be mentioned with *Melanchthon* and *Calvin*, there was not only an Acquaintance between him and our Arch-biſhop, but a great and cordial Intimacy and Friendſhip. For of him he made particular uſe in the Steps he took in our Reformation. And whenſoever he might be ſpared from his Publick Readings in *Oxford*, the Arch-biſhop uſed to ſend for him, to confer with him about the weightieſt Matters. This *Calvin* took notice of, and ſignified to him by Letter, how much he rejoiced that he made uſe of the Counſels of that excellent Man. And when the Reformation of the Eccleſiaſtical Laws was in effect wholly devolved upon *Cranmer*, he appointed him and *Gualter Haddon*, and Dr. *Rowland Tayler* his Chaplain, and no more, to manage that Buſineſs. Which ſhews what an Opinion he had of *Martyr*'s Abilities, and how he ſerved himſelf of him in Matters of the greateſt Moment. And in that bold and brave Challenge he made in the beginning of Queen *Mary*'s Reign, to juſtify, againſt any Man whatſoever, every Part of King *Edward*'s Reformation; he nominated and made choice of *Martyr* therein to be one of his Aſſiſtants in that Diſputation, if any would undertake it with him. This Divine, when he was forced to leave *Oxford* upon the Change of Religion, retreated firſt to the Arch-biſhop at *Lambeth*; and from thence, when he had tarried as long as he durſt, he departed the Realm to *Strasburgh*.

P. Martyr, and the ABp cordial Friends.

The uſe the ABp made of him.

Ep. 127.

This Man was he that ſaw, and reported thoſe voluminous Writings of this Arch-biſhop, which he had collected out of all the Antient Church-Writers, upon all the Heads of Divinity; and thoſe Notes of his own Pen, that he had inſerted in the Margin of his Books. Which the Arch-biſhop communicated to him, when he converſed with him at his Houſe. And from theſe and ſuch-like of the Arch-biſhop's Labours, he acknowledged he had learned much, eſpecially in the Doctrine of the Sacrament; as he writ in his Epiſtle before his Tract of the *Euchariſt*.

Martyr ſaw the Voluminous Writings and Marginal Notes of the Arch-biſhop.

The Fame of *Peter Martyr*, and the Deſire of preſerving all Remains of ſo Learned a Profeſſor, and great an Inſtrument of the Reformed Religion, hath inclined me to put two of his Letters into the *Appendix*, though otherwiſe not to our preſent Purpoſe; being Originals, writ by his own Hand from *Oxon*. The one to *James Haddon*, a learned Court-Divine, and Dean of *Exon*, to procure a Licence from the King or the Council, for a Friend and Auditor of his

Two Letters of *Martyr* from *Oxford*.

N. XCIV. XCV.

his, to preach publickly. The other to Sir *William Cecyl*, to forward the paiment of a Salary due to him, that read the Divinity-Lecture in the Room of Dr. *Weſton* a Papiſt, who had claimed it himſelf, and laboured to detain it from him.

An inſtance of his Love to the Arch-biſhop.

I cannot forbear mentioning here an Inſtance of his Love and great Concern for our Arch-biſhop, his old Friend and Patron, after the Iniquity of the Times had parted them, the one then in Priſon, and the other at *Strasburgh*. It was in *June* 1555, when Queen *Mary*, ſuppoſing her ſelf with Child, was reported to have ſaid in her Zeal, "That ſhe could never be happily brought to Bed, nor ſucceed "well in any other of her Affairs, unleſs ſhe cauſed all the Hereticks "ſhe had in Priſon to be burnt, without ſparing ſo much as One. Which Opinion, very likely, the Biſhop of *Wincheſter*, or ſome other of her Zelotical Chaplains, put into her Head. This Report coming to *Martyr*'s Ears, afflicted him greatly; not only for the Deſtruction that was like ſuddenly to befal many Holy Profeſſors, but more eſpecially for the imminent Hazard he apprehended that great and publick Perſon, the Arch-biſhop to be in. Which made him expreſs himſelf in this manner, in a Letter to *Peter Alexander*, to whom that moſt Reverend Father had alſo formerly been a kind Hoſt and Patron; "That from thoſe Words of the Queen, he might diſcover "that my Lord of *Canterbury* was then in great Danger.

P. Martyr Ep. Theolog.

CHAP. XXVII.

The Arch-biſhop's Favour to John Sleidan.

The ABp's favour to *John Sleidan*.

TO all theſe Learned and religious Outlandiſh-Men, to whom the Arch-biſhop was either a Patron or a Friend, or both, we muſt not forget to join *John Sleidan*, the renowned Author of thoſe exact Commentaries of the State of Religion, and the Commonwealth in *Germany*, in the time of *Charles* V. About the end of *March*, Anno 1551, He procured for him from King *Edward* an Honorary Penſion of two hundred Crowns a Year, as ſome Aid for the carrying on his Commentaries, which he then was buſy about; and as it ſeems, encouraged by *Cranmer* to take in Hand and proſecute. And when Dr. *Bruno*, a Learned Man, and Father-in-Law to *Sleidan*, departed out of *England*, which was about the Time before mentioned, being the Agent of the Duke of *Saxony*, the Arch-biſhop informed him of this Stipend, by the King granted unto his Son-in-Law; confirming the ſame to him in the King's Name, and encouraging the Commentator hereby to proceed cheerfully in his uſeful Undertaking.

Procures him a Penſion from the King.

The Paiment neglected.

But upon the Stirs at Court, the paiment of this Penſion was neglected a great while. Which cauſed *Sleidan* to call upon the Arch-biſhop more than once, as alſo upon his Friends *Cheke* and *Cecyl*; entreating them to remind the Arch-biſhop of him, and to communicate to his Lordſhip the Letters he had writ to them. But alas! he needed not to have been excited to things of this Nature, bearing ſo good a Will to them, and being of his own Nature ſo forward

forward to favour Learned and honeſt Men, and uſeful Deſigns; Nor was his good Will to *Sleidan* any whit abated, but his Intereſt at Court was, now towards the declenſion of King *Edward*'s Reign.

Sleidan labours with the ABp to get the Penſion confirmed by Letters Patents.

But becauſe his Penſion depended only upon a verbal Promiſe of the King, and the getting it under his Seal might contribute to the paiment of it in better ſort hereafter, he laboured with our Prelate, and the two other Perſons mentioned, that it might be confirmed by Letters Patents. He urged to them, "That he could have employ-"ed himſelf in other Buſineſs, that would have redounded more to "his Profit, as many others did. But he reckoned himſelf called to "this Work from Heaven, and that he could take no reſt in his "Mind till he had brought the Hiſtory down to that preſent Time, (it being then the Year 1553) "That he had hope, that they, ac-"cording to their Humanity and Prudence, who well underſtood "things, would take ſome Pains, that the Arrears of his promiſed "Stipend might be paid, and that ſome further Care might be taken "for the due Paiment of it hereafter, that ſo he might the more "conveniently and freely follow that Matter. Leaving it to them "to conſider how much that Labour coſt him: [as to the Charges he means of Correſpondence for the getting particular and faithful Accounts of things, that paſt in all Parts.] And laſtly, "That it "belonged properly to Kings, to cheriſh ſuch Labours, as would "be Ornaments to Religion and Learning, and of Uſe to the Com-"mon-Good. And in another Addreſs to Secretary *Cecyl* he deſired, "That he would plead in his behalf with the moſt Reverend the "Arch-biſhop; *adding*, "That he did wholly give up himſelf to "this Work, and was in a diligent purſuit of all Matters in order "to the compiling a compleat Hiſtory.

Though I have ſaid ſo much already of *Sleidan*, yet I will take this occaſion to add ſomewhat more: that I may retrieve as much as I can of this honeſt Man, and excellent Writer. In the Month of *September*, Anno 1552, he ſent to the King, together with a Letter, his Commentaries of the *German* Wars, brought down to that very Time: being a ſhort Draught of that he intended afterwards more largely and fully to write. And *Cheke* and *Cecyl* were the Men that preſented them to his Majeſty. With this kind of Writing the King declared himſelf much pleaſed, as *Cecyl* wrote him back; and ſo he and *Cheke* alſo were.

Sends his Commentaries to the King.

This Encouragement put our Author upon another Deſign, reſolving to write the whole Actions of the Council of *Trent*: wherein he himſelf had been a part, having been Agent there for five Months from the City of *Strasburg*. This he intended to do for the King's own Sake. That he might thorowly underſtand the Form of Councils, and might then make his Judgment of the reſt of the Hiſtory of the Reformation of Religion, which he was then writing.

Deſigns to write the Hiſtory of the Council of *Trent*.

For the King's Uſe.

The Spring after he preſented the King with a *Specimen* of his Writing concerning the Council of *Trent*. It was the beginning and entrance into that Treatiſe he intended to write of that Subject. This he deſired might be kept in the King's Study, and communicated

Anno 1553. Sends the King a Specimen thereof.

ted to no other Hand; and that no Copy of it might be taken, it being but a ſmall part of a future Work, and ſo imperfect.

He had now, in the *Ides* of *March*, compleated his Commentaries from the Year 1517, to the Year 1536; and was reſolved, by God's Grace, to go on with it in the ſame Method. In order to which, in the Month of *December* before, he had deſired of *Cecyl*, that he would procure him the whole Action between King *Henry* VIII. and Pope *Clement* VII. when that King vindicated his own Liberty, and that of his Kingdom from Papal Pretences of Supremacy over each. This Matter between the King and the Pope he called, "*Locus illuſtris & memorabilis*, and judged it very worthy for Poſterity to "know. Adding, that though he had in his own Hands ſome "Matters relating thereto, yet they were not ſo exact and certain as "he could wiſh; becauſe he deſired to deſcribe every thing properly "and moſt exactly according to Truth. He entreated alſo, that "if either he or *Cheke* had any other Matters of that Nature to "impart, they would oblige him with them. Which Paſſages make me conclude that in relation to the *Engliſh* Affairs he made great uſe of Intelligences from *Cecyl* and *Cheke*, and probably our Arch-biſhop too. Which conſideration may add a great Reputation unto the Credit of his Book.

In order to the proceeding with his Commentaries, deſires *Cecyl* to ſend him the whole Action between K. *H.* VIII. and P. *Clement* VII.

Now to preſerve as much as we can of this excellent Hiſtorian, *John Sleidan*, I have thought good to inſert divers of his Letters in the *Appendix*; and likewiſe becauſe mention is often therein made of our Arch-biſhop. To which I have ſubjoined a Letter of *Martin Bucer*, a great Name, wrote to *Cecyl* in behalf of the ſaid *Sleidan*. For he did not only importune thoſe Courtiers before mentioned, but when no Anſwer came from them, he made *Bucer* alſo his Solicitor from *Cambridg*. Who *Anno* 1551, Feb. 18. wrote to *Cecyl* to further *Sleidan*'s Buſineſs, and to diſpatch the Paiment of his Stipend; and that *Sleidan* might be reſolved one way or other; giving *Cecyl* this *Memento*, "That this would well become the Adminiſtration of "a Kingdom ſo much adorned as with other things, ſo with the "Benefit of Religion. By the way, the Date of this Letter would deſerve well to be noted, ſerving to judg of the true Date of *Bucer*'s Death. Which by Hiſtorians is variouſly ſet down, if we may believe *Fuller* in his Hiſtory of the Univerſity of *Cambridg*. It is certain *Bucer* was ill when he wrote that Letter to *Cecyl*; for he mentions therein an Epiſtle, which he ſent to Dr. *John Quercetanus* the Phyſician, upon the ſaid *Cecyl*'s Deſire, the which, he ſaid, he was hardly able to dictate. This Letter to *Cecyl*, I take, to be writ in his laſt Sickneſs, nine Days before the Date, which *Sleidan* his Friend, aſſigned for the Day of his Death. To which agrees within a Day a Paſſage at the end of a Piece of *Bucer*'s, intituled, *Explicatio de vi & uſu S. Miniſterii*, where it is ſaid, *That he died at* Cambridg, *before he finiſh'd it. Pridie Cal. Martias*, Anno 1551.

Bucer writes to *Cecyl* in behalf of *Sleidan*. N°. XCVI. XCVII. XCVIII. XCIX. C. CI. CII.

Feb. 27. 1551.

Scripta Anglic.

I have one Learned Man more behind to mention, and he our own Country-Man; to whom our Arch-biſhop was a Patron; and that is the celebrated Antiquarian *John Leland*, Library-keeper to *Henry* VIII, and who, by a Commiſſion under the Broad Seal, granted to him for that purpoſe by the King, had got together a vaſt Heap of Collections

John Leland.

Collections of the Hiſtorical Antiquities of this Nation: which he was many Years a making by his Travels and diligent Searches into the Libraries of Abbies and Religious-Houſes, before, and at their Diſſolution, and elſewhere. From whence he intended to compile a compleat Hiſtory of the Antiquities of *Britain*; To which he wholly devoted himſelf. But being at that time poor, and the Charges of ſuch an Undertaking great, he wanted ſome Body to make this known to the King, and to recommend him effectually to his Favour and Countenance; and to procure him a Royal Gratuity: For which purpoſe he made his Application to *Cranmer*, (who he well knew, was the great Encourager of Learning and Ingenuity) in a very elegant Addreſs in Verſe, as he was an excellent Poet. And I am apt to think, the Preferments that ſoon after befel him, as a good Parſonage near *Oxford*, and a Canonry of the King's College in that Univerſity, and a Prebendſhip elſewhere, accrued to him by the means of the Arch-biſhop, laying open his State before the King. His Copy of Verſes were as follow:

Ad Thomam Cranmerum Cantiorum *Archiepiſcopum.*

EST congeſta mihi domi ſupellex,
Ingens, aurea, nobilis, venuſta,
Qua totus ſtudeo Britanniarum
Vero reddere gloriam nitori.
Sed fortuna meis noverca cæptis,
Jam felicibus invidet maligna.
Quare ne pereant brevi vel hora
Multarum mihi noctium labores
Omnes, & patriæ ſimul decora
Ornamenta cadant, ſuuſq; ſplendor
Antiquis malè deſit uſq; rebus,
Cranmere, *eximium decus piorum,*
Implorare tuam benignitatem
Cogor. Fac igitur tuo ſueto
Pro candore, meum decus, patronumq;
Ut tantùm faveat, roges, labori
Incæpto: pretium ſequetur amplum.
Sic nomen tibi litteræ elegantes
Rectè perpetuum dabunt, ſuóſq;
Partim vel titulos tibi receptos
Concedet memori Britannus *ore.*
Sic te poſteritas amabit omnis,
Et fama ſuper æthera innoteſces.

CHAP. XXVIII.

Arch-biſhop Cranmer's *Relations and Chaplains.*

His Wives and Children.

TO look now a little into the Arch-biſhop's more private and domeſtick Concerns. He had two Wives. While he was Fellow of *Jeſus* College in *Cambridg*, not being in Orders, he married his firſt, named *Joan*, dwelling at the *Dolphin*, oppoſite to *Jeſus* Lane, which I think is a publick Houſe to this Day. Which occaſioned ſome of his Enemies afterwards to ſay, "That he was once an "Oſtler, becauſe he lodged ſometime with his Wife at that Houſe. Her he buried within a Year, dying in Child-bed. And then for divers Years he continued ſtudying hard, and reading Learned Lectures in the Univerſity, and bringing up Youth, till he was called to the Court. His ſecond Wife, named *Ann*, he married in *Germany*, while he was Ambaſſador there. By her he had Children. In King *Henry*'s Reign he kept her Secret; and upon the Act of the

Six Articles he ſent her away into *Germany*, that he might give no Offence, nor draw any Danger upon himſelf. In the time of King *Edward*, when the Marriage of the Clergy was allowed, he brought her forth, and lived openly with her. He had Children that ſurvived him. For whoſe ſake an Act of Parliament paſſed in the Year 1562, to reſtore them in Blood, their Father having been condemned for Treaſon in conſenting to the Lady *Jane*'s Succeſſion to the Crown. For which yet he was pardoned by Queen *Mary*. Probably the Pardon was only Verbal, or not Authentickly enough drawn up, or might admit of ſome Doubt: To take off which ſuch an Act was procured. How many Children he had, or what Iſſue remains of them to this Day, I am not able, after all my Enquiries, to ſhew.

His Wife ſurvived him.

His Wife ſurvived him. For we may give ſo much Credit to a very angry Book, writ againſt the *Execution of Juſtice in* England, by Cardinal *Allen*; Which charging the Arch-biſhop with Breach of Vows, ſaith, "That at the very Day and Hour of his Death, he "was ſacrilegiouſly joined in pretended Marriage to a Woman, not-"withſtanding his Vow and Order. And living ſhe was toward the latter End of Arch-biſhop *Parker*'s Time; and for her Subſiſtence enjoyed an Abby in *Nottingham-ſhire:* which King *Henry*, upon Dr. *Butt's* his Motion, without the Arch-biſhop's knowledg, granted to him and his Heirs.

Sincere and modeſt Defence of Engliſh *Catholicks.*

MS. Life of Cranmer *in* Benet-*College.*

Divers *Cranmers.*

For his Wife and Children he could not eſcape many a Taunt from his Enemies behind his Back; and one to his Face from Dr. *Martin*, one of thoſe that were commiſſionated to ſit as Judges upon him at *Oxford*. He told him in reproach, "That his Children were Bond-"men to the See of *Canterbury*. Whether there be any ſuch old Canon-Law I know not. But the Arch-biſhop ſmiled, and asked him, "If a Prieſt at his Benefice kept a Concubine, and had Chil-"dren by her, whether thoſe Children were Bond-men to the Be-"nefice, or no? And that he truſted they would make his "Childrens Caſe no worſe. I find two of his Name in King *Edward*'s Reign; but whether they were his, or his Brother *Edmund*'s Sons, or ſome other Relations, I cannot tell. There was one *Richard Cranmer*, one of the Witneſſes at the Abjuration of *Aſhton*, Prieſt, an *Arian*, 1548. *Daniel Cranmer* of *Bilſington*, of the Dioceſs of *Canterbury*, who about adminiſtring to a Will, was for contumacy to the Court of *Canterbury*, Excommunicate: and a *Significavit* was iſſued out againſt him thereupon, in the Year 1552. There was alſo a *Thomas Cranmer* about theſe Times, who bought ſomething in *Ware-Lane* of the City of *Canterbury*. He was Publick Notary, and Regiſter to the Arch-deacon in the Year 1569. I find likewiſe one *Robert Cranmer* Eſq. who was Nephew to the Arch-biſhop, and alive at the latter End of Queen *Elizabeth*. This *Robert* left one only Daughter and Heireſs, named *Ann*. Whom Sir *Arthur Harris* of *Crixey* in *Eſſex*, married, and enjoyed with her three Manors; *Poſtling*, which came to the ſaid *Robert* in the beginning of Queen *Elizabeth*: *Kingſnorth* in *Ulcomb*, and *Saltwood*: Both which he purchaſed in the latter end of that Queen. Upon whoſe Grandchild, Sir *Cranmer Harris* of *Lincoln's-Inn* Kt. thoſe Eſtates deſcended. There was another *Cranmer* of *Canterbury*, who enjoyed a Manor, called

Cranm. Regiſt.

Sumner's Ant.

called *Sapinton*, in *Petham* in *Kent*. One of whoſe Off-ſpring by deſcent ſucceſſively was intitled to the Propriety of it, and was alive when *Philpot* publiſhed his Book of that County, *viz.* 1659. There be living at this Time among divers others, two Knights of this Name, Sir *Ceſar Cranmer* once belonging to the Court, and Sir *William Cranmer*, a worthy Merchant of *London*, and now Deputy-Governor of the *Hamburgh* Company. Philpot's *Villar. Cantian.*

But if we look backward, the Arch-biſhop's Stock and Pedigree was very Antient, and of good Credit. His Father was *Thomas Cranmer* of *Alacton* in *Nottinghamſhire*, Eſquire; and his Mother was *Agnes*, the Daughter of *Laurence Hatfield* of *Willoughby* of like Degree, a Gentleman, if I miſtake not, of the ſame County. Which two had Iſſue three Sons, *John*, and *Thomas* our Arch-biſhop, and *Edmund* who was the Arch-Deacon: and four Daughters, *Dorothy*, *Ann*, *Jane* and *Iſabel*. Which Siſters of our Arch-biſhop were thus matched. *Dorothy* to *Harold Roſel* of *Radcliff* in this County, Eſq; *Ann* to *Edmund Cartwright* of *Oſſington* in *Staffordſhire*, Eſquire; *Jane* to *John Moning* Lieutenant of *Dover*-Caſtle, and *Iſabel* to Sir . . . . *Shepey* Knight. Matches, I ſuppoſe, eſpecially the two latter, of the Arch-biſhop's own making, for the Preferment of his Siſters. His elder Brother *John* married *Jone*, Daughter of *Fretchvile*, of a good Family in the ſame County. Whoſe Grand-child *Thomas*, and Grand-Nephew to our Arch-biſhop, had none but Daughters. One of whom being a Coheir, married *John Roſel*, Grand-child to *Harold* aforeſaid, and the other to good Families in thoſe Parts. The AB's Stock.

The Arch-biſhop's great Grand-father, *Edmund*, married *Iſabel* Daughter and Heir of *William de Aſlacton*, a very Antient Family. This *Edmund* was alive in the Reign of *Henry* VI. *Aſlacton.*

In the Church of *Whatton*, in this County, is an Antient Monument of an Anceſtor of our Arch-biſhop, with this Inſcription; *Hic jacet* Thomas Cranmerus. *Qui obiit* 27 Maii, 1501. *Cujus animæ propitietur Deus.* Amen. And on the Monument the Coat of Arms of the *Cranmer*'s; being a Chevron, between three Cranes, quartered with thoſe of the *Aſlactons*, *Newmarches*, *Whattons*, and two Families more. This might probably enough be the Arch-biſhop's Father. *Whatton.*

The Arch-biſhop in the firſt Year of King *Edward* VI, purchaſed of that King the Rectories of *Whatton* and *Aſlacton*, (the Manors whereof belonged to his Family before) with the Advouſons of the Churches. Both which had pertained to the diſſolved Monaſtery of *Welbeck*. Which Rectories the Arch-biſhop, as it ſeems, made over to his Nephew *Thomas*, Son to his Brother *John*. For he died ſeized of them both. And they deſcended to his Son and Heir *Thomas*. The Manors of the ſaid *Whatton* and *Aſlacton* are now come into the noble Family of *Dorcheſter*. The Tithes and Glebe to the *Armſtrongs* of *Scarrington*. For theſe Collections I am beholden to *Thoroton*'s Hiſtory of *Nottinghamſhire*. The Rectories whereof the ABp purchaſed.

And now in the laſt place, let us look into the Arch-biſhop's Domeſtick Affairs. He took great heed to the Well-government of his Family, that all things there might beſeem the Houſe of a truly His Chaplains.

Chriſtian Biſhop, and the chief Spiritual Governour of the *Engliſh* Church. And in order to this, one of his Cares was to have Learned Men about him. A few whereof, as I could retrive them, I ſhall here mention, and give ſome Account of. And firſt let us begin with his Chaplains.

Rowland Taylor.

I can find but a few of them: but Men they were of great Parts and Atchievements in Learning, as well as Piety. One of them was *Rowland Taylor* Doctor of both Laws, and preferred by the Arch-biſhop to be Parſon of *Hadley* in *Suffolk*. Who ſealed his Doctrine with his Blood. An extraordinary Man, both for his Learning, as well as his bold and brave Profeſſion of Chriſt's Religion, even to the fiery Trial. He had read over (which was rare in thoſe Days) all S. *Auguſtine*'s Works, S. *Cyprian*, *Gregory Nazianzen*, *Euſebius*, *Origen*, and divers other Fathers. He profeſſed the Civil Law, and had read over the Canon Law alſo: As he told the Lord Chancellor *Gardiner*, when in his Scorn and Rage together he called him an *Ignorant Beetle-brow*. The Arch-biſhop made uſe of him in his Affairs: and he was one of thoſe, that were joined with him in King *Edward*'s Days, for making a Reformation in the Eccleſiaſtical Laws. Soon after he was inveſted in his Benefice, leaving the AB's Family, he went and reſided, like a careful Paſtor, and performed among his Pariſhioners all the Parts of an excellent Miniſter, in reſpect of his Doctrine, Example and Charity. He was ſent down to his own Pariſh of *Hadley*, where he was extreamly beloved, to be burnt. But I refer the Reader to the large and full Account that *Fox* gives of him in his Book of *Acts and Monuments*; and ſhall only recite his Epitaph, as it now remaineth, or lately did, in a braſs Plate hanging in the Church of *Hadley*, where he deſerved ſo well.

Gloria in Altiſſimis Deo.

His Epitaph.

OF *Rowland Taylor*'s Fame I ſhow, an Excellent Divine,
A Doctor of the Civil Law, a Preacher rare and fine.
King *Henry* and King *Edward*'s Days, Preacher and Parſon here,
That gave to God continual Praiſe, and kept his Flock in Fear.
And for the Truth condemn'd to die he was in Fire and Flame,
Where he received patiently the Torment of the ſame:
And ſtrongly ſuffered to the End. Which made the Standers by,
Rejoice in God to ſee their Friend and Paſtor ſo to die.
O *Taylor!* were thy mighty Fame uprightly here enroll'd,
Thy Deeds deſerve that thy good Name were cipher'd here in Gold.
Obiit 1555.

And in *Aldham*-Common, not far from *Hadley* Town, is a great Stone, that aſſigns the Place where he ſuffered, and on it are written theſe words, or to this effect,

Dr. *Taylor* for maintaining what was good,
In this Place ſhed his Blood.

His

His Living was immediately ſupplied by one *Newal*. And to deſerve his Preferment, or by Commandment perhaps from Above, to render their taking away Dr. *Taylor* the more juſtifiable, he made a Sermon *February* 10, 1555, being the Day next after he ſuffered, upon this Text, *Sic currite, ut comprehendatis*. His Work was to perſwade the People to return to the old Superſtitions, and to beſpatter the Martyr with falſe Reports. And meeting with a Writing, that containeth the Sum of this Sermon, I will crave leave here to inſert it; to give a *Specimen* of Popiſh Preaching in theſe Days.

A Sermon preached the Day after his Burning.

Inter Foxii MSS.

" He exhorted to run in the ſtrait Way, and leave the wide Gate, " *viz.* To leave the new-found Learning, and but *new found* in- " deed; and follow all one Religion. For ye were, *ſaid he*, errone- " ouſly taught by ſoch Men as died yeſterday. Of whom I will " ſpeak, but for no Malice, as God I take to record.

Wherein the Martyr is groſly Slandered.

" His Opinions were, wherefore he died, one, that Prieſts might " have Wives: the other, that in the Sacrament was not the very " Body and Blood of our Saviour Chriſt, ſubſtantially and really.

" The firſt, that Prieſts ſhould have Wives, he could prove by no " Scripture, but by three other Authors. And he was demaunded, " if he were willing to ſtand to the laſt? He anſwered, Yea, be- " fore God. Then the Book laid afore him, and read to him in " *Latin* and *Engliſh*: and he reading the *Engliſh* of it himſelf, ſaid " he would read the *Latin*, and ſo did, and confuted himſelf. And " ſtood then as amazed; as can witneſs five hundred.

" And I dare ſay, there were a thouſand Texts reherſed to him " to the contrary: but he could anſwer not to one. And ſo had " divers Admonitions, but was ſo ſtubborn in his own Conceit, " according to *Paul*'s Saying, *Si ſit homo ſectuum, Let him* " *be admoniſhed once or twice*; And ſo hath he been: *If he will not* " *turn, let him caſt out*. And ſo he is now. For better were it ſo " to do, then to put many Souls in danger with evil Doctrin.

" And one Text I will declare to you for Prieſts having Wives. " S. *Paul*, when he was tempted, rid to our Saviour Chriſt, and " asked what Remedy were for Temptation, for his Temptation? " but whether it were of Luſt of the Fleſh, or vain Glory, I can- " not tell, but let that go to the Opinion of Men. And Chriſt an- " ſwered, *Why* Paul, *is not my Grace ſufficient for thee?* But he did " not ſay, Take a Wife, and let that be thy Remedy. But they " ſtrait take a Drab by the Tail, ſaying, That no Man can live " Chaſt without the Gift of God.

" And as concerning the Sacrament, to prove it, he brought " *Paul* in the end of the firſt to the *Corinthians*, *Luke*, *John*, Sixth of " *Mark*. And it is not to be called the *Supper of the Lord*, as theſe " *Banbury* Gloſers have called it. For *Cænâ factâ*, he ſaid, *This is* " *my Body*, which is, or ſhall be, betrayed. And in one Text " *Cyprian*, one of the Primitive Church, ſaid in a Sermon of the " Supper, *The Bread which Chriſt gave to his Diſciples, by the omnipo-* " *tency of the Word, is made Fleſh*. And *Dionyſius* and *Hilary ſimi-* " *liter*.

" To err is a ſmall Fault, but to perſevere is a deviliſh thing. For " it

" it moveth many Minds, to ſee an Heretick conſtant, and to die. " But it is not to be mervelled at: for the Devil hath Power over " Soul and Body. For he cauſeth Men to drown and hang themſelves, at their own Wills. Much more he may cauſe a Man to " burn: ſeeing he is tied, and cannot fly. *Barnabe* ſaith ſo. *Cyprian*, " *unus Clericorum*, ſaith, That grievous is the Fault of Diſcord in " Chriſt's Church, and cannot be cleanſed with Burning, or any " other Sacrifice. *Ergo*, Damned.

" For ſure he died in damnable Caſe, if he did not otherwiſe repent in the Hour of Pain. For though he did burn in this Caſe, " he ſheweth himſelf a Chriſtian Man no otherwiſe than the Devil " ſheweth himſelf like Chriſt: and ſo maketh no End of a Martyr. " *Auſtin* ſaith, *He that will deny the Church to be his Mother, God will* " *deny him to be his Son.* And ſo Pope *Julius* the third prayed for, *&c.* He made an end for lack of his Books, becauſe he ſaid, he was but new come, and brought not his Books with him.

" *Item*, Laſt, The Perſon being laboured by the way, to have left " his Opinion, anſwered, Alas! what would you have me to do? " Once I have Recanted, and my Living is gone. I am but a " Wretch: Make an end of me. And, I warrant you, ſaid not one " word at his Death, more than deſired the People to pray for him. " Which was no Token of a Chriſtian, but of Stubbornneſs. But " I am glad, that ye were ſo quiet.

A right Popiſh Sermon, patched up of Ignorance, Malice, Uncharitableneſs, Lies and Improbabilities: That he had no Scripture to produce for himſelf. That his Adverſaries had a thouſand againſt him. That he ſhould be willing to ſtand to a Quotation out of a Father, and know no better what it was, as, when he ſaw it, to be ſo confounded and amazed. That if he were ſo convinced and ſpeechleſs, that he ſhould be ſo ſtupid and ſenſeleſs to ſuffer Death, for Matters, which he ſaw were not true. But ſuch a Character was here given of him, as was no ways agreeable to the great Learning, Wiſdom, and Piety, that this excellent Man was endued with.

John Ponet. *John Ponet*, or *Poinet* a *Kentiſh* Man, and of *Queen*'s College, *Cambridg*, was another of his Chaplains; a very Ingenious, as well as Learned Man: Afterward Biſhop of *Rocheſter*, and then of *Wincheſter*. A great Friend to that accompliſhed Scholar, *Roger Aſcham*; who in confidence of his Friendſhip, writ to him, when Domeſtick Chaplain to the Arch-biſhop, to deliver his Letter, and forward his Suit to his Grace, to diſpenſe with him from eating Fleſh, and keeping Lent, as was mentioned before. He was of great Authority with *Cranmer*, and of his Council in Matters of Divinity. We may judg of his great Abilities by what *Godwin* ſpeaks of him, *viz.* " That he had left divers Writings in *Latin* and " *Engliſh*: and that beſides the *Greek* and *Latin*, he was well ſeen " in the *Italian* and *Dutch* Tongues. [Which laſt he learned probably in his Exile.] That he was an excellent Mathematician, " and gave unto King *Henry* VIII. a Dial of his own Deviſe; ſhewing not only the Hour of the Day, but alſo the Day of the Month, " the Sign of the Sun, the Planetary Hour; yea, the Change of the " Moon, the Ebbing and Flowing of the Sea, with divers other things

" as

" as ſtrange, to the great wonder of the King, and his no leſs Com-
" mendation. And he was as eminent for his Gift in Preaching, as for his other Qualifications, being preferred by King *Edward* for ſome excellent Sermons preached before him. One of our Hiſtorians writes, that he was with Sir *Thomas Wyat* in his Inſurrection: and after his Defeat, fled into *Germany*, where in the City of *Strasburg* he died about the Year 1556. But *Bale* ſpeaks not a word of his being with *Wyat*; but that he died being 40 Years of Age, buried at *Strasburgh*, and attended honourably to his Grave with abundance of Learned Men and Citizens. *Stow.*

Thomas Becon a *Suffolk* Man, ſeems to have been his Chaplain. To *Cranmer*, *Becon* dedicated his Treatiſe of Faſting: wherein he mentioned ſeveral Benefits he had received from the Arch-biſhop. One whereof was, his making him one of the Six Preachers of *Canterbury*. He was deprived in Queen *Mary*'s Reign, as all the other five were, for being Married. He was a famous Writer, as well as Preacher, in the Reigns of King *Henry*, King *Edward*, Queen *Mary* and Queen *Elizabeth*. So eminent, that he was one of the three, *Vernon* and *Bradford* (being the other two) that were ſent for by Queen *Mary*'s Council, and committed to the *Tower* in the beginning of her Reign, *viz.* *Auguſt* 16. 1553. From whence he was not delivered till *March* 22. following. During which time, as he complained himſelf, he underwent a miſerable Impriſonment. To conceal himſelf in thoſe dangerous Times, he went by the Name of *Theodore Baſil*: and was one of thoſe Authors, whoſe Names were ſpecified in a ſevere Proclamation put forth by King *Philip* and Queen *Mary*, 1555. as being Writers of Books, which, as contrary to the Pope and *Roman* Catholick Religion, were forbidden to be brought into *England*, or uſed, and commanded diligently to be ſearched for, and brought to the Ordinary, upon Penalty of the Statute of *Henry* IV, againſt Hereſy. After his delivery from Priſon, ſkulking about for ſome time, at length he ſaved himſelf by Exile. *Tho. Becon.*

He was a Man mightily toſſed about. For to look upon him, before this, in King *Henry*'s Reign; then for his Security, he was forced to leave his Friends and Country, wandring as far as *Darbyſhire*, and the *Peak*: where he privately taught School for a Subſiſtence. And coming a mere Stranger into *Alſop* in the Dale, one Mr. *Alſop*, a pious Man, in that barbarous Country, ſhewed him great Civility. Afterwards he travelled into *Staffordſhire*, where he alſo educated Children in good Literature, and inſtilled into their Minds the Principles of Chriſtian Doctrine. After a Year's tarrying there, and in *Leiceſter-ſhire*, he flitted into *Warwick-ſhire*, where he taught alſo divers Gentlemens Sons, and where he met with old Father *Latimer* to his great Joy, who had firſt made him acquainted with the Goſpel, when he was a Scholar in *Cambridge*, twenty Years before. He wrote a great many Books, forty in number, ſuted to the various Occaſions of Chriſtians, both in the Perſecutions under Queen *Mary*, and the free Profeſſion and Reſtoration of the Goſpel, under King *Edward*, and Queen *Elizabeth*: and many more againſt the Religion of the Roman Church. All theſe did this learned and painful Author compoſe for the Benefit of the Profeſſors of Religion. Whereby he did

ſuch

ſuch Service to the enlightning of Mens Minds in the knowledg of the Truth, and for the expoſing the Corruptions of Popery, that it was thought convenient, that ſome of that Communion ſhould be employed to write againſt him. And ſo *Richard Smith*, ſometime Reader of Divinity in *Oxon*, and one that had ſubſcribed to the Reformed Religion, and after fled into *Brabant*, and became a zealous Aſſertor of Popery, writ in a bitter Stile againſt ſome of *Becon*'s Books, as he had done againſt the Arch-biſhop himſelf before.

I find this *Becon* put up to preach one of the *Lent* Sermons at St. *Pauls* Croſs, in the Year 1566. And ſuch then was his Fame for a Preacher, and ſuch his Favour with the greateſt Prelats, that the Lord Mayor for that Year ſent a Meſſage to Arch-biſhop *Parker*, That his Grace would prevail with him to preach one of the Sermons at the *Spittle* that *Eaſter*.

In the Year 1564, he reviſed and reprinted all his former Books in three Volumes; dedicating the whole to all the Arch-biſhops and Biſhops of the Realm. And in Commendation thereof, *Parkhurſt* Biſhop of *Norwich*, wrote theſe Verſes to him.

Vidi & perlegi doctos, Bæcone, *Libellos*,
Quos tua non pridem Sancta Minerva dedit.
Diſpeream, ſiquid legi unquam ſanctius, aut ſi
Quid potuit populo tradier utilius.
Auſpice perge Deo tales vulgare Libellos:
Vaniloquax ſed nec lingua timenda tibi eſt.
Sic Chriſtum poſſis avido inculcare popello,
Sic poſſis nomen condecorare tuum.

Beſides theſe, there was his *Poſtil*, being Godly and Learned Sermons on all the Sunday-Goſpels in the Year: Printed in *Quarto* in the Year 1567.

Rich. Harman. I ſhall ſay no more of his Chaplains, after I ſhall have mentioned *Richard Harman*. Who ſeems to have been one of his firſt Chaplains; being once of *King*'s-College, but went away Scholar (probably for Religion;) afterwards lived in *Jeſus*-College, and commenced Maſter of Arts with *Cranmer*: Whom he alſo preferred to be his Domeſtick afterwards. This Man was one of thoſe *Cambridge*-Men that were elected into S. *Frideſwide*'s-College in *Oxon*; and ſuffered much there for Religion. He was afterwards a Canon of *Windſor*; but fell back to Popery.

CHAP. XXIX.

Arch-biſhop Cranmer's *Officers.*

Rob. Watſon the ABp's Steward. I Shall now add a few words of Two of his Civil Officers: His Steward and his Secretary: on *Nevyl* was his Steward in K. *Henry*'s Reign; who conducted Sir *John Seimour*, coming with a Meſſage from the King, through the Hall, when the Tables were ſumptuouſly ſet, unto the ABp at Dinner; him I have nothing to ſay of. But he had another

ther afterwards, named *Robert Watſon*, born in *Norwich*, of whom I have a word or two ſay. He was a great Civilian, and an Exile for Religion in Queen *Mary*'s Reign. But before his eſcape beyond Sea, he lay in Priſon in *Norwich* a Year and four Months, ſaith *Bale*; almoſt two Years, ſaith *Fox*. And then was moſt fortunately delivered, without doing any Violence to his Conſcience, by the Subſcription which he made. Being Abroad, he wrote a Piece, intituled, *Ætiologia, to all that ſincerely profeſſed Chriſt, whereſoever diſperſed, eſpecially his Countrymen, the* Engliſh, *baniſhed with him.* In this Tract he gave a Relation of himſelf, and his Impriſonment and Eſcape; and of the Diſputes that happened between him and his Adverſaries concerning Tranſubſtantiation, and the Real Preſence of Chriſt in the Sacrament; and by what means he eſcaped ſafe in Body and Conſcience: Which was a rare Matter to do from ſuch Inquiſitors. It was propounded to him to ſet his Hand to theſe words, *viz.* "That he believed and confeſſed, that the Bread and Wine in the "Euchariſt, through the Omnipotency of God's Word, pronounced "by the Prieſt, were turned into the Body and Blood of Chriſt; "and after Conſecration, under the Forms of Bread and Wine, re"mained the true Body and Blood of Chriſt, and no other Subſtance. To which he made this Subſcription; *His omnibus eatenus aſſentior & ſubſcribo, quatenus Verbo Dei nituntur, eoq; ſenſu, quo ſunt ab Eccleſia Catholica, & a Sanctis Patribus intellecta.* By the Means of one Dr. *Barret*, a Learned Friar of *Norwich*, he was upon this favourable Subſcription diſmiſſed. But *Chriſtopherſon* Dean of *Norwich*, when he underſtood it, was much incenſed, and laid out to take him again. But he, by the help of Friends, eſcaped over the Seas.

His Secretary, *Ralph Morice*.

Now laſtly of *Ralph Morice* his Secretary, ſo much employed, and ſo greatly intruſted by our Arch-biſhop, it may not be amiſs to ſet down a few Memorials. He was his Secretary, not ſo much for ordinary Matters incident to his Archiepiſcopal Office, as his *Amanuenſis* for Learned Treatiſes and Diſcourſes which he compoſed. In this Place he remained for twenty Years, that is, from the Archbiſhop's firſt entrance upon his See, to the Death of King *Edward* VI, his good Maſter. He was a very conſiderable Perſon, and of good Birth, being the Son of *James Morice* of *Royden* in the County of *Eſſex* Eſq. Which *James* was ſometime Servant unto the Lady *Margaret*, Counteſs of *Richmond* and *Derby*, and Clerk of her Kitchin, and Maſter of her Works; and particularly of *Chriſts*-College and S. *Johns* in *Cambridg*, both which ſhe founded. He alſo and his Son *William* were joint Receivers of the Lands, called *Richmond-Lands*; and other Lands, called the *Recovered-Lands*.

His Parentage.

Well known to divers eminent Biſhops.

Our *Ralph*, by reaſon of his Service about the Arch-biſhop, was well known to Biſhop *Heth*, Biſhop *Thirlby*, Biſhop *Cox*, Biſhop *Barlow*, and Biſhop *Scory*; Men that were much about the Archbiſhop, and his Friends; and who were privy to thoſe Volumes that the Secretary writ out for his Maſter. He dwelt ſometime in *Chartham*, not far from *Canterbury*; and had the Farm of that Parſonage, and the Nomination of the Curat. And being a Man of Conſcience and Integrity, endeavoured to procure here an honeſt and able Preacher; and ſo preſented to the Church one *Richard Turner*, a Man of

Preſents *Turner* to *Chartham*.

an irreprehenſible Life, and well-learned in the Holy Scriptures. Who, for his Doctrine againſt the Popiſh Superſtition, and the Pope's Supremacy, met with great Troubles. But his Patron very ſtifly ſtood by him, and procured the Arch-biſhop to favour him: And having an Intereſt with Sir *Anthony Denny*, and Sir *William Butts*, Courtiers, he wrote Mr. *Turner*'s Caſe at large to them, and got them to read his Letter before the King. Who, though before he had been by ſiniſter Reports ſo incenſed againſt him, as to command him to be whip'd out of the Country, now by this Means he conceived better Thoughts of him, and commanded him to be cheriſh'd as a good Subject; as I have before more at large related.

And ſtands by him in his Troubles for his faithful Preaching.

Another Paſſage I meet with of this Man, relates to the Kindneſs of the ABp his Maſter to him. Who, in token of his Good-will he bore him, and of his readineſs to reward his Diligence and Faithfulneſs in his Service, did procure him a Leaſe of the Parſonage of *Oſpring* in *Kent*, being an Impropriation belonging unto S. *Johns*-College in *Cambridg*, worth better than forty Marks by the Year *de claro*, when Wheat was but a Noble the Quarter. This the Arch-biſhop got a Grant of from the ſaid College for him. But when the Leaſe was prepared, and ready to be ſealed, one *Hawkins* of the Guard, by his importunate Suit, got King *Henry* VIII, to obtain it of the College to be ſealed for the uſe of him the ſaid *Hawkins*. The Arch-biſhop then ſolicited the King in his Servant's behalf, and the King promiſed him, and alſo Dr. *Day* the Maſter of the College, that he would otherwiſe recompenſe *Morice* for the ſame, with like Value or better. Which was never done, the King dying before he did any thing for him.

An Inſtance of the ABp's Kindneſs to this his Secretary.

This cauſed *Morice* to prefer a Supplication unto Queen *Elizabeth*, ſetting forth his ſaid Caſe, and deſiring therefore her Liberality, Aid and Succour; eſpecially conſidering, that her Royal Father had in his Will provided, that all ſuch who had ſuſtained any manner of Damage or Hinderance by him, ſhould be ſatisfied for the ſame: Suing therefore to her Majeſty for a Penſion, that had been allowed unto one *Wilbore*, late Prior of the Monaſtery of S. *Auguſtines*, lately deceaſed, that it might be conferred upon him during his Life. And indeed he ſeemed now in his old Age, to have need of ſome ſuch Favour, his Condition being but mean according to worldly Things, and having four Daughters all marriageable, and not where-withal to beſtow them according to their Quality. This his Poverty he urged to the Queen, and that the granting him this Penſion, would be a good furtherance of his ſaid Daughters Marriage.

Morice his Suit to Q. *Elizabeth* for a Penſion.

The ſame Perſon had ſome Lands deſcended to him from *James* his Father, out of two Manors, the one called *Royden-Manor*, and the other called *The Temple*, both ſituate and lying in the Pariſh of *Royden*. His ſaid Father, upon ſome certain Reaſons and Agreements, ſurrendred two long Leaſes of both theſe Manors into King *Henry* VIII his Hands. In conſideration of which, and of long and true Services, the ſaid King did give, except and reſerve certain Tenements, Lands, Paſtures and Meadows out of the ſaid two Lordſhips, to the Uſe of the ſaid *James* and his Heirs and Aſſigns for ever, as appeared by his Letters Patents. And *James* did enjoy them peaceably

His ſecond Suit to the Queen, to confirm certain Lands deſcended to him from his Father.

ably and quietly, without any moleſtation, until his Death; which was in the ſecond Year of Queen *Mary*. But of late the Leaſes of the Manors being ſold away unto others, they laid Claim and Title unto the ſaid reſerved Lands, upon the Information of one *Thurgood*, Steward of the Courts there; pretending that there were not Words ſufficient in the ſaid Letters Patents to juſtify the ſaid Exceptions. This occaſioned *Ralph Morice* the Son, who enjoyed ſome of the Copy-holds within the ſaid Exceptions, to ſue unto the Queen for her Majeſty's Letters Patents, to ratify and confirm the ſaid Exceptions, that the King's Godly Diſpoſition, Intent and Meaning, might be in Force to *James Morice*'s Heirs and Aſſigns for ever.

What Succeſs he had in this and the former Petition, I find not; but am ready to think the Queen gratified him in both, as well for his own Merits, as out of that high Reſpect ſhe bore to the Memory of our incomparable Prelat, whoſe Servant he had ſo long been, and for whoſe ſake he recommended himſelf and his Suit to her. I have inſerted the former of theſe Supplications in the *Appendix*, being an Original of *Morice*'s own Hand-writing, and containing ſome memorable Paſſages in it. N°. CIII.

This Man was, by the Arch-biſhop's Means, appointed Regiſter in King *Edward* VI his Viſitation, which was in the ſecond Year of his Reign; the Articles whereof were drawn up by the Arch-biſhop, and preſerved to us in Biſhop *Sparrow*'s Collections. And being ready to depart with the King's Commiſſioners, the Arch-biſhop ſent for him to *Hampton-Court*, and willed him to make Notes of certain Matters in the ſaid Viſitation, whereof he gave him particular Inſtructions; and had large Diſcourſe with him of the good Succeſs that this Courſe was like to have. He was Regiſter to the Commiſſioners in K. *Edward*'s Viſitation.

In the beginning of Queen *Mary* he ſuffered much: Being glad to fly from his own Houſe; but afterwards taken by the Juſtices, and committed to Cuſtody. Out of which he eſcaped by breaking Priſon. His Houſe was often ſearched. But he out-lived thoſe hard Times, and was alive in the Year 1565; and then lived at *Bekeſborn*. Suffered under Q. *Mary*.

It was this *Morice* that ſupplied Mr. *Fox*, the Writer of the *Acts and Monuments*, with thoſe Memorials concerning the Biſhop of *Wincheſter*, which ſhewed how ſmall a Share he had in King *Henry*'s Affections, notwithſtanding his boaſting thereof, which he was very apt to do; and particularly how that King came to leave him out of his laſt Will. All which Sir *Anthony Denny* related to our Arch-biſhop, in the hearing of this his Secretary: Who was alive when *Fox* wrote this, and whom he aſſerts towards the end of his eighth Book, as a Witneſs to the ſame. For it is to be noted here, that among thoſe Perſons that aſſiſted this Author with Matter for the compiling his laborious Books, this *Morice* was one, and to whom we are to reckon our ſelves beholden for divers other material Paſſages of our Church-Hiſtory, and eſpecially thoſe of his Lord and Maſter the Arch-biſhop, which are preſerved in the ſaid Books to Poſterity. To *Day* the Printer he ſent many Papers of Monuments for the furniſhing *Fox*'s Hiſtory; and many more he had communicated; but that in Queen *Mary*'s Reign, his Houſe in two Years *Morice* ſupplied *Fox* with many material Notices in his Book.

was thrice ſearched; by which means he loſt a great ſort of Things worthy perpetual Memory; and eſpecially divers Letters of King *Edward* to the Arch-biſhop, and of the Arch-biſhop to him.

Morice a cordial Friend to *Latimer*. *Fox.*

I meet with one *Morice*, a Man of Worſhip, that was much acquainted with, and very well affected towards Mr. *Hugh Latimer*, whom the ſaid Reverend Father called *His truſty Friend.* When he was Parſon of *Weſt-Kingſton* in *Wiltſhire*, the Prieſts at *Briſtol* and thereabouts, had combined againſt him; and accuſing him in ſeveral Articles, which they had maliciouſly and falſly collected out of his Sermons, got him convented before *Warham* Arch-biſhop of *Canterbury*, and *Stokeſly* Biſhop of *London*. By them he was detained a great while, and underwent many an Examination. While he was in theſe his Troubles, *Morice*, whom I ſuſpect to be either this *Ralph* or his Father, wrote a kind Letter to him to comfort him. To which *Latimer* gives an Anſwer; wherein he explains at large to him the Reaſons of his Troubles, thanking him for this Kindneſs, as well as for others heretofore ſhewn him; and for which he prayed God to reward him.

CHAP. XXX.

A Proſpect of the Arch-biſhop's Qualities.

Morice's Declaration concerning the ABp.

THERE is an Original Writing of this *Morice*'s Hand, preſerved in the *Benet*-Library, intitled, *A Declaration*, &c. Which he drew out for the Uſe, and by the Command of Arch-biſhop *Parker*. Wherein divers remarkable Paſſages of this Arch-biſhop, not yet mentioned, are ſet down: and particularly, he is herein vindicated from one thing, which to this Day he is by ſome blamed for; namely, for Alienations, and long Leaſes of the Revenues of the See, granted to the King, and others. A great part therefore of this I ſhall here tranſcribe.

His Temperance of Nature.

" He was of ſuch temperance of Nature, or rather ſo mortified, " that no manner of Proſperity or Adverſity could alter or change " his accuſtomed Conditions: For were the Storms never ſo terrible, " or odious, or the proſperous State of the Times never ſo pleaſant, " joyous or acceptable; to the Face of the World his Countenance, " Diet or Sleep commonly never altered or changed. So that they " which were moſt near and converſant about him, never or ſeldom perceived, by any Sign or Token of Countenance, how the " Affairs of the Prince or Realm went. Notwithſtanding privately " with his ſecret and ſpecial Friends, he would ſhed forth many " bitter Tears; lamenting the Miſeries and Calamities of the " World.

His Carriage towards his Enemies.

" Again, He ſo behaved himſelf to the whole World, that in no " manner of Condition he would ſeem to have any Enemy; although in very Deed he had both many great and ſecret Enemies, " whom he always bare with ſuch Countenance and Benevolence, " that they could never take good opportunity to practiſe their Malice againſt him, but to their great diſpleaſure and hindrance in the " End.

" End. And as concerning his own regard towards Slanders and " Reproach, by any Man to him imputed, or impinged, ſuch as in- " tirely knew him, can teſtify, that very little he eſteemed or re- " garded the Bruit thereof; becauſe he altogether travailed ever- " more from giving of juſt occaſion of Detraction. Whereupon " grew and proceeded that notable Quality or Vertue he had, to be " beneficial unto his Enemies. So that in that reſpect he would not " be acknown to have any Enemy at all. For whoſoever he had been " that had reported evil of him, or otherwiſe wrought to do him " diſpleaſure, were the Reconciliation never ſo mean or ſimple on " the behalf of his Adverſary, if he had any thing at all relented, " the Matter was both pardoned and clearly forgotten; and ſo vo- " luntarily caſt into the Satchel of Oblivion behind the back Parts; " That it was more clear now out of his Memory, than it was in " his Mind, before it was either commenced or committed. Inſo- " much, that if any ſuch Perſon ſhould have had any Suit unto him " afterward, he might well reckon, and be as ſure to obtain (if by any " means he might lawfully do it) as any other of his ſpecial Friends. " So that on a Time I do remember, that Dr. *Hethe* late Arch-bi- " ſhop of *York*, partly miſliking this his over-much Lenity, by " him uſed, ſaid unto him, My Lord, I now know how to win all " things at your Hand well enough. How ſo, quoth my Lord? " Marry, ſaith Dr. *Hethe*, I perceive, that I muſt firſt attempt to do " unto you ſome notable Diſpleaſure; and then by a little relenting, " obtain of you what I can deſire. Whereat my Lord bit his Lip, " as his manner was, when he was moved, and ſaid, *You ſay well;* " *but yet you may be deceived. Howbeit having ſome conſideration ſo* " *to do, I may not alter my Mind, and accuſtomed Condition, as ſome* " *would have me to do.*

Severe in his Behaviour towards offending Proteſtants.

" Again, One thing he commonly uſed, wherein many did diſ- " commend him; Which was this: He always bare a good Face and " Countenance unto the Papiſts, and would, both in Word and " Deed, do very much for them; pardoning their Offences: and on " the other ſide, ſomewhat over-ſevere againſt the Proteſtants. Which " being perceived not to be done, but upon ſome Purpoſe, on a " Time a Friend of his declared unto him, that he therein did very " much harm; encouraging thereby the Papiſts, and alſo thereby " diſcouraging the Proteſtants. Wherunto he made this Anſwer, " and ſaid, What will ye have a Man do to him, that is not yet " come to the knowledg of the Truth of the Goſpel, nor perchance as " yet Called, and whoſe Vocation is to me uncertain? Shall we per- " haps in his Journey coming towards us, by Severity, and cruel Be- " haviour, overthrow him, and, as it were in his Voiage, ſtop him? I " take not this the way to allure Men to embrace the Doctrine of the " Goſpel. And if it be a true Rule of our Saviour Chriſt, to do Good " for Evil; then let ſuch as are not yet come to favour our Religion, " learn to follow the Doctrine of the Goſpel by our Example, in " uſing them friendly and charitably. On the other ſide, ſuch as " have taſted of ſincere Religion, and as it were taken hold of the " Goſpel, and ſeem in Words to maintain the true Doctrine thereof, " and then, by the evil Example of their Lives, moſt perniciouſly

" become

" become Stumbling-blocks unto ſuch as are weak, and not at all as " yet entred into the Viage; what would you have me do with " them? Bear with them, and wink at their Faults; and ſo wil- " lingly ſuffer the Goſpel, by their outragious doings, to be trodden " under Feet? Uſing herewith another notable Saying of our Saviour " out of our Memory: which ſaith, The Servant, knowing his " Lord and Maſter's Pleaſure and Commandment, if he regardeth " not the ſame, is, as a Man might ſay, of all others worthy of " many Plagues. And thus with theſe two Scriptures, or Doctrines " of our Saviour Chriſt, he anſwered mine Eldeſt Brother, who " was earneſt with him for his Amendment of this Quality. Mr. " *Iſaac*, yet living, is a Witneſs of the ſame.

Stout in God's or the King's Cauſe.

" Again, If there were any Matter of Weight, (beſides his own " Cauſe, wherein evermore with all kinds of Perſons, he was ready " to relent, and give place, according to the Quality of the Matter, " more than became his State) which touched God percaſe, or his " Prince, there was no Man more ſtout, or more inexorable. So " far forth, that neither fear of loſing of Promotion, nor hope of " Gain, or winning of Favour, could move him to relent, or give " place unto the Truth of his Conſcience. As experience thereof " well appeared, as well in defence of the true Religion againſt the " Six Articles in the Parliament, as in that he offered to combate with " the Duke of *Northumberland* in K. *Edward*'s Time; ſpeaking then " on behalf of his Prince, for the ſtaying of the Chauntries, until " his Highneſs had come unto lawful Age; and that eſpecially for " the maintenance of his better State then. But if at his Prince's " Pleaſure in caſe of Religion, at any time he was forced to give " place, that was done with ſuch humble Proteſtation, and ſo knit " up for the ſafeguard of his Faith and Conſcience, that it had been " better his Good-will had never been requeſted, than ſo to relent or " give over as he did. Which moſt dangerouſly (beſides ſundry times " elſe) he eſpecially attempted, when the Six Articles paſt by Parlia- " ment; and when my L. *Crumwel* was in the *Tower*. At what time " the Book of Articles of our Religion * was new penned. For even at " that Seaſon the whole Rabblement (which he took to be his Friends, " being Commiſſioners with him) forſook him, and his Opinion " and Doctrine. And ſo leaving him *Poſt* alone, revolted altoge- " ther on the part of *Stephen Gardiner* Biſhop of *Wincheſter*. As " by Name, Biſhop *Hethe*, *Shaxton*, *Day*, and all other of the " meaner ſort. By whom theſe ſo named were chiefly advanced and " preferred unto Dignities. And yet this ſudden Inverſion not- " withſtanding, God gave him ſuch Favour with his Prince, that " Book altogether paſt by his Aſſertion, againſt all their Minds. " More to be marvelled at, the Time conſidered, than by any Rea- " ſon to compaſs how it ſhould come to paſs. For then would " there have been laid thouſands of Pounds to Hundreds in *London*, " that he ſhould, before that Synod had been ended, have been ſhut " up in the *Tower*, beſide his Friend the Lord *Crumwel*. Howbeit " the King's Majeſty, having an aſſured and approved affiance of " his both deep Knowledg in Religion, and Fidelity both to God " and Him, ſuſpected in that time other Men in their Judgments,

* Viz. *The Erudition of a Chriſten Man.*

The King ſides with *Cranmer* againſt all the Biſhops.

" not

" not to walk uprightly, nor ſincerely; For that ſome of them ſwer-
" ved from their former Opinions in Doctrine: And having great ex-
" perience of the conſtancy of the Lord *Cranmer*, it drave him all
" along to join with the ſaid Lord *Cranmer*, in the confirmation of
" his Opinion and Doctrin againſt all the reſt to their great Admi-
" ration.

" For at all Times, when the King's Majeſty would be reſolved
" in any Doubt or Queſtion, he would but ſend word to my Lord
" over Night; and by the next Day the King would have in writing
" brief Notes of the Doctors Minds, as well Divines as Lawyers,
" both Old and New; with a Concluſion of his own Mind. Which
" he could never get in ſuch a readineſs of any; no, not of all his
" Chaplains and Clergy about him, in ſo ſhort a Time. For being
" thorowly ſeen in all kinds of Expoſitors, he could incontinently lay
" open thirty, forty, ſixty or more, ſome whiles, of Authors. And
" ſo reducing the Notes of them altogether, would advertiſe the
" King more in one Day, than all his Learned Men could do in a
" Month.

His great Ability in anſwering the King's Doubts.

" And it was no mervail; for it was well known, that commonly,
" if he had not Buſineſs of the Prince's, or ſpecial urgent Cauſes be-
" fore him, he ſpent three parts of the Day in Study as effectually,
" as he had done at *Cambridg*. And therefore it was, that the King
" ſaid on a time to the Biſhop of *Wincheſter*, the King and my ſaid
" Lord of *Wincheſter* defending together, that the Canons of the
" Apoſtles were of as good Authority, as the four Evangeliſts,
" contrary to my Lord *Cranmer*'s Aſſertion; *My Lord of* Canterbury,
" ſaid the King, *is too old a Truant for us twain.*

Cranmer ſtudied three parts of the Day.

" Again, His Eſtimation was ſuch with his Prince, that in Mat-
" ters of great Importance, wherein no Creature durſt once move
" the King for fear of Diſpleaſure, or moving the King's Patience,
" or otherwiſe for troubling his Mind, then was my Lord *Cranmer*
" moſt violently, by the whole Council, obtruded and thruſt out
" to undertake that Danger and Peril in Hand. As beſide many other
" times, I remember twice he ſerved the Council's Expectation.
" The firſt time was, when he ſtaied the King's determinate Mind
" and Sentence; in that he fully purpoſed to ſend the Lady *Mary*
" his Daughter, unto the *Tower*, and there to ſuffer as a Subject:
" becauſe She would not obey the Laws of the Realm, in re-
" fuſing the Biſhop of *Rome*'s Authority and Religion. Whoſe ſtay
" in that behalf the King then ſaid unto the Lord *Cranmer*, would
" be to his utter Confuſion at the length. The other dangerous
" Attempt was, in the diſcloſing the unlawful Behaviour of Queen
" *Katharine Howard* towards the King, in keeping unlawful Com-
" pany with *Durrant*, her Servant. For the King's Affection was
" ſo mervailouſly ſet upon that Gentlewoman, as it was never
" known that he had the like to any Woman. So that no Man
" durſt take in Hand to open to him that Wound, being in great
" perplexity, how he would take it. And then the Council had no
" other Refuge, but unto my Lord *Cranmer*. Who with over-much
" Importunity gave the Charge: which was done with ſuch Circum-
" ſpection,

Would ſpeak to the King when none elſe durſt.

Lady *Mary*.

Q. *Katharine Howard*.

" ſpection, that the King gave over his Affections unto Reaſon, and
" wrought mervellous colourably for the Trial of the ſame.

His Hoſpitality

" Now as concerning the Manner and Order of his Hoſpitality
" and Houſe-keeping. As he was a Man abandoned from all kind of
" Avarice, ſo was he content to maintain Hoſpitality, both liberally
" and honourably, and yet not ſurmounting the Limits of his Re-
" venues: Having more reſpect and foreſight unto the Iniquity of
" the Times, being inclined to pull and ſpoil from the Clergy, than
" to his own private Commodity. For elſe, if he had not ſo done,
" he was right ſure that his Succeſſors ſhould have had as much Re-
" venues left unto them, as were left unto the late Abbies: Eſpeci-
" ally conſidering, that the Lands and Revenues of the ſaid Abbies,
" being now utterly conſumed and ſpread abroad; and for that there
" remained no more Exerciſe to ſet on work, or no Officers, but Sur-
" veyors, Auditors and Receivers; it was high time to ſhew an
" Example of liberal Hoſpitality. For although theſe ſaid Work-
" men, only brought up and practiſed in ſubverting of Monaſtical
" Poſſeſſions, had brought that kind of Hoſpitality unto utter Con-
" fuſion, yet ceaſed they not to undermine the Prince by divers Per-
" ſwaſions, for him alſo to overthrow the honourable State of the
" Clergy.

Falſly accuſed of ill Houſe-keeping.

" And becauſe they would lay a ſure Foundation to build their
" Purpoſe upon, they found the Means to put into the King's Head,
" That the Arch-biſhop of *Canterbury* kept no Hoſpitality, or Houſe
" correſpondent unto his Revenues and Dignity, but ſold his Woods,
" and by great Incomes and Fines made Money, to purchaſe Lands
" for his Wife and Children. And to the intent that the King
" ſhould with the more facility believe this Information, Sir *Thomas*
" *Seymor*, the Duke of *Somerſet*'s Brother, being one of the Privy-
" Chamber, was procured to take this Matter in hand. And be-
" fore he informed the King thereof, he blaſted it abroad in the
" Court. Inſomuch that the Gentlemen and he fell out for
" the ſame: They declare, That his Report was manifeſtly falſe,
" as well for the keeping of his Houſe, as for the purchaſing Lands
" for his Wife and Children. This notwithſtanding, Mr. *Seymor*
" went through with his Information, and declared unto the King as is
" before declared. The King hearing this Tale with the Sequel, (that
" was, That it was meet for the Biſhops not to be troubled, ne vexed
" with Temporal Affairs, in ruling their Honours, Lordſhips and
" Manors; but rather, they having an honeſt Penſion of Money,
" yearly allowed unto them for their Hoſpitality, ſhould ſurrender
" unto the King's Majeſty all their Royalties and Temporalties)
" ſaid, I do marvel that it is ſaid, my Lord of *Canterbury* ſhould
" keep no good Hoſpitality; for I have heard the contrary. And
" ſo with a few more Commendations of my Lord, as one that
" little regarded the Suit; but yet, as it appeared afterward, ſome-
" thing ſmelling what they went about, left off any further to talk
" of that Matter, and converted his Communication to another
" Purpoſe.

" Notwithſtanding, within a Month after, whether it was of
" Chance,

" Chance, or of Purpoſe, it is unknown; the King going to Din-
" ner, called Mr. *Seymour* unto him, and ſaid, Go ye ſtraightways un-
" to *Lambeth*, and bid my Lord of *Canterbury* come and ſpeak with
" me at two of the Clock at Afternoon. Incontinently Mr. *Seymor*
" came to *Lambeth*, and being brought into the Hall by the Porter,
" it chanced the Hall was ſet to Dinner. And when he was at the
" Skreen, and perceived the Hall furniſhed with three principal
" Meſſes, beſide the reſt of the Tables thorowly ſet, having a guil-
" ty Conſcience of his untrue Report made to the King, recoiled
" back, and would have gone in to my Lord by the Chappel-way.
" Mr. *Nevyl*, being Steward, perceiving that, roſe up, and went
" after him, and declared unto him, that he could not go that way;
" and ſo brought him back unto my Lord through the Hall. And
" when he came to my Lord, and had done his Meſſage, my Lord
" cauſed him to ſit down and dine with him. But making a ſhort
" Dinner, becauſe he would bring the King word again of his Meſ-
" ſage, he departed and came to the King, before he was riſen from
" the Table. When he came to the King's Preſence, ſaid the King,
" Will my Lord of *Canterbury* come to Us? He will wait on your
" Majeſty, ſaid Mr. *Seymor*, at two of the Clock. Then ſaid the
" King, had my Lord dined before you came? No forſooth, ſaid
" Mr. *Seymor*, for I found him at Dinner. Well, ſaid the King,
" What Chear made he you? With theſe words Mr. *Seymor* kneeled
" down, and beſought the King's Majeſty of Pardon. What is the
" matter? ſaid the King. I do remember, ſaid Mr. *Seymor*, that I
" told your Highneſs, that my Lord of *Canterbury* kept no Hoſpita-
" lity correſpondent unto his Dignity: and now I perceive that I
" did abuſe your Highneſs with an Untruth. For beſides your
" Grace's Houſe, I think he be not in the Realm, of none Eſtate or
" Degree, that hath ſuch a Hall furniſhed, or that fareth more ho-
" nourably at his own Table. Ah, ſaid the King, have you ſpied
" your own Fault now? I aſſure your Highneſs, ſaid Mr. *Seymor*,
" it is not ſo much my Fault as other Mens; who ſeemed to be ho-
" neſt Men, that enformed me hereof. But I ſhall henceforth the
" worſe truſt them while they live. Then ſaid the King, I knew
" your Purpoſe well enough, you have had among you the Commo-
" dities of the Abbies, which you have conſumed: Some with ſuper-
" fluous Apparel, ſome at Dice and Cards, and other ungracious
" Rule. And now you would have the Biſhops Lands and Reve-
" nues to abuſe likewiſe. If my Lord of *Canterbury* keep ſuch a
" Hall, as you ſay, being neither Term nor Parliament, he is mete-
" ly well viſited at thoſe Times I warrant you. And if the other
" Biſhops kept the like for their Degree, they had not need to have
" any thing taken from them, but rather to be added and holpen.
" And therefore ſet your Hearts at reſt, there ſhall no ſuch Altera-
" tion be made while I live, ſaid the King. So that in very deed,
" where ſome had penned certain Books for the altering that State
" in the next Parliament, they durſt never bring them forth to be
" read. Whereupon it alſo came to paſs, that when the King un-
" derſtood, that, contrary unto the Report, my Lord of *Canterbury*
" had purchaſed no Lands, his Highneſs was content, upon the only

" Motion of Dr. *Butts*, without my Lord *Cranmer*'s Knowledg,
" That he ſhould have the Abbey in *Nottinghamſhire*; which his
" Wife now enjoyeth.
" Thus much I have declared concerning Mr. *Seymor*'s Practice,
" to the intent Men may underſtand that my Lord *Cranmer*'s Ho-
" ſpitality was a mean to ſtay the Eſtate of the Clergy in their Poſ-
" ſeſſions.

CHAP. XXXI.

Arch-biſhop Cranmer *preſerved the Revenues of his See.*

The preſerving the Biſhops Revenues owing to the ABp.

" AND here I muſt anſwer for my Lord *Cranmer* againſt certain
" Objections, which are in divers Mens Heads, That by his
" Means all the Preferments, Offices and Farmes, are ſo given and
" let out, that his Succeſſors have nothing to give or beſtow upon
" their Friends and Servants; nor that ſuch Hoſpitality can be kept
" by reaſon of his Fault, in letting go ſuch things as ſhould have
" maintained Proviſions of Houſehold. But to anſwer this in a few
" words, before I deſcend to any particular Declaration. It is moſt
" true, that if he had not well behaved himſelf towards his Prince,
" and the World, his Succeſſors ſhould not been cumbred with
" any piece of Temporal Revenues; either Lands, Woods, or other
" Revenues. And I pray God they may maintain, in this mild and
" quiet Time, that which he in a moſt dangerous World did uphold,

The ABp vindicated about his Leaſes.

" and left to his Succeſſors. Yet for better declaration, in anſwer-
" ing to thoſe Objections, it is to be conſidered, that when he en-
" tred upon his Dignity, every Man about the King made means
" to get ſome Reverſion of Farmes, or of other Office of him. In
" ſo much, that the King himſelf made means to him for one or
" two things, before he was Conſecrated: as for the Farm of
" *Wingham-Barton*. Which was granted unto Sir *Edward Bainton*
" Kt. for fourſcore and nineteen Years. When my Lord perceived,
" that in ſuch Suits as he granted to the King and Queen, Men would
" needs have an hundred Years ſave one, he wrote to the Chapter of
" *Chriſt-Church*, and willed them in any Condition, not to confirm
" any more of his Grants of Leaſes, which were above one and twen-
" ty Years. By this means much Suit was ſtopped. So that in
" very deed he gave out his Leaſes but for one and twenty Years.
" Which would not ſatisfy the greedy Appetites of ſome Men:
" And therefore they found a Proviſion for it. For when my Lord
" had let out certain goodly Farmes, at *Pinner*, *Heyes*, *Harrow* on
" the *Hill*, *Mortlake*, &c. to the number of ten or twelve Farmes,
" for one and twenty Years, taking no manner of Fine for them;
" all theſe Farmes by and by were put into an Exchange for the
" King. And the King had them not in Poſſeſſion ſix Days, but they
" were my Lord *North*'s and other Mens. And they were not paſt
" one Year in their Poſſeſſions, but that the Reverſion of every of
" them was ſold for more Years: ſome for an hundred Pounds,
" and ſome for more, and ſome for leſs, making *Sweepſtakes* of al-
" togethers

" togethers. And ſo was my Lord uſed in all things almoſt that he
" did let out for one and twenty Years.

" By means whereof Juſtice *Hales*, and other of his Counſel
" learned in the Laws, adviſed him to let out his Farmes for many
" Years, which might be a mean, that they ſhould not be ſo much
" deſired in Exchanges as they were. For thoſe Farmes, which
" came to my Lord, came with Years enough upon their Backs.
" And ſo upon this Concluſion my Lord was fain to alter his Purpoſe
" in letting of his Farmes. Whereupon he did let S. *Gregories* in
" *Canterbury* to Mr. *Nevyl*, the Priory of *Dover*, *Chiſlet*-Park, and
" *Curleſwood*-Park, with others, for ſo many Years as he did, on
" purpoſe to ſtay them, or elſe he had gone without them one time
" or other. And as I heard ſay, ſince your Grace was Elect, *Cur-*
" *leſwood*-Park was in Exchange, and the Rent thereof paid for one
" half Year unto the Queen's Uſe. But ſo ſoon as they underſtood
" there were ſo many Years to come, it was reverſed to the Arch-
" biſhoprick again. So that hereby partly may be perceived in what
" State my Lord *Cranmer* ſtood with his Lands.

By long Leaſes he ſaved the Revenues.

" And as touching the diminiſhing of his Rents, Houſes and
" other Commodities, for the Proviſion of his Hoſpitality; if all
" things be well pondered, he had left the ſame in better State than
" he found it. For as touching his Exchanges Men ought to con-
" ſider with whom he had to do: eſpecially with ſuch a Prince, as
" would not be bridled, nor be gain-ſaid in any of his Requeſts,
" unleſs Men would danger altogethers. I was by, when *Otford* and
" *Knol* were given him. My Lord, minded to have retained *Knol*
" unto himſelf, ſaid, That it was too ſmall an Houſe for his Ma-
" jeſty. Mary, ſaid the King, I had rather have it, than this
" Houſe, meaning *Otford*; for it ſtandeth on a better Soil. This
" Houſe ſtandeth low, and is Rheumatick, like unto *Croiden*,
" where I could never be without Sickneſs. And as for *Knol*, it
" ſtandeth on a ſound, perfect, wholeſome Ground. And if I ſhould
" make abode here, as I do ſurely mind to do now and then, I will
" live at *Knol*, and moſt of my Houſe ſhall live at *Otford*. And ſo
" by this means both thoſe Houſes were delivered up into the King's
" Hands. And as for *Otford*, it is a notable great and ample Houſe:
" Whoſe Reparations yearly coſt my Lord more than Men would
" think. And ſo likewiſe did *Maidſtone*, which had no manner of
" Commodity to belong unto it. And I am ſure that after certain
" Exchanges paſt between the King and him, there were an hundred
" Marks a Year, or thereabouts, allowed unto him in his laſt Ex-
" changes, for Recompence of Parks and Chaſes. And yet thoſe
" Parks and Chaſes, beſide the Proviſion of his Veniſon, ſtood
" him yearly in much more, by the reaſon of the Patents and Fees
" belonging unto them, than he by any means elſe got by them.

Juſtified from diminiſhing the Rents of the See.

Otford & *Knol*.

" For as for *Curleſwood*, it ſtood him in twenty Nobles a Year
" Fee. And yet there was no Gain in it, but only Conies: which
" the Keeper had alſo in his Patent. So that the Arch-biſhop by
" ſuppreſſing of that, and raiſing that ſmall Rent it payeth, may
" ſpend thereby ſeven Pounds a Year more than it was accuſtomed to
" pay towards the Arch-biſhoprick.

Curleſwood.

Chiſlet-Park. " And touching *Chiſlet*-Park, it came to my Lord in Exchange " for eight Pounds a Year. And the Farmer payeth ten Pounds. " So that thereby is gained forty Shillings a Year. Wherefore it can- " not be indifferently gathered, that my Lord, in preferring his " Friends unto theſe things, hath any whit hindred the Revenues of " the Biſhoprick.

Paſture and Meddow. " And as touching Paſture and Meddow for the Proviſion of his " Houſe, both at *Croyden*, and about *Canterbury*, *Ford* and *Chiſlet*, " there is thrice ſo much Meddow, Paſture, and Merſh as was left " unto him.

Woods. " And as for the Sale of his Woods, like as he was driven to ex- " change them, and ſell them for to maintain his Hoſpitality, eſpe- " cially having almoſt twenty Years together Learned Men conti- " nually ſitting with him in Commiſſion; for the trying out, and " ſetting forth of the Religion received, and for the diſcuſſing of " other Matters in Controverſy. Some of them daily in Diet with " him, and ſome evermore living in his Houſe. So provided he " again like Woods, more commodious for his Houſes; As the *Blene*- " Woods, belonging to S. *Auſtins*; and *Pyne*-Wood, and others, " which be known well enough.

Corn. " And as touching Proviſion for Corn out of *Chiſlet*-Court, and " in other Places, it is incredible what a Buſineſs he had and adoe " with Sir *Chriſtopher Hales*, for that Farm and Corn; who chal- " lenged it of the King by Promiſe; and ſo would have defeated my " Lord thereof, had not the King very benignely ſtood on his Side. " And it is no ſmall Revenue to have yearly ſo much Corn, both " Wheat, Malt and Oats, at ſo mean a Price.

" And therefore let Men leave off that Report of him, that he " was not beneficial to his Succeſſors. Other Biſhops, ſome of them " loſt whole Manors and Lordſhips, without any Exchange at all. " Thus much my Conſcience hath compelled me to ſay, in defence " of my Lord and Maſter his good Name: Whom I knew to take " as much Care for his Succeſſors in that Biſhoprick, as ever did " Arch-biſhop, or ſhall. And would have as much advanced the " ſame, if the Iniquity of the World would have permitted him.

The beſt Maſter towards his Servants. " Now finally, concerning his Behaviour towards his Family: I " think there was never ſuch a Maſter among Men, both feared and " intirely beloved. For as he was a Man of moſt gentle Nature, " void of all crabbid and churliſh Conditions, ſo he could abide no " ſuch Quality in any of his Servants. But if any ſuch Outragiouſ- " neſs were in any of his Men or Family, the correction of thoſe Enor- " mities he always left to the ordering of his Officers: who weekly " kept a Counting-houſe. And if any thing univerſally were to be " reformed or talked of; on that Day, which commonly was Friday, " the ſame was put to Admonition. And if it were a Fault of any " particular Man, he was called forth before the Company: To " whom warning was given, That if he ſo uſed himſelf after three " Monitions, he ſhould loſe his Service.

" There was an Infamy of him, that he ſhould have been an Hoſt- " ler. Which the ignorant Popiſh Prieſts, for very Malice had " publiſhed againſt him. Saying, That he had no manner of Learn-

" ing

" ing at all, more than Hoſtlers are wont to have. And this Ru- An Infamy that
" mour ſprang of that, that when he had married his firſt Wife, be- he was an
" ing Reader then of *Buckingham*-College, he did put his Wife to Hoſtler.
" Board in an Inn at *Cambridg*; and he reſorting thither unto her in
" the Inn, ſome ignorant Prieſts named him to be the *Hoſtler*, and
" his Wife the *Tapſter*. This Bruit then began, but it much more
" was quickned when he was Arch-biſhop than before. Inſomuch
" that a Prieſt far North, about *Scarborough*, ſitting among his Neigh-
" bours at the Ale-houſe, and talking of Arch-biſhop *Cranmer*, di-
" vers Men there commending him: What, ſaid the Prieſt, make
" ye ſo much of him? He was but an Hoſtler, and hath as much
" Learning as the Goſlings of the Green that go yonder. Upon
" which words, the honeſt Men of the Pariſh which heard him,
" gave Information to my Lord *Crumwel* of thoſe his ſlanderous
" Words. The Prieſt was ſent for before the Council, and caſt in-
" to the *Fleet*; my Lord *Cranmer* not being that Day among the
" Council, nor hearing no manner of word of the Prieſt's Accuſa-
" tion. It chanced the Prieſt to lie in the *Fleet* eight or nine Weeks,
" and nothing ſaid unto him. He then made Suit by one, named
" *Cherſey*, (a Grocer dwelling within *Ludgate*, now yet alive, and
" Unkle, as I ſuppoſe, to the Prieſt) unto my Lord *Cranmer* for his
" Deliverance. This *Cherſey* brought the Copy of the Prieſt's Ac-
" cuſation from my Lord *Crumwel*'s Houſe. Whereby plainly ap-
" peared, there was nothing laid unto the Prieſt but thoſe Words
" againſt my L. *Cranmer*. And therefore he beſought him to help him
" out of Priſon; for it had put him to great Charges living there, and
" he had a Benefice which was unſerved in his Abſence; and ſaid,
" That he was very ſorry he had ſo unhoneſtly abuſed himſelf towards
" his Grace. Whereupon my Lord *Cranmer* ſent to the *Fleet* for the
" Prieſt. When he came before my Lord, ſaid my Lord *Cranmer* to
" him, It is told me, that you be Priſoner in the *Fleet*, for calling
" me an *Hoſtler*, and reporting that I have no more Learning than
" a Goſling. Did you ever ſee me before this Day? No, forſooth,
" quoth the Prieſt. What meant you then to call me an *Hoſtler*;
" and ſo to deface me among your Neighbours? The Prieſt made
" his Excuſe, and ſaid, that he was overſeen with Drink. Well,
" ſaid my Lord's Grace, now ye be come, you may oppoſe me to
" know what Learning I have. Begin in Grammar, if you will, or
" elſe in Philoſophy, or other Sciences, or Divinity. I beſeech your
" Grace pardon me, ſaid the Prieſt, I have no manner of Learning
" in the *Latin* Tongue, but altogether in *Engliſh*. Well then, ſaid
" my Lord, if you will not oppoſe me, I will oppoſe you. Are you
" not wont to read the Bible, quoth my Lord? Yes, that we do dai-
" ly, ſaid the Prieſt. I pray you tell me, quoth my Lord, then,
" who was *David*'s Father? The Prieſt ſtood ſtill, and ſaid, I can-
" not ſurely tell your Lordſhip. Then ſaid my Lord again, if you
" cannot tell me that, yet declare unto me who was *Solomon*'s Father?
" Surely, quoth the Prieſt, I am nothing at all ſeen in thoſe Genea-
" logies. Then I perceive, quoth my Lord, however you have re-
" ported of me, that I had no Learning, I can now bear you Wit-
" neſs, that you have none at all. There are ſuch a ſort of you in

" this

" this Realm, that know nothing, nor will know nothing, but " ſit upon your Ale-bench, and ſlander all Honeſt and Learned Men. " If you had but common Reaſon in your Heads, you that have " named me an *Hoſtler*; you might well know, that the King having " in hand one of the hardeſt Queſtions that was moved out of the " Scripture this many Years, would not ſend an *Hoſtler* unto the Bi- " ſhop of *Rome*, and the Emperor's Council, and other Princes, to " anſwer and diſpute in that ſo hard a Queſtion; even among the " whole College of Cardinals, and the Rout of *Rome*. By all like- " lihood the King lacked much the help of Learned Men, that was " thus driven to ſend an *Hoſtler* on ſuch a Voyage: Or elſe the King " hath many idle Prieſts, without Wit or Reaſon, that can ſo judg " of the Prince and his Council, and of the weighty Matters of the " Realm. God amend you, ſaid he, and get ye Home to your Cure, " and f[illegible] hence-forth learn to be an honeſt Man, or at leaſt a rea- " ſona[illegible]an.

" I [illegible]rieſt lamenting his Folly, went his way into his Country; " and my Lord *Cranmer* diſcharged him out of the *Fleet*, becauſe " there was no Matter againſt him, but that which only concerned " my Lord. My Lord *Crumwel* within four Days after came to my " Lord *Cranmer*, and ſware a great Oath, That the Popiſh Knaves " ſhould pick out his Eyes, and cut his Throat, before he would any " more rebuke them for ſlandering him. I had thought that the " Knave Prieſt, which you have diſcharged and ſent Home, ſhould " have recanted at *Pauls*-Croſs on Sunday next. Yea, mary, quoth " my Lord *Cranmer*, you would have all the World know by that " mean, that I was an Hoſtler indeed. What manner of Block- " heads would ſo think, quoth my Lord *Crumwel?* Too many Pa- " piſts, quoth my Lord *Cranmer*. Howbeit, quoth he, you have " cauſed the poor Prieſt to ſpend all that he hath in Priſon; and " would you now put him to open Shame too? He is not the firſt, " not by five-hundred of them, that hath called me ſo; and there- " fore I will not now begin to uſe Extremity againſt this Prieſt: I " perceive he is ſorry for it. Well, quoth my Lord *Crumwel*, if you " not care for it, no more do I: But I warrant you one Day, if they " may, they will make you and me both as vile as Hoſtlers. This I " repeat to declare his Lenity, and Promptneſs to remit notable Of- " fences; howbeit it ſhould have been placed before if I had re- " membred it.

" Thus I have haſtily penned ſuch Things as came to my Memo- " ry, ſince Saturday laſt: Beſeeching your Grace to take it in good " part, being certainly aſſured, that I have declared nothing of mine " Head, as concerning the very Matters.

CHAP.

CHAP. XXXII.

Some Obſervations upon Arch-biſhop Cranmer.

BEſides theſe Obſervations, made to my Hand by another, of this great Arch-biſhop, I ſhall gather ſome further Obſervations of his Endowments and Qualities, whether Chriſtian or Moral. Whereby we ſhall have occaſion offered us, of gathering up a few more Memorials of him. Obſervations upon the ABp.

He was a moſt profound Learned Man in Divinity, as alſo in the Civil and Canon Laws. As appeared by thoſe many voluminous Writings and Common-places, by him deviſed or collected out of all the Fathers, and Church-Writers: which *Peter Martyr* reported he himſelf ſaw; and were indeed communicated to him by the Arch-biſhop, while he harboured him at *Lambeth*. And there was no Book, either of the Antient or Modern Writers, eſpecially upon the Point of the Euchariſt, which he had not noted with his own Hand in the moſt remarkable Places. No Councils, Canons, Decrees of Popes, which he had not read and well conſidered. And from this his indefatigable Reading, and exact Knowledg of Authors, he ventured publickly, before the Pope's Delegate, and Queen *Mary*'s Commiſſioners to make this Challenge, "That if it could be proved "by any Doctor above a thouſand Years after Chriſt, that Chriſt's "Body is in the Sacrament of the Altar really, he would give over. His Learning very profound.

So that his Library was the Storehouſe of Eccleſiaſtical Writers of all Ages. And which was open for the uſe of Learned Men. Here old *Latimer* ſpent many an Hour; and found ſome Books ſo remarkable, that once he thought fit to mention one in a Sermon before the King. And when *Aſcham* of *Cambridg*, a great Student of Politer Learning, and of Greek Authors, wanted *Gregory Nyſſen* in Greek, (not the Latin Tranſlation of him) and which it ſeems the Univerſity could not afford, he earneſtly entreated *Poynet* his Grace's Chaplain, to borrow it in his Name, and for his uſe, for ſome Months of the Arch-biſhop. For in thoſe Times it was rare to meet with thoſe Greek Fathers in their own Language, and not ſpoiled by ſome ill *Latin* Tranſlation. Another of his Books I will mention, becauſe it is now in the poſſeſſion of a Reverend Friend of mine near *Canterbury*: in which Book the Arch-biſhop's Name is yet to be ſeen, written thus with his own Hand, *Thomas Cantuarienſis*; and a remarkable Book it is, which we may conclude, the Arch-biſhop often peruſed, *viz. Epiſtolæ & Hiſtoriæ* Joannis Hus. Printed at *Wittemberg*, 1537. His Library.

And this Learning happening in a Mind poſſeſſed with Piety, made him the more deeply ſenſible of the greatneſs of the Charge, that lay upon him. And as he well knew under what Needs the Church laboured, ſo he was very ſolicitous, that nothing might be wanting on his part: ſhewing himſelf a moſt conſcientious Biſhop, and tender Paſtor of Chriſt's Flock. He was not guided in his Epiſcopal Function by vain Glory, or Affectation of popular Applauſe, or worldly An excellent Biſhop.

worldly Ambition, or Covetouſneſs, but only by the Holy and Pious Ends, of diſcharging his Duty, and promoting the Honour of Chriſt, and the Knowledg of his Goſpel, and the Good of his People: as he took God to witneſs in the Preface of his Book of the Sacrament. A Paragraph whereof I think not unworthy to be here inſerted, whereby it may appear of what a truly Apoſtolical Spirit our Arch-biſhop was. "When I ſee, *ſaid he*, Chriſt's Vinyard "overgrown with Thorns, Brambles and Weeds, I know that ever- "laſting Woe appertaineth to me, if I hold my Peace, and put not "to my Hand and Tongue, to labour in purging his Vinyard. God "I take to witneſs, who ſeeth the Hearts of all Men thorowly unto "the bottom, that I take this Labour for none other Conſideration, "but for the Glory of his Name, and the Diſcharge of my Duty, "and the Zeal I have toward the Flock of Chriſt. I know in what "Office God hath placed me, and to what Purpoſe. That is to ſay, "to ſet forth his Word truly unto his People, to the uttermoſt of "my Power, without reſpect of Perſons, or regard of Things in "the World, but of him alone. I know what Account I ſhall make "to him hereof at the laſt Day, when every Man ſhall anſwer for "his Vocation, and receive for the ſame, Good or Evil, according "as he hath done. I know how Antichriſt hath obſcured the Glory of "God, and the true Knowledg of his Word, overcaſting the ſame "with Miſts and Clouds of Error and Ignorance, thrô falſe Gloſſes "and Interpretations. It pitieth me to ſee the ſimple and hungry "Flock of Chriſt, led into corrupt Paſtures, to be carried blindfold "they know not whither, and to be fed with Poiſon, inſtead of "wholſome Meats. And moved by the Duty, Office and Place, "whereunto it hath pleaſed God to call me, I give warning in his "Name unto all that profeſs Chriſt, that they flee far from *Babylon*, "if they will ſave their Souls, and to beware of that great Harlot, "that is to ſay, the peſtiferous See of *Rome*, that ſhe make you not "drunk with her pleaſant Wine, *&c.*

His Care of his own Dioceſs.

And as he had this Care of the whole Church of this Land, as the high Patriarch thereof, ſo he particularly had his Eye upon his own Dioceſs. He took Care, even in King *Henry*'s tickliſh Reign, to place ſuch Miniſters in *Kent*, as were Learned, and dared to open their Mouths to preach Goſpel-Doctrin, and to convince the People of the Uſurpations of the Biſhop of *Rome*, and of the Idolatry and Superſtitions, wherein they had been ſo long nurſled up. And for the preventing whereof, for Time to come, he ordered his Archdeacon, and other his Officers, to take down Images out of Churches, and deface them. Which things created him much hatred among the Popiſh Clergy, whoſe Gain depended ſo much therein. He had a peculiar regard of the greater Towns of his Dioceſs, that ſuch Places might be furniſhed with able Men, where the Inhabitants were numerous, and the Salaries generally ſmall. Whereby he ſaw it came to paſs, that where there was moſt need of Learned Men, there the moſt Ignorant were placed. Therefore he thought this worthy his redreſſing. I meet with this *Memorandum* in one of his Note-books: "Theſe Towns following are eſpecially to be remem- "bred:

In the *Bened.* Library.

" bred: that in them there be placed Learned Men, with ſufficient " Stipends.

Sandwich,	*Aſhford*,	*Faverſham*,	*Marden*,
Dover,	*Tenderden*,	*Hearn*,	*Maydſton*,
Folkſton,	*Crambroke*,	*Whitſtable*,	*Wye* and *Wingham*.

In theſe great Towns, as well as *Canterbury*, he often preached himſelf. And for his Sermons at *Sandwich*, he was once complained of openly in the Parliament-houſe, to have brought him under the Laſh of the Statute of the Six Articles. And within ſeven or eight Years, after his firſt entrance into the See, he had placed ſuch ſtore of good Preachers about *Kent*, that at another time, a long Liſt of Articles were drawn up againſt them, and given in to the Juſtices of the County at a Quarter-Seſſions of the Peace; and they by a Combination preferred the Complaint to the King and Council. At the great Towns he preached often.

His high Eſtate puffed him not up, nor made him forget the great Work of his Calling; which he very earneſtly deſired to proſecute above all things in the World. Nor did he care at all for the high Titles that were attributed to him, as he was Arch-biſhop of *Canterbury*, as may appear by this Paſſage. Upon occaſion of a Queſtion ariſing concerning his Stile of *Primate of all England*, for bearing which, in his Summons for a Provincial Viſitation, the Biſhop of *Wincheſter* out of Malice, had complained to King *Henry* againſt him, as though it were an Encroachment upon the King's Supremacy; he proteſted to *Crumwel*, then Secretary, (who had ſent him word of it) " That as God ſhould be merciful to him in the Day of Judg- " ment, he ſet not more by any Title or Stile, than he did by the pa- " ring of an Apple, further than it ſhould be to the ſetting forth God's " Word and Will. *His Expreſſion was*, That they were the Succeſ- " ſors of *Diotrephes*, that affected glorious Titles, Stiles and Pomps. He profeſſed, " He could have been willing that Biſhops ſhould lay " aſide their lofty Stiles, and only write themſelves by the Stile of " their Offices; *The Apoſtles of Jeſus Chriſt*. And wiſhed heartily, " that the Chriſtian Converſation of the People, were the Letters " and Seals of their Offices, (as the *Corinthians* were to St. *Paul*, " who told them, that They were his Letters, and the Signs of his " Apoſtleſhip) and not Paper, Parchment, Lead or Wax. Affected not his high Stiles.

Great indeed and painful was his Diligence in promoting God's Truth, and reforming this Church. Inſomuch that he raiſed up againſt himſelf the Malice and Hatred of very many thereby. Theſe Memorials, before related, do abundantly evince the ſame. The Words of *Thomas Becon*, in an Epiſtle Dedicatory, deſerve here to be tranſcribed. " In plucking up the Enemies Tares, and in purging " the Lord's Field, that nothing may grow therein but pure Wheat, " your moſt godly and unreſtful Pains, moſt Reverend Father, are " well known in this Church of *England*, and thankfully accepted " of all faithful Chriſten Hearts. Inſomuch that very many do dai- " ly render unto God moſt humble and hearty Thanks for the ſingu- " lar and great Benefits which they have received of him, through " your vertuous Travel, in attaining the true Knowledg of Juſtifi- His diligence in reforming Religion. Before his *Treatiſe of Faſting*.

" cation, and of the Sacrament of Chriſt's Body and Blood, [thoſe " two things eſpecially he laboured to retrieve and promote a true " Knowledg of] and ſuch other Holy Myſteries of our Profeſſion. " And albeit the Devil roar, the World rage, and the Hypocrites " ſwell, at theſe your moſt Chriſtian Labours, which you willingly " take for the Glory of God, and the Edifying of his Congregation, " yet as you have godly begun, ſo without ceaſing continue unto the " end. And ſo he did, to the effuſion of his Blood not many Years after.

Puts K. *Henry* upon a Purpoſe of reforming many things.

For he was very ſenſible of the groſs Abuſes and Corruptions into which the Chriſtian Church had ſunk: Which made him labour much to get it purged and reſtored to its Primitive Conſtitution and Beauty. And this he ceaſed not to make King *Henry* ſenſible of, putting him upon the Reformation of the *Engliſh* Church, as he could find Occaſion, and Convenience ſerve him to move him thereunto. Which found at laſt that good effect upon the King, that towards the latter Years of his Reign he was fully purpoſed to proceed to a regulating of many more things than he had done. But the ſubtilty of *Gardiner* Bp of *Winton*, and his own Death, prevented his good Deſigns. While the aforeſaid Biſhop was Ambaſſador Abroad, employed about the League between the Emperor and the *Engliſh* and *French* Kings, our Arch-biſhop took the opportunity of his Abſence, to urge the King much to a Reformation; and the King was willing to enter into ſerious Conference with him about it. And at laſt he prevailed with the King to reſolve to have the Roods in every Church pulled down, and the accuſtomed Ringing on *Alhallow*-Night ſuppreſs'd, and ſome other vain Ceremonies. And it proceeded ſo far, that upon the Arch-biſhop's going into *Kent*, to viſit his Dioceſs, the King ordered him to cauſe two Letters to be drawn up, prepared for him to ſign: The one to be directed to the Arch-biſhop of *Canterbury*, and the other to the Arch-biſhop of *York*. Who were therein to be commanded to iſſue forth their Precepts to all the Biſhops in their reſpective Provinces, to ſee thoſe Enormities redreſſed without delay. Which our Arch-biſhop accordingly appointed his Secretary to do. And the Letters ſo drawn up, were ſent by the Arch-biſhop up to Court. But the King, upon ſome Reaſons of State, ſuggeſted to him in a Letter from *Gardiner*, his Ambaſſador beyond Sea, being by ſome made privy to theſe Tranſactions, ſuſpended the ſigning of them.

As long as Q. *Ann*, *T. Crumwel*, Bp *Cranmer*, Mr. *Denny*, Dr. *Butts*, with ſuch-like, were about him, and could prevail with him, What Organ of Chriſt's Glory did more good in the Church than he? As is apparent by ſuch Monuments, Inſtruments and Acts, ſet forth by him; in ſetting up the Bible in the Church; in exploding the Pope with his vile Pardons; in removing divers ſuperſtitious Ceremonies; in bringing into order the inordinate Orders of Friars and Sects; in putting Chantrey Prieſts to their Penſions; in permitting white Meats in Lent; in deſtroying Pilgrimage-Worſhip; in abrogating idle and ſuperſtitious Holy-days; both by Acts Publick, and by private Letters to *Boner*. *Acts & Monum.* p. 1147. *a.* Edit. 1610.

The King again purpoſeth a Reformation.

And that put a ſtop to this Buſineſs for that time, till ſome time after the King, at the Royal Banquet made for *Annebault* the *French* King's Ambaſſador, leaning upon him and the Arch-biſhop, told them both his Reſolution of proceeding to a total Reformation of Religion: ſignifying, that within half a Year the Maſs both in his Kingdom and in that of *France*, ſhould be changed into a Communion; and the uſurped Power of the Biſhop of *Rome* ſhould be wholly rooted out of both; and that both Kings intended to exhort the

the Emperor to do the ſame in his Territories, or elſe they would break off the League with him. And at that time alſo he willed the Arch-biſhop to draw up a Form of this Reformation, to be ſent to the *French* King to conſider of. This he ſpake in the Month of *Auguſt*, a few Months before his Death. This his Purpoſe he alſo ſignified to Dr. *Bruno*, Ambaſſador here from *John Frederick* Duke of *Saxony*, ſome little time after, ſaying, "That if his Maſter's Quar- "rel with the Emperor was only concerning Religion, he adviſed "him to ſtand to it ſtrongly, and he would take his part. But the King's Death prevented all.

His Influence upon K. *Edward*.

And as for this King's next Succeſſor, King *Edward*, the Arch-biſhop had a ſpecial Care of his Education. Whoſe Towardlineſs, and zealous Inclination to a Reformation, was attributed to the ſaid Arch-biſhop, and three other Biſhops, *viz.* *Ridley*, *Hoper* and *Latimer*, by *Rodulph Gualter* of *Zurick*. Who partly by his living ſometime in *England*, and partly by his long and intimate Familiarity and Correſpondence with many of the beſt Note here, was well acquainted with the Matters relating to this Kingdom. Of the great Influence of one of theſe upon this King, *viz.* the Arch-biſhop, the former Memorials do ſufficiently ſhew.

CHAP. XXXIII.

Arch-biſhop Cranmer *procures the Uſe of the Scriptures.*

A great Scripturiſt.

THE Arch-biſhop was a great Scripturiſt: and in thoſe darker Times of Popery, was the chief Repairer of the Reputation of the Holy Scriptures. Urging them ſtill for the great Standard and Meaſure in all controverted Matters, relating to Religion and the Church. By theſe he diſintangled King *Henry* VIII his great Matrimonial Cauſe, when all his other Divines, who had the Pope's Power and Laws too much in their Eyes, were ſo puzzled about it; Shewing how no Humane Diſpenſation could enervate or annul the Word of God. And in the Courſe he took about the Reforming of Religion, the Holy Scripture was the only Rule he went by; caſting by School-men, and the Pope's Canons and Decretals, and adhering only to the more ſure Word of Prophecy, and Divine Inſpiration. And ſo *Roger Aſcham*, in a Letter to *Sturmius*, in the Year 1550, when they were very buſy in the Reformation, writes: "That ſuch was the Care of "their *Joſiah*, (meaning King *Edward*) "the Arch-biſhop of *Canterbury*, and the "whole Privy-Council, for true Religion, "that they laboured in nothing more, than "that as well the Doctrine as Diſcipline of "Religion, might be moſt purely drawn out of the Fountain of "the Sacred Scriptures; and that that *Roman* Sink, whence ſo ma- "ny Humane Corruptions abounded in the Church of Chriſt, might "be wholly ſtopped up.

Ea veræ Religionis cura apud Joſiam *noſtrum imprimis, & Cantuarienſem, & univerſum Concilium regium excubat, ut in nulla re æquè laboratum ſit, quam ut Religionis, tum Doctrina tum Diſciplina, ex Sacrarum Literarum Fonte, puriſſimè hauriatur: & ut ſentina illa* Romana, *qua tot humanæ Sordes in Eccleſiam Chriſti redundârunt, funditus obſtruatur.*

Procures the publiſhing the *Engliſh* Bible.

This his high Value of the Scriptures, made him at laſt the happy Inſtrument of reſtoring them to the Common People, by getting them, after divers Years oppoſition, printed in the *Engliſh* Tongue, and ſet up in Churches, for any to read that would, for their Edification and Comfort; when for ſome hundred Years before thoſe Treaſures had, for the moſt part, been locked up and concealed from them.

The Biſhops oppoſe it.

But firſt, great was the Labour of our Arch-biſhop, before he could get this good Work effected, being ſo diſliked and repugned by the Patrons of Popery. For he had almoſt all the Biſhops againſt him; as may appear by what I am going to relate. The King being by the Arch-biſhop brought to encline to the publiſhing thereof, the Tranſlation done by *Coverdale* was, by *Crummel* or the Arch-biſhop, preſented into the King's Hands; and by him committed to divers Biſhops of that Time to peruſe, whereof *Stephen Gardiner* was one. After they had kept it long in their Hands, and the King had been divers Times ſued unto for the Publication thereof, at laſt being called for by the King himſelf, they redelivered the Book. And being demanded by the King; What their Judgment was of the Tranſlation? they anſwered, That there were many Faults therein. Well, ſaid the King, but are there any Hereſies maintained thereby? They anſwered, There were no Hereſies that they could find maintained in it. If there be no Hereſies, ſaid the King, then in God's Name, let it go abroad among our People. This Circumſtance I thought fit to mention, being the Subſtance of what *Coverdale* himſelf afterwards at a *Paul*'s-Croſs-Sermon ſpake in his own Vindication againſt ſome ſlanderous Reports that were then raiſed againſt his Tranſlation; declaring his faithful Purpoſe in doing the ſame: Confeſſing withal, "That he did then himſelf eſpy ſome Faults; which if he might "review it once again, as he had done twice before, he doubted "not (he ſaid) but to amend. This is related by Dr. *Fulk*, who was then one of *Coverdale*'s Auditors, and heard him ſpeak and declare all this.

Defence of the Engliſh Tranſlat. Ch. 1. p. 4. Edit. 1583.

The firſt Edition of the Bible.

The firſt Edition of the Bible was finiſhed by *Grafton* in the Year 1538, or 1539. That Year our Arch-biſhop procured a Proclamation from the King, allowing private Perſons to buy Bibles, and keep them in their Houſes. And about two or three Years after they were reprinted, and backed with the King's Authority, the former Tranſlation having been Reviſed and Corrected, whether by certain learned Men of both Univerſities, or by ſome Members of the Convocation that were then ſitting, it is uncertain. But to this Tranſlation the Arch-biſhop added the laſt Hand, mending it in divers Places with his own Pen, and fixing a very excellent Preface before it.

Antiq. Brit. in Vit. Cranm.

The Preface to the Bible made by the ABp.

In which he divided his Diſcourſe between two ſorts of Men: The one, ſuch as would not read the Scripture themſelves, and laboured to ſtifle it from others. The other, ſuch as read the Scripture indeed, but read it inordinately, and turned it into matter of Diſpute and Contention, rather than to direct their Lives. And thereby, while they pretended to be Furtherers thereof, proved but Hinderers, as the others were; theſe being as blameleſs almoſt as thoſe.

The Contents thereof.

As to the former ſort; "He marvelled at them that they ſhould "take Offence at publiſhing the Word of God. For it ſhewed them "to

" to be as much guilty of Madneſs, as thoſe would be, who being " in Darkneſs, Hunger and Cold, ſhould obſtinately refuſe Light, " Food and Fire. Unto which three, God's Word is compared. " But he attributed it to the prejudice of Cuſtom: which was ſo " prevalent, that ſuppoſing there were any People that never ſaw " the Sun, ſuch as the *Cimmerii* were fancied to be; and that God " ſhould ſo order it, that that Glorious Light ſhould in proceſs of " Time break in upon them, at the firſt ſome would be offended at " it. And when Tillage was firſt found out, according to the Pro- " verb, many delighted notwithſtanding to feed on Maſt and " Acorns, rather than to eat Bread made of good Corn. Upon this " Reaſon he was ready to excuſe thoſe, who, when the Scripture " firſt came forth, doubted and drew back: But he was of another " Opinion concerning ſuch as ſtill perſiſted in diſparaging the pub- " liſhing of the Scripture, judging them not only Fooliſh and " Froward, but Peeviſh, Perverſe and Indurate. And yet if the " Matter were to be tried by Cuſtom, we might allege Cuſtom for " reading the Scripture in the Vulgar Tongue, and preſcribe more " antient Cuſtom than for the contrary. Shewing that it was not " above an hundred Years ſince the reading it in *Engliſh* was laid " aſide within this Realm: and that many hundred Years before, it " had been tranſlated and read in the *Saxon* Tongue, being then the " Mother Tongue; and that there remained divers Copies of it in " old Abbies. And when that Language became old, and out of " common uſage, it was tranſlated into the newer Tongue: And of " this many Copies then ſtill remained, and were daily found.

Then from Cuſtom, he proceeded to conſider the thing in its own Nature; ſhewing how available it was that the Scripture ſhould be read of the Laity. For which he takes a large Quotation out of S. *Chryſoſtom*, in his third Sermon *De Lazaro*; Wherein that Father exhorted the People, " To read by themſelves at home, between Ser- " mon and Sermon; that what he had ſaid before in his Sermons " upon ſuch and ſuch Texts, might be the more fixed in their Minds " and Memories: and that their Minds might be the more prepared " to receive what he ſhould ſay in his Sermons which he was to " preach to them. And that he ever had, and would exhort them, " not only to give Ear to what was ſaid by the Preacher in the " Church, but to apply themſelves to reading the Scriptures at home " in their own Houſes. And a great deal more upon the ſame Argu- ment.

And then as to the other ſort, our Arch-biſhop ſhewed, " How " there is nothing ſo good in the World, but might be abuſed and " turned from Unhurtful and Wholſome, to Hurtful and Noiſome. " As above in the Heavens the Sun, Moon and Stars, were abuſed " by Idolatry; and here on Earth, Fire, Water, Meat, Drink, " Gold, Silver, Iron, Steel, are things of great benefit and uſe, " and yet we ſee much harm and miſchief done by each of theſe, as " well by reaſon of the lack of Wiſdom and Providence in them that " ſuffer Evil by them, as by the Malice of them that work the Evil " by them. Adviſing therefore all that came to read the Bible, " which he called *The moſt precious Jewel, and moſt holy Relick that*

" *remained*

" *remained upon Earth*, to bring with them the Fear of God; and " that they read it with all due Reverence, and uſed their Know- " ledg thereof, not to the vain Glory of frivolous Diſputation, but " to the Honour of God, Encreaſe of Vertue, and Edification of " themſelves and others.

And then he backed this his Counſel, with a large Paſſage out of *Gregory Nazianzen*; which was levelled againſt ſuch as only talked and babbled of the Scripture out of Seaſon, but were little the better for it. And laſtly, he concluded his Preface, by directing to ſuch Qualifications as were proper for ſuch as came to read theſe Sacred Volumes. Namely, " That he ought to bring with him a Fear of " Almighty God, and a firm Purpoſe to conform himſelf thereunto; " and ſo continue to proceed from time to time, ſhewing himſelf a " ſober and fruitful Hearer and Learner. This whole Preface, for the Antiquity and Uſefulneſs of it, and to preſerve as much as we can of the Writings of this moſt Reverend Man, I have tranſcribed and placed in the *Appendix*. N°. CIV.

The Frontice-piece of *Cranmers* Edition of the Bible.

The Edition in the Year 1540, had a remarkable Frontiſpiece before it: Which becauſe it is ſomewhat rare, both in regard of the Antiquity and Device of it, I will relate. In the upper part thereof, you ſee King *Henry* VIII ſitting in State, guarded on each hand of him with the Lords Spiritual and Temporal; holding in his right Hand a Bible cloſed, which he delivered unto Arch-biſhop *Cranmer*, being on his Knee, in the Name of the reſt of the Biſhops; all which ſtood at his right Hand, bare-headed, their Mitres lying upon the Ground, in token of their Acknowledgment of the King's Supremacy; and this Motto iſſuing out of the King's Mouth, *Hæc præcipe & doce*. Holding alſo in his left Hand another Bible, ſtretched towards the Lords Temporal, and delivered to one, (whom I ſuppoſe to be intended for the Lord *Crumwel*) at the head of them, ſtanding on the left Side, and this Word coming out of the King's Mouth towards them, *Quod juſtum eſt, judicate*; and this, *Ita parvum audietis, ut magnum*; and this, *A me conſtitutum eſt, & decretum, ut in Univerſo Imperio & Regno meo homines revereantur & paveant Deum Viventem*. Among theſe Nobles is the Figure of one on his Knees, and theſe Words iſſuing out of his Mouth, *Verbum tuum Lucerna pedibus meis*. Over the King's Head, is the Figure of God Almighty ſitting in the Clouds, with theſe Words coming out of his Mouth in a Scrole towards the right Hand, *Verbum quod egredietur de me, non revertetur ad me vacuum, ſed faciet quæcunque volui*: And in another Scrole towards the Left, with his Hand pointing to the King, *Ecce ſervum, qui faciet omnes voluntates meas*. Underneath the Biſhops there is another Figure, repreſenting Arch-biſhop *Cranmer*, his Coat of Arms by him, with the diſtinction of a Creſcent. He ſtood with his Mitre on his Head, and dreſs'd in his *Pontificalibus*, his Chaplain behind him, and a Prieſt with a Tonſure, kneeling before him, in the poſture of a Candidate for Prieſts Orders, and having his Hand ſtretched out to receive the Bible offered him by the Arch-biſhop, and out of his Mouth this Scrole, *Paſcite, qui in vobis eſt, gregem Chriſti*. On the other Side, oppoſite to the Arch-biſhop, and underneath the Lords Temporal, ſtood another Perſon, whom I conjecture

to

to be the Lord *Crumwel*, with his Shield by him blank, without any bearing; and out of his Mouth came, *Diverte a malo, ſequere pacem & perſequere.* In the loweſt part of this Fronticepiece, you have the reſemblance of a Prieſt, preaching out of a Pulpit before a great Auditory of Perſons of all Ranks, Qualities, Orders, Sexes, Ages; Men, Women, Children, Nobles, Prieſts, Souldiers, Tradeſmen, Countrymen. Out of the Mouth of the Preacher went this Verſe, *Obſecro igitur primum omnium fieri obſecrationes, orationes, poſtulationes, gratiarum actiones, pro omnibus hominibus, pro regibus*, &c. Implying the Benefit accruing to Princes by the Peoples Knowledg of the Scriptures, namely, That it taught them to obey and pray for them. And out of the Mouths of theſe Hearers of all ſorts, iſſued, *Vivat Rex, Vivat Rex*; and out of the Mouths of the Children, *God ſave the King*: denoting the great Joy the People conceived for the enjoyment of God's Word, and the preaching thereof, and their Thankfulneſs to the King for his Permiſſion of the ſame. In the middle ſtood the Title of the Bible: which was this; " The Bible " in *Engliſh*; that is to ſay, The Contents of all the Holy Scrip- " tures of the Old and New Teſtament, with a Prologue thereunto " made by the Reverend Father in God *Thomas* Arch-biſhop of *Can-* " *terbury*. This is the Bible appointed to the Uſe of the Churches. " Printed by *Richard Grafton, Cum Privilegio ad imprimendum ſolum.* " *An. Dom.* MDXL.

CHAP. XXXIV.

Arch-biſhop Cranmer *compaſſionate towards Sufferers for Religion.*

His Affection and Compaſſion towards Profeſſors of the Goſpel. Particularly for Sir *John Cheke* a Priſoner,

AS he had a great Love and Value for the eminent Profeſſors and Patrons of the Goſpel, ſo he bare a moſt compaſſionate Spirit towards thoſe that ſuffered for the ſake of it. It made a very great Impreſſion upon him, when he heard that Sir *John Cheke* had been taken up, and Indicted, ſoon after Queen *Mary*'s acceſs to the Crown, namely, in the Month of *Auguſt*, which was the next Month after. And not knowing wherefore he was Indicted, whether for his meddling in the Lady *Jane*'s Buſineſs, or for his Zeal in promoting Religion, he earneſtly deſired Sir *William Cecyl* to inform him whether? If for the former, " Conſidering (as he ſaid) he had been none of " the chief Doers in that Matter, he hoped he ſhould have been one " of them that ſhould have partaken of the Queen's Favour. But if " it were for the latter, *viz.* his earneſtneſs in Religion, if he ſuffer " for that, (ſaid he) *Bleſſed is he of God, that ſuffereth for his ſake,* " *howſoever the World judg of him. For what ought we to care for the* " *Judgment of the World, when God abſolves us?* But wiſhing moſt paſſionately withal, That ſome means might be uſed for the Relief of him and the Lord *Ruſſel*, who it ſeems was clap'd up for the ſame Cauſe.

And the Lord *Ruſſel*.

A Patron to ſuch as preached the Goſpel in K. *Henry*'s Days.

And indeed as our Arch-biſhop was in the time of King *Edward*, he was the ſame under King *Henry*, that is, the common Patron, as far as he might, or dared, of ſuch Prieſts who were drawn into Trouble

Trouble for profeſſing or preaching that Goſpel. So he ſhewed himſelf to *Turner* before-mentioned: And in the Year 1533, or 1534, I find him in a Commiſſion for the relieving of another that had been moſt ſtraitly and rigorouſly handled by *Stokeſly* then Biſhop of *London*, and his Chancellor: His Name was *Thomas Patmore*, Parſon of *Hadham* in *Hertfordſhire*, a Learned and Godly Man, who had by them been condemned to Impriſonment for Life, together with the loſs of his Benefice and Goods, becauſe he had perſwaded his Curat to marry a Wife; and being privy to his Marriage, did nevertheleſs ſuffer him to officiate in his Church: And becauſe he had preached certain Doctrines at *Cambridg*, as laying little ſtreſs upon the Pope's Curſe, and that we are ſaved only by God's Mercy; and that all that are ſaved, are ſaved by Faith; and that it is againſt God's Law to burn Hereticks. This poor Man, after three Years cloſe Impriſonment in *Lollards*-Tower, by the Means of his Friends, who put up frequent Petitions to the King and the Lady *Ann Bolen*, was at laſt releaſed, and obtained of the King a Commiſſion to our Arch-biſhop, to whom were joined *Audley* Lord Chancellor, and *Crumwel* Secretary of State, to enquire into his Injuries and unjuſt handling, and to determine thereof according to Equity and Juſtice. *Fox.*

Thus favourable he was to Religion and good Men in the two former Kings Reigns: But when Queen *Mary* ſucceeded, he could no longer be a Sanctuary or Succour unto them, unleſs it were to comfort them by Words, and to pray for them, as was ſaid before.

The Arch-biſhop added, "That he was for his part now utterly "unable, either to help or counſel, being in the ſame Condemnation "that they were. But that the only thing that he could do, he "would not omit; and that was, to pray for them, and all others "then in Adverſity. But he entreated *Cecyl*, who by this time ſeemed to have gotten his Pardon, or at leaſt to be in good aſſurance of it, and ſo in a better Capacity to raiſe up Friends to thoſe honeſt Men, to uſe what Means poſſible he could for them.

His Succour of afflicted Strangers in K. *Edward*'s Days.

This was all he could do now for the Priſoners of *Chriſt*. But while he was in Place and Capacity of ſuccouring ſuch diſtreſſed Perſons, as he was in King *Edward*'s Days, he gave them Countenance, Entertainment at his Houſe and Table, Preferment, Recommendation to the King and Protector. And indeed there was great need of ſome ſuch Patrons of poor Proteſtants, the Perſecutions in *Italy*, in *Spain*, in *France*, in *Germany*, and other Places, being about this Time extreamly hot. Which occaſioned the flight of great Numbers into this Nation: Which ſome of them ſtiled *Chriſti Aſylum, A Sanctury for Chriſt* *. In the Year 1549, the Perſecution in *France* grew very warm: Which was partly occaſioned upon the Inauguration of King *Henry* II, and his Entrance into *Paris* for that Purpoſe. For the burning of Martyrs in ſeveral Streets of the City, where and when the King was to paſs by, made a barbarous part of the Solemnity. In this Year many *French* Proteſtants, who had been Impriſoned for Religion in their own Country, were either baniſhed, or ſecretly made their eſcape into this Kingdom. Theſe applied to ſome *French* Miniſters, entertained, as it ſeems, in the

* *Ad vos, ceu in Aſylum & portum tutiſſimum ſub Sanctiſſimi Regis alas confluebant* Germani, Galli, Hiſpani, Itali, Poloni, Scoti, *ut illic Deo ſuo in Fidei libertate ſervirent, quam ipſis patria ingrata negabat.* Gualt. *Præf. ante Hom. in Prior.* D. Paul. *Ep. ad Cor.*

the Arch-biſhop's Family, with *Bucer*, *Peter Martyr*, and others. Which Miniſters delivered the Condition of theſe poor Men to the Arch-biſhop. And having a Petition to preſent to the Lord Protector, declaring their miſerable State, and requiring Relief, he appointed the *French* Miniſters to apply themſelves to *Cecyl*, then Maſter of Requeſts to the Lord Protector: and that he might be the more ready to recommend and forward the Petition, to render it the more effectual, he adviſed *Bucer*, *Martyr*, *Alexander*, and *Fagius*, to write their Letters jointly unto the ſaid *Cecyl*, for the *French* Miniſters to carry along with them as their Letter of Credence. For the Arch-biſhop well knew that *Cecyl* had a great Eſteem for thoſe Learned Men, and that their Letters would go a great way with him. Such was the particular Care and Diligence our Prelat piouſly uſed for Relief of theſe poor *French* Exiles. The Copy of this Letter I have thought well worthy to be put in the *Appendix*. N°. CV.

Indeed it was noted at this Time, as a Quality of the Nation, That it was φιλόξενος, *Addicted to ſhew Favour to Strangers*; nay, *to admire them*. And ſurely it was not without the Providence of God, that when in theſe difficult Times, ſo many Honeſt, Pious, Learned Men, were forced from their own Countries, Friends and Eſtates, they found ſuch hoſpitable Entertainment here. Care was taken for their ſufficient Livelyhoods; and for thoſe of them that were towards Learning, Places were aſſigned them in the Colleges of the Univerſities, and yearly Stipends ſettled on them. Of thoſe that were moſt forward and exemplary in theſe Chriſtian Offices, Dr. *Laurence Humfrey*, (one who lived in thoſe Times, and was well acquainted with theſe Matters) names King *Edward* in the firſt place. Who, as he aſſerts of his own knowledg, was extraordinarily bountiful to them both in *London*, and in the Univerſities. Among the Noble-men, he mentions *Henry* Earl of *Dorſet*, and Duke of *Suffolk*: And among the Biſhops, *Thomas Cranmer* the Arch-biſhop of *Canterbury*, of whom he beſtowed this Character, *That he was worthy to ſucceed* William Warham *in his See, whom he ſo well imitated, both in courteous Behaviour and Hoſpitality*.

England harborous of Strangers.

Anglos φιλοξένους eſſe non nego, & peregrinorum habiti ſunt admiratores. Humfrid. *de Nobiliſt.*

In lib. de Nobilitat. p. 253.

And as he was in King *Edward*'s Days of ſuch an hoſpitable Diſpoſition towards Strangers, ſo he was noted for it in the Reign of his Father King *Henry*, being wont then to ſhew himſelf very kind and humane to ſuch as travelled into theſe Parts for Learning, as well as for Shelter. *Gualter*, the great Divine of *Zurick*, being but a young Man, came into *England* about the Year 1537; and was ſo affected with the Civilities he received here, that he let it ſtand upon Record, in the Preface to his Homilies upon the firſt Epiſtle to the *Corinthians*, how humanely he was received at *Oxford*, not only by the Students, but by the Publick Profeſſors, and by divers at Court. But among them he particularly mentioned, " How Arch-biſhop *Cranmer*, whom he ſtiled, *The immortal* " *Glory of* England, received him, though a young Man then, and a " Stranger, and had no experience of things, nor any Mark or Ex- " cellency to recommend him.

The ABp's Favour to Foreigners.

Unjuſtly charged with Covetouſneſs.

And as he was Compaſſionate and Hoſpitable, ſo he was of a free and liberal Diſpoſition, and as became a Chriſtian Biſhop, and an *Engliſh* Peer, kept great Hoſpitality. Yet however he could not eſcape the Imputation of Niggardiſe and Cloſeneſs. He had been once accuſed of it to his Maſter King *Henry*, but came off with Honour, the King himſelf clearing him of that injurious Scandal, and giving him a Character of a quite contrary Nature.

His words to *Cecyl* upon this Charge.

And again in King *Edward*'s Reign, in the Year 1552, ſome taking the advantage of his Abſence from the Court, ſlandered him as though he were Covetous. Which coming to his Ear, by the cordial Friendſhip of *Cecyl*, the King's Secretary, he wrote that Courtier a Letter in vindication of himſelf; profeſſing, "That he was not ſo doted to ſet his Mind upon things "here, which neither he could carry away with him, nor tar-"ry long with them. And that he took not half ſo much "Care for his Living when he was a Scholar at *Cambridg*, as "he did at that preſent when he was Arch-biſhop of *Canterbu-"ry*; for as he had now much more Revenue than he had then, "ſo he had much more to do withal. And, That he rather "feared ſtark Beggary at laſt.

This, and other things to the ſame purpoſe, he ſignified in that Letter; that *Cecyl* thereby might the better underſtand his Condition, and know how and what to plead at Court in his behalf, as Occaſion ſerved, as hath been more at large related before.

Reduced, as he feared, to ſtark beggary before his Death.

By the way, I cannot but reflect upon one of the Arch-biſhop's Expreſſions, which ſeemed to have been uttered prophetically; ſo exactly did the Event anſwer to his Words: for to *ſtark Beggary* he was indeed at laſt reduced: When in his Impriſonment at *Oxon*, he had not a Penny in his Purſe. And which was more, his Enemies were ſo barbarouſly ſevere, that it would not be allowed any well-diſpoſed Perſon, to relieve his Neceſſity, nor to give him an Alms, a Privilege allowed any Beggar beſide. And when a Gentleman of *Glouceſterſhire*, ſenſible of the Arch-biſhop's Need, and withal knowing how dangerous it was to give the poor Arch-biſhop any Money, had conveyed ſomewhat to the Bailiffs, to be by their Hands beſtowed on him, *Boner* and *Thirleby*, the two Biſhops that degraded him, ſtaid this Gentleman, intending to ſend him up to the Council, had he not gotten off by the Interceſſion of ſome Friends.

CHAP.

CHAP. XXXV.

Some Account of Arch-biſhop Cranmer's *Houſe-keeping.*

BUT the more fully to confute this Calumny, it will not be amiſs to look more narrowly into his Houſe-keeping. His daily cuſtom at *Lambeth* was, to dine in a Room above, where all Noble-men, and Perſons of better Quality that came to dine with him, were entertained. Here he was very honourably ſerved, both with Diſhes and Attendants. In the Hall the Table was every Day very plentifully furniſhed, both for Houſhold-Servants and Strangers, with three or four principal head-Meſſes of Officers: Beſides the Relief of the Poor at his Gates. And which is a very obſervable Charity, as well as Hoſpitality, he appropriated his Manſion-houſe at *Bekesborn* in *Kent*, and his Parſonage-Barn, for Harbour and Lodgings for the Poor, Sick and Maimed Souldiers, that came from the Wars of *Bulloign*, and other Parts beyond Seas. For theſe he alſo appointed an Almoner, a Phyſician, and a Chirurgeon, to attend on them, and to dreſs and adminiſter Phyſick to ſuch of them as were not able to reſort to their own Countries: Having alſo daily from his Kitchin hot Broth and Meat. Beſides the common Alms of his Houſhold, that were beſtowed upon the poor People of the Country. And when any of theſe were recovered, and were able to travel, they had Money given them to bear their Charges, according to the number of Miles they were to paſs before they got Home. Some Account of his Houſe-keeping.

I do not know whether ſome might have taken Advantage thus to ſlander him, from a laudable Endeavour of his, to reduce within ſome Bounds the Proviſions of Clergy-mens Tables, which in the latter Times of King *Henry* the Eighth, grew to great Exceſs and Extravagancy, ſo unbecoming Spiritual Men. For in the Year 1541, the Arch-biſhop, with the Conſent of the other Arch-biſhop, and moſt of the Biſhops, and divers other Deans and Arch-Deacons, made a Conſtitution for moderating the Fare of their Tables, *viz.* Retrenches the Clergies ſuperfluous Houſe-keeping.

" That Arch-biſhops ſhould not exceed ſix divers kinds of Fleſh, " or as many Diſhes of Fiſh on Fiſh-days. A Biſhop not above " Five. A Dean, or Arch-Deacon, Four; and all under that De- " gree, Three. But an Arch-biſhop was allowed at ſecond Courſe, " to have four Diſhes, a Biſhop Three, and all others Two; as " Cuſtards, Tarts, Fritters, Cheeſe, Apples, Pears, *&c.* But if " any of the inferior Clergy ſhould entertain any Arch-biſhop, Bi- " ſhop, Dean, or Arch-Deacon, or any of the Laity of like De- " gree, as Duke, Marqueſs, Earl, Vicount, Baron, Lord, Knight, " they might have ſuch Proviſion as were meet for their Degree: " Nor was their Diet to be limited, when they ſhould receive an " Ambaſſador, [to recommend, I ſuppoſe, to Foreigners the *Engliſh*

liſh Hoſpitality.] It was ordered alſo, " That of the greater Fiſh, " or Fowl, as Cranes, Swans, Turkies, Hadocks, Pike, Tench, " there ſhould be but one in a Diſh: Of leſſer Sorts than they, as " Capons, Pheaſants, Conies, Woodcocks, but Two: Of leſs ſorts " ſtill, as of Partridges; an Arch-biſhop, Three; a Biſhop, and " other Degrees under him, Two. The Number of the Black- " birds were alſo ſtinted to Six at an Arch-biſhop's Table, and to " Four for a Biſhop. And of little Birds, as Larks, Snytes, *&c.* the " Number was not to exceed Twelve.

But ſo ſtrongly bent were the Clergy in thoſe Days to this ſort of Senſuality, that theſe Injunctions of our Arch-biſhop were obſerved but two or three Months, and ſo they returned to their old Superfluity again.

His pious Deſign therein.

The Arch-biſhop's pious Deſign hereby, was only to curb Intemperance, and unneceſſary Prodigality in ſuch, upon whoſe Office thoſe Vices caſt ſuch juſt Reflections: but it could not reaſonably argue any covetous Temper in him; for that the Poor might not fare the worſe for this Intrenchment of Exorbitant Hoſpitality, but rather the better, the Arch-biſhop in theſe aforeſaid Orders provided, " That whatſoever was ſpared out of the " old Houſe-keeping, ſhould not be pocketed up, but laid out and " ſpent in plain Meats for the Relief of poor People.

Otherscharged him with Prodigality.

And that this Charge may ſtill appear to be nothing but a meer detraction, proceeding from Envy, or ſome other ill Principle, others there were that would blame him for the contrary Vice, of too much laviſhing and unprofitable Expence. So hard a matter is it for the beſt Men to eſcape the ſpiteful and venomous Inſinuations of the World. But he patiently and with an even Mind bore all.

CHAP.

CHAP. XXXVI.

Arch-biſhop Cranmer, *Humble. Peaceable. Bold in a good Cauſe.*

FOR, which is another thing to be remarked in him, he was very Humble and Condeſcending, and did not only bear to be reproved, but was thankful for it; and that even when the Reproof was undeſerved. Which was the more to be valued in him, conſidering the Height and Dignity of his Calling. To give an Inſtance or two of this. Humble and Condeſcending.

When in the Year 1552, *Cecyl* had charged him with the Imputation of Covetouſneſs, as a Report that went of him in the Court, and which himſelf ſeemed partly to believe, begging withal Pardon of his Grace for his freedom with him: Our Arch-biſhop told him, "That as for the Admonition, he took it very thankfully; and that "he had ever been moſt glad to be admoniſhed by his Friends; "accounting no Man ſo fooliſh, as he that would not hear friendly "Admoniſhment. And when at another time, the ſame *Cecyl*, (who would always take the liberty to ſpeak his Mind to his Friends, whenſoever he thought they wanted Counſel) had ſignified to him the Hazard he incurred in not ſhewing more Compliance towards the Duke of *Northumberland*, who now ſwayed all; and then apologizing for his Boldneſs; *Cranmer* was ſo far from taking this ill, that "he returned him his very hearty Thanks for his friendly Letter "and Advertiſements; deſiring him to be aſſured, that he took the "ſame in ſuch good part, and to proceed of ſuch a friendly Mind, "as he ever looked for at his Hands, and whereof he would not "be unmindful, if Occaſion hereafter ſerved, to requite the "ſame.

And this good Temper led him alſo to Gentleneſs and Lenity. He was no Huffer nor Contender, but of an exceeding peaceable and amicable Spirit. Whereunto he was moved by the Reaſon of Policy, as well as Religion: Becauſe he well ſaw, how a contentious quarrelſome Diſpoſition in great Men, would be apt to give an ill Example unto Inferiors. There happened once, in the Year 1552, a Conteſt between him and the Lord-Warden of the Cinque-Ports, who lived not far from him; and ſo probably it might be about ſome worldly Matters. It was Sir *Thomas Cheyny*; who in the Year 1549, was one of thoſe that met with *Warwick* in *London*, and publiſhed a Proclamation againſt the Arch-biſhop's Friend the Duke of *Somerſet*, as a Traitor. Which might be an occaſion that the Arch-biſhop did not much affect *Cheyny*, nor *Cheyny* the Arch-biſhop. Concerning this Difference between them, which it ſeems was taken notice of at Court, when his true Friend *Cecyl* had wrote to him, adviſing a Reconciliation, he gave this Chriſtian and meek Anſwer from his Houſe at *Ford*; Peaceable and Mild.

"That

" That there was no Man more loth to be in Contention with any " Man than he was; eſpecially with him who was his near Neigh- " bour, dwelling both in one County, and whoſe familiar and en- " tire Friendſhip he moſt deſired, and that for the Quietneſs of the " whole County. *Adding*, That the Examples of the Rulers and " Heads, would the People and Members follow.

His Peaceableneſs alſo appeared in his hearty Deſires of the Publick Peace, as well as Private. When upon occaſion of hearing of the Wars that were about the Year 1552, eagerly followed, both in *Chriſtendom*, and out of it, he uſed theſe words, " The *Sophy* and the *Turk*, " the *Emperor* and the *French* King, not much better in Religion " than they, [ſuch it ſeems was his Cenſure of them, by reaſon of the Cruelty and Perſecution they exerciſed, and the Diſturbances they made in the World] " rolling the Stone, or turn- " ing the Wheel of Fortune up and down; I pray God ſend us " Peace and Quietneſs with all Realms, as well as among our " ſelves.

His Speech upon the News of Wars abroad.

But though he were of ſo quiet and mild a Spirit, yet being a plain down-right Man, he would never learn the Arts of Flattery and baſe Compliances with them that were uppermoſt. Which had like to have created him much trouble from *Northumberland*; to whom he carried not himſelf with that Deference and Pleaſingneſs as he expected. For *Cranmer* knew the bad Heart of this haughty Man, and could not forget the ill Meaſure his Friend, the Duke of *Somerſet*, had found at his Hands. He did not care to make any Application to him, nor to be an Inſtrument in forwarding any of his deſigning Buſineſs. When he was to write up to ſome of the Court concerning *Reiner Wolf*, I ſuppoſe for Licence to print the Articles of Religion, *Anno* 1552, he deſired to take *Cecyl*'s Advice, to whom he ſhould write; *For I know not*, ſaith he, *to whom to write but my Lord of* Northumberland; to whom to make any Addreſs he would fain have avoided if he could. There was, about the Year 1552, a Commiſſion iſſued out for a ſtrict Enquiry to be made after all ſuch as had defrauded the King of any Goods or Treaſure, accruing to him by the ſuppreſſion of Chauntries, or that belonged to Churches. Now this was done by *Northumberland* and his Creatures, on purpoſe that it might light heavy upon *Somerſet*'s Friends, who had been the chief Viſitors in thoſe Affairs, and had many of them been ſuppoſed to have enriched themſelves thereby. Commiſſioners were appointed in each County. In *Kent* the Commiſſion was directed to the Arch-biſhop, and to ſeveral other Gentlemen and Juſtices of Peace. The Arch-biſhop perceiving well the Spite and Malice of this Commiſſion, acted very ſlowly in it. Inſomuch that *Northumberland* began to be highly angry with him. *Cecyl* obſerving it, and having ever a great Veneration for that good Man, and fearing he might feel the Effects of his Fury, writ to him, ſignifying *Northumberland*'s Diſpleaſure, and giving him Advice to take heed of him. For which the Arch-biſhop thanked him, and prudently writ his Excuſatory Letter to that Duke, dated *November* 20, ſignifying, " That the Cauſe of his Stay of the Commiſſion " was,

Unacquainted with the Arts of Court-flattery.

Would never crouch to *Northumberland*.

" was, becauſe he was alone, and that the Gentlemen and Juſtices " of Peace, who were in Commiſſion with him, were then at *Lon-* " *don*, [probably becauſe of the Term] before whoſe coming Home, " if he ſhould proceed without them, he might, *as he ſaid*, travel " in vain, and take more Pains than he ſhould do good. And by ſuch ſoft, but honeſt words, mollifying him for the Procraſtination of that which he had no mind to meddle in.

He and *Ridley* fall under the Duke's Diſpleaſure.

But not long after he, and *Ridley* Biſhop of *London*, with him, fell under great Diſpleaſure with this Duke, and the reſt of the great Men of his Party; who in the latter end of King *Edward*'s Reign governed all. The Reaſon whereof was, for oppoſing, as much as they could, though to no effect, the Spoil of the Church-Goods; which were taken away only by a Commandment of the Higher Powers, without Requeſt or Conſent of them to whom they did belong; as *Ridley* himſelf relates in his Treatiſe, wherein he lamented the Change of Religion in *England:* Which indeed was more than ever *Henry* VIII had done.

Ridley's Lamentation.

Bold and undaunted in God's Cauſe.

Add to the reſt, that our Biſhop was of a bold and undaunted Courage in the Cauſe of God, and his Church. It was a brave and generous Act, and worthy the chief Biſhop of the *Engliſh* Church; I mean, that publick Challenge which he made, to maintain the Common-Prayer Book, and the other parts of the Reformation, by the Scripture and Fathers, in open Diſputation, againſt whomſoever, if the Queen ſo pleaſed to permit it. Which was done by him, ſoon after the Queen's coming to the Throne. And had he not been prevented by others, who diſperſed Copies of this Challenge without his knowledg, it had been made very ſolemnly, as he freely told the Queen's Council, by fixing this his Declaration on the Doors of S. *Pauls*, and other Churches, with his Hand and Seal to it. And his Courage herein appeared the greater, becauſe he was at this very Time under a Cloud, and in great Danger; having ſome time before now, been convented before the Council, and confined to *Lambeth*.

Falſly charged with Cowardice, and too much Flexibility.

And whoſoever ſhall conſider that good Progreſs, that by his Means was made in Religion, not only in King *Edward*'s Reign, but even in that of King *Henry*, under the Diſcouragements of antiently-rivited Superſtition and Idolatry; and withal ſhall ponder the haughty Nature of that Prince, of ſo difficult Addreſs, and ſo addicted to the old Religion; and how dangerous it was to diſſent from him, or to attempt to draw him off from his own Perſwaſions; cannot but judg *Cranmer* to have been of a very bold Spirit, to venture ſo far as he did. And undoubtedly his Courage went an equal pace with his Wiſdom and Diſcretion, and was no whit inferior to his other excellent Qualifications. And this I ſay the rather, to vindicate the Memory of this moſt Reverend Prelat from an unworthy Reflection, made upon him in a trifling Account of his Life: Wherein he is charged to be, " Of too eaſy and " flexible a Diſpoſition, which made him cowardly to comply with " the Church of *Rome*. And, that though he never did any harm

Abel Redivivus.

" to

" to the Proteſtants, yet he did not unto them ſo much good as he " might or ought. For the confutation of which, I appeal to numberleſs Paſſages which I have written of him. But it is eaſy to ſee from whence this Author had this Character of our Arch-biſhop; namely, from *Parſons* and *Saunders*, two malicious calumniating Jeſuits. The former hath theſe words of him; " That to the " King's Will and Liking he reſolved to conform himſelf, as well " in Religion as in other things. And, that when King *Henry* " was large towards the Proteſtants, *Cranmer* was ſo alſo; but " when the King became more ſtrict and rigorous, eſpecially after " the Six Articles, *Cranmer* was ready to proſecute the ſame. And therefore *Saunders* framed a Name for the Arch-biſhop, calling him *Henricianus*; in the ſame ſenſe as *Herod*'s Creatures in the Scriptures were called *Herodiani*. A very falſe Character of this good Arch-biſhop, to ſay no worſe of it.

Three Converſions.

Of Ardent Affections.

I muſt here make a Note of one Quality more of our Arch-biſhop. Which was this, That he was a Man of ardent Affections, and of an open and generous Temper; and where he loved, he thought he could never enough expreſs it. An Inſtance of this I will give in Biſhop *Thirleby*: To whom for the good Qualities he ſuppoſed were in him, he had a moſt earneſt Love. An Account of this I will lay down in the words of *Morice*, the Arch-biſhop's Secretary, who well knew it.

Inter Foxii MSS

" Beſides his ſpecial Favour to him, *ſaith he*, that way, [in re- " commending him to the King] there was no Man living could " more friendly eſteem any Man of himſelf, as my Lord *Cranmer* " did this *Thirleby*: For there was no kind of Pleaſure which my " Lord *Cranmer* was liable to do, that was not at this Man's Com- " mandment: Whether it were Jewel, Plate, Inſtrument, Map, " Horſe, or any thing elſe, though he had it from the King's Ma- " jeſty; but if this Man did once like, or commend it, the gentle " Arch-biſhop would forthwith give it unto him. And many " times Dr. *Thirleby*, for Civility-ſake, would inſtantly refuſe the " ſame, yet would he ſend it unto him the next day after to his " Houſe. Inſomuch that it came into a common Proverb, *That* " *Dr.* Thirleby's *commendation of any Thing of my Lord's, was a* " *plain winning or obtaining thereof.* So that ſome Men thought, " that if he would have demanded any Finger, or other Member " of his, he would have cut it off to have gratified him there- " with; ſuch was his ardent Affection towards him. This no " ſmall ſort of honeſt Men, now living, can teſtify; that is, about the Year 1565, when this was written.

Cranmer compared with Card. *Wolſey*.

It may deſerve alſo a Remark, that our good Prelat roſe upon the Fall of another great Church-man, *viz.* the Cardinal of *York*. For about that very Time the King rejected *Wolſey* from his Favour and Employment, *Cranmer* ſucceeded into them. It may be alſo obſerved, That as the King's great Matter of the Divorce was firſt moved and managed by *Wolſey*; ſo it was taken up, and vigorouſly carried

carried on, and ſucceſsfully ended by *Cranmer*. And as the former ſtarted it upon an unjuſt Policy, and ſo in the Iſſue, by God's ſecret Judgment, proſpered no better by it, it finally proving his Ruin; ſo the latter acting in it out of a better and more honeſt Principle of Conſcience and Religion, became thereby advanced to the greateſt Honour in the Church: Which he held for twenty Years together. Though at laſt indeed it had the ſame fatal Iſſue to him, by the ſecret Malice of Queen *Mary*, as it had to the Cardinal before by the ſecret Diſpleaſure of Queen *Ann*. But as they were thus parallel in the Cauſe of their Falls, ſo their Demeanours under their Calamities were very different. The Cardinal under his, ſhewed a moſt abject and deſponding Mind; but our Arch-biſhop's Carriage was much more decent under his, remaining Undaunted and Magnanimous: having a Soul well fortified by the Principles of ſolid Vertue and Religion, which the other had not. And this appeared in him, when being brought forth to be baited before *Brooks*, the Pope's Subdelegate; and *Martin* and *Story*, the King's and Queen's Commiſſioners at *Oxford*; he gravely, and with an unmoved Spirit, uſed theſe words; "That he acknowledged God's Goodneſs to him in all his "Gifts; and thanked him as heartily for that State wherein he found "himſelf then, as ever he did in the Time of his Proſperity; and "that it was not the loſs of his Promotions that grieved him at "all.

CHAP. XXXVII.

Oſiander's *and* Peter Martyr's *Character of the Arch-biſhop.*

THE laſt Thing I ſhall obſerve of him is, That he always remained the ſame Man; not altered by his Honours and high Advancements. As he was a Perſon of great Piety, Goodneſs, Affability and Benignity, before he was Arch-biſhop, and the Sun-ſhine of Royal Favour, ſo he continued at all Times after. For a Witneſs of this, I will ſet down two Characters given him by two Foreign learned Men, both which knew him well.

The one ſhall be of *Oſiander*; from whom we may take this Account of what he was before he was Biſhop, while he remained abroad in *Germany*. *Oſiander*, that great Divine of *Norinberg*, profeſſed to love him for ſome excellent Endowments that were common to him with ſome other good Men, but eſpecially for others more extraordinary and peculiar to himſelf: Of the former ſort was, "That he was a Gentleman of good Birth and Quality; that he had "an Aſpect and Preſence that carried Dignity with it, an incredi- "ble ſweetneſs of Manners; that he had Learning beyond the com- "mon Degrees of it; was Benign and Liberal towards all, and eſpe- "cially to thoſe that were Studious and of good Literature. Of the "latter, were thoſe more abſtruſe and heroical Vertues of his Mind, "rare

Oſiander's Character of the ABp.

Epiſt. Dedicat. ante Harmon. Evangelic.

" rare to be found in the Age wherein he lived; *viz.* his Wiſdom, Pru-
" dence, Fortitude, Temperance, Juſtice; a ſingular Love towards
" his Country, the higheſt Faithfulneſs towards the King; a Con-
" tempt of earthly Things, a Love of Heavenly; a moſt burning
" ſtudy towards the Evangelick Truth, ſincere Religion, and Chriſt's
" Glory. And this was *Cranmer* before he was placed in his high and honourable Station.

And *Peter Martyr's.*

The other Character of *Cranmer*, is that of *Peter Martyr*; who thus ſpeaks of him, when he was at the Top of all his earthly Honour, in the middle of King *Edward*'s Reign; " That his Godlineſs,
" Prudence, Faithfulneſs, and his ſingular Vertues, were known to
Ep. Dedicat. ante librum de Euchariſt. " all the Kingdom. That he was ſo adorned with the Grace and
" Favour of Chriſt, as that, though all others are the Children of
" Wrath, yet in him Piety, and Divine Knowledg, and other Ver-
" tues, might ſeem to be *naturally* born and bred, ſuch deep Root
" had they taken in him. So that *Martyr* often wiſhed and profeſ-
" ſed, he ſhould eſteem it as a great Benefit vouchſafed him of God,
" that he might come as near as might be to his Vertues, which he
" admired in him as the wonderful Gifts of God. And, as to him-
" ſelf and others fled into theſe Quarters for Religion, that *Cran-*
" *mer*'s Kindneſs and Humanity, Merits and Benefits towards them
" were ſuch, that if he ſhould render juſt Thanks, and ſpeak of
" them as they deſerved, he muſt do nothing but tell of them;
" and how much ſoever he ſhould extol them, the greatneſs of the
" Matter would over-reach his Speech. And that it was well
" known to all how humanely he received not him only, but ma-
" ny other Strangers of his Order, and how kindly he treated
" them.

Bale's Character of the ABp.

To both theſe I will ſubjoin the Judgment of another, who, I cannot but conclude, was well-acquainted with the Arch-biſhop, and a long and diligent Obſerver of his Demeanour in his Superintendency over the Church; and that was *John Bale*, ſometime Biſhop of *Oſſory*. " He never placed, *ſaid he*, the Function of a Biſhop in the
In Centur. " Adminiſtration of ſecular Things, but in a moſt faithful Diſpen-
" ſation of God's Word.

" In the midſt of wicked *Babylon*, he always performed the part
" of a good Guide of *Iſrael*. And among Papiſts, that tyrannized
" againſt the Truth of Chriſt, he governed the People of God with
" an admirable Prudence.

" No Man ever ſo happily and ſteddily perſiſted, with Chriſt
" himſelf, in the Defence of the Truth, in the midſt of falſly lear-
" ned Men, in ſuch imminent hazard of his Life, and yet without
" receiving any Harm.

" No Man did more prudently bear with ſome falſe Apoſtles for
" a time, although, with St. *Paul*, he knew what moſt peſtilent Men
" they were, that ſo they might not be provoked to run into greater
" Rage and Madneſs.

The difficult Times wherein *Cranmer* lived.

All this that I have before written concerning this our venerable Prelate, cannot but redound to his high Praiſe and Commendation. And it is very fit ſuch Vertues and Accompliſhments ſhould be

be celebrated and recorded to Poſterity. Yet I do not intend theſe my Collections for ſuch a Panegyrick of him, as to make the World believe him void of all Faults or Frailties, the Condition of human Nature. He lived in ſuch critical Times, and under ſuch Princes, and was neceſſarily involved in ſuch Affairs, as expoſed him to greater Temptations than ordinary. And if any Blemiſhes ſhall, by curious Obſervers, be eſpied in him, he may therefore ſeem the more pardonable; and his great exemplary Goodneſs and Uſefulneſs in the Church of God, may make ample Amends for ſome Errors.

CHAP. XXXVIII.

The Arch-biſhop vindicated from Slanders of Papiſts.

I Have given, I hope, a juſt, though imperfect, Account, from undoubted Records, and authentick Manuſcripts, as well as the beſt publiſhed Books, of the excellent Endowments of this great Prelat, and of his innocent, prudential, and uſeful Behaviour in his high Place and Station. So that none, who impartially weighs the Premiſſes, can conclude otherwiſe of him, than that he was a very rare Perſon, and one that deſerves to be reckoned among the brighteſt Lights that ever ſhone in this *Engliſh* Church. And this all the ſober, unprejudiced part of Poſterity will believe, notwithſtanding the unjuſt Calumnies ſome hot-ſpirited Papiſts have caſt upon his Memory. A lying Character of this ABp, by a late *French* Author.

I ſhall paſs over the unhandſome Name that *Fetkenham* gave him, calling him *Dolt*; as he did alſo his two other Brethren in Tribulation, *Ridley* and *Latimer*, Priſoners then in *Oxford*, (Men by far more Learned than himſelf) upon occaſion of Mr. *Hawks* eſteeming them deſervedly *Godly and Learned Men.*

I ſhall alſo paſs by what Biſhop *Boner* then ſaid of him, *viz.* "That he dared to ſay, that *Cranmer* would Recant ſo he might "have his Living: As though he were a Man of a proſtituted Conſcience, and would do any thing upon worldly Conſiderations.

But there is a late *French* Writer, whom I cannot but take notice of with ſome Indignation; who, to ſhew his bigotted Zeal to the *Roman* Church, hath beſtowed this moſt defamatory Character upon this our Arch-biſhop; *That he was one of the profligateſt Men of* England; *that had nothing of Chriſtianity in him, but the outward Appearances; being Ambitious, Voluptuous, Turbulent, and capable of all ſorts of Intrigues.* Of which all that I have written, is an abundant Confutation; beſides the ſevere Chaſtiſements the right Reverend the Biſhop of *Sarum* hath lately beſtowed upon this Author. Who queſtionleſs was well verſed in thoſe famous Popiſh Calumniators of our Reformation, and of this our Arch-biſhop the great Inſtaurator thereof, and had a mind to out-do them in their Talent of throwing Dirt. Thoſe, I mean, who, living in the Age paſt, did moſt bit- Varillas *his Hiſtory of Heretick.*

terly and virulently, as it fell in their way, fly upon *Cranmer*'s Memory and Fame, to eclipse it to Posterity if they could; namely, *Saunders*, *Allen*, and *Parsons*, and some others. But those who reade these *Memorials*, will be able easily to confute them, and will perceive that these Men sought not so much to say what was true, as what might serve the Ends of their Anger and Spight, their Reports being made up for the most part of nothing but Lies and Slanders, illy patched together.

Allen's Calumny of the ABp. *Sincere and modest Def. of Engl. Catholicks*, P. 45.

Allen, if he were the Answerer of the *Execution of English Justice*, saith, *That* Cranmer *was a notorious perjured, and often relapsed Apostata, recanting, swearing and forswearing at every turn.* A heavy Charge; but we are left to guess what these Perjuries, these so often Swearings and Forswearings, these Relapses and Recantations be. But it is enough for them to roar out, *Notorious Perjuries*, &c. But let us see what Oaths *Cranmer* took, that might occasion his Perjuries. He swore, at his Consecration, the usual Oath to the Pope; and in his future Doings, laboured to restore the King's Supremacy against the Pope's Usurpations, and to promote a Reformation against the Pope's Superstitions. Was this one of his *notorious Perjuries*? It is pity the doing so good a Thing, should fall under so bad a Name. But at the taking of that Oath, did he not make a solemn Protestation openly before Publick Notaries, and that entred down into Record, That he intended not by the said Oath to do any thing against the Law of God, the King, or the Realm, and their Laws and Prerogatives; nor to be abridged thereby from consulting for the Reformation of Religion? In which way the best Civilians then put him, and assured him, that by this Means he might safely, without any Guilt, take the Oath to the Pope: Which otherwise he would not have done. And truly, for my part, I think there was no other way to escape that Perjury, that all other Bishops Elect in those Times were intangled in, by swearing two contrary Oaths, one to the Pope, and another to the King. *Cranmer* sware also, at receiving Orders, to live Chastely; But he afterwards married a Wife. Surely hereby he brake not his Oath, but rather kept it. He did likewise swear to the Succession of Q. *Ann*: But would *Allen* have all that submitted to that Act of Parliament to be perjured? That would reflect upon the Wisdom of the three Estates at that Time, in making such an ensnaring Law; and involve all sorts of People, both Clergy, Nobility and Gentry, and all other Persons of Age, in Perjury, as well as the Arch-bishop, excepting only two Persons, *More* and *Fisher*, who would not submit to this Act. And even they themselves offered to swear to the Succession it self, and refused only to swear to the Preamble of the said Act. There was indeed an Act made, which seemed contrary to this Act, namely, That which in the Year 1536, put by the Succession of Q. *Ann*, and carried it to the King's Children by another Queen; and to this Act the Subjects were to swear also. And we will suppose that the ABp swore with the rest to this Act. Neither was there any Perjury here; for this Oath in truth was not contrary to the former: For by reason of some lawful Impediment of Queen *Ann*'s Marriage with the King, as was then pretended, it was declared by the Parliament,

Wiped off.

That

That the Iſſue of that Queen was Illegitimate, and not Inheritable. And the firſt Oath was only for the Succeſſion of lawful Iſſue by Queen *Ann*. Therefore there being no lawful Iſſue of that Queen, as was then at leaſt ſuppoſed, the Oath to the lawful Iſſue of another Queen might certainly be very innocently taken, without infringing the breach of the former. And where at length is this *Notorious Perjury*, and *ſwearing and forſwearing at every turn*?

Allen again lets fly upon him, calling him *Apoſtata*. But ſurely it is not Apoſtacy, to leave Error, Superſtition and Idolatry, for the true Doctrine and Profeſſion of the Goſpel. He chargeth him alſo with *often Relapſing and Recanting*. He made no Relapſes nor Recantations at all, as I know of, unleſs a little before his Death, when he ſubſcribed to a parcel of Popiſh Articles, by the Importunity of Papiſts, working upon his Frailty and long Sufferings. But he ſoon revoked all again, and died moſt patiently in the Profeſſion of the true Religion. And to this at laſt comes all this mighty Clamour, That he was *notoriouſly Perjured, an often relapſed Apoſtata, recanting, ſwearing and forſwearing at every Turn*. Cleared from his Charge of Apoſtacy.

Saunders his ſcurrilous and falſe Accounts of *Cranmer* are numberleſs; I will only mention one or two. He ſaith, *That from* Cambridg *he went to the Service of Sir* Tho. Bullen, *and by his Preferment was made Arch-biſhop of* Canterbury. Whereas from *Cambridg* he was immediatly made the King's Chaplain, and wanted not the Recommendation of any to his Preferment, the King being ſo well acquainted with his Merits. And though he abode ſometime with the Earl of *Wiltſhire*, whom he ſtileth Sir *Tho. Bullen*, yet it was not in the quality of his Chaplain, but of one whom the King recommended to him. He writeth, *That the Arch-biſhop carried his Wife about him in a Cheſt, when he removed*; and addeth a ridiculous Story relating thereunto. And his Brother *Parſons* ſaith, *This was a moſt certain Story, and teſtified at that Day by* Cranmer's *Son's Widow to divers Gentlemen, her Friends*, from whom *Parſons* ſaith he had it. Other Popiſh Dignitaries in thoſe Days, kept and converſed with their Concubines and Whores more publickly; and did the Arch-biſhop keep his Wife ſo cloſe? But in caſe he had travelled with her more openly, who ſhould examine the Arch-biſhop, and call him to Account, whether ſhe were his Wife or his Concubine? and therefore the Story is moſt improbable. The King himſelf knew he had a Wife well enough. And when the Arch-biſhop ſaw the Danger of having her with him, he ſent her away to her Friends beyond-Sea for a Time. And that ſilly Story comes through too many Hands, before it came to *Parſons*, to make it credible. *Cranmer*'s Son tells it to his Wife, No Body knows where: She being a Widow, tells it to certain Gentlemen, No Body knows who: And they tell it to *Parſons*, no Body knows when. No one Place, Perſon or Time mentioned. And ſo all the Faith of the Matter lies upon a Woman's Evidence, and hers upon the Credit of thoſe two very honeſt Men, *Parſons* and *Saunders*. *Saunders* Falſhoods of the ABp. *De Schiſm. Aug.* In his Book of the *Three Converſions*.

In *Parſons* his three Converſions of *England*, are theſe many favourable Expreſſions of our Arch-biſhop to be found: That *he was the firſt* *Parſons* his Complements to the ABp.

first Heretick in that Order, [of Arch-biſhops of *Canterbury.*] Becauſe he was the firſt that laboured a Reformation of the horrible Errors of the degenerate Church of *Rome.* And, *that he was the firſt Arch-biſhop of* Canterbury *that ever brake from the* Roman *Faith.* And, that *this was the firſt Change of Religion in any Arch biſhop, from the beginning unto his Days.* Deſigning thereby to fix a very black Mark upon him, which rather redounds to his everlaſting Ho-

In his Kalendar. nour. That *he was an unconſtant Man in his Faith and Belief: Incontinent in his Life: Variable in all his Actions: Accommodating himſelf always to the Times wherein he lived, and to the Humours of thoſe who could do moſt; and this in Matters even againſt Right and Conſcience.* No, but quite contrary, he was conſtant in his Faith and Belief to the very laſt, except one Fall, which he ſoon recovered: Moſt chaſte in his Life, living in the holy State of Marriage: Steady in all his Actions: accommodating himſelf always, neither to the Times nor to the Humours of any Man, let him be as great as he would, any farther than he might do in Right and Conſcience: And often oppoſing King, Parliament, Privy-Council and Synods, to his utmoſt Danger, in defence of Truth, and for the diſcharge of his own Conſcience.

Again, *That he was a* [Roman] *Catholick in moſt Points during K.* Henry's *Reign.* Whereas he was ſo in no Point, excepting in that of the Corporeal Preſence. That *he applied himſelf to the Religion which the State and Prince liked beſt to allow of in that Time,* [of K. *Henry* VIII.] From which he was ſo far, that he often boldly and publickly declared againſt divers Things which the King was bent upon; as in the Act of the Six Articles, and in compoſing the Book called *The Neceſſary Erudition.* That *theſe three, the King, Queen* Ann, *and Arch-biſhop* Cranmer, *held the Catholick Faith, Uſages and Rites; and went as devoutly to Maſs as ever, and ſo remained they, in outward ſhew, even to their Deaths.* Though ſome Years before *Cranmer*'s Death, namely, from the firſt Year of King *Edward,* the Maſs was wholly laid aſide, and never uſed at all. That Cranmer *and* Crumwel *went to Maſs, after the King married the Lady* Ann Bolen, *as before.* What they did as to the going to Maſs, our Hiſtories tell us little of: If they did, it was with little Approbation of it. *And as* Crumwel *on the Scaffold proteſted, that he was a good Catholick Man,* (but there is difference between a Good Catholick, and a *Roman* Catholick) *and never doubted of any of the Church-Sacraments then uſed.* Thereby intending, I ſuppoſe, to make a Difference between them and the Goſpel-Sacraments. But ſurely *Crumwel* in his Life-time was ſo utterly againſt four or five of them, that he brought *Aleſs,* a Learned Man, into a Convocation, to diſpute there for two only. *And the like* Cranmer *had done no doubt, if he had been brought to the Scaffold in King* Henry's *Days. Which had been a happy Caſe for him.* To a Scaffold they of the *Roman* Perſwaſion, endeavoured many a Year to bring him; and they would have thought it a happy Caſe for them, if they could have brought it to paſs. But I verily believe the quite contrary to this confident Aſſertion, and that he would have owned the Truth to the laſt, as he did afterwards in the Reign of that King's Daughter, Q. *Mary.*

That

That *he always fell jump with them that governed, and could do moſt.* No, he never fell in with *Gardiner*, who ſometime had the Aſcendent over King *Henry*; nor with the Duke of *Northumberland*, who could do moſt, and did all for a time with King *Edward*. That *when King* Henry *was large towards the Proteſtants*, Cranmer *was ſo alſo, joining with* Crumwel *to protect them. But when the King became more ſtrait and rigorous, eſpecially after the Six Articles*, Cranmer *was ready to proſecute the ſame.* He argued long and earneſtly in the Houſe againſt thoſe Six Articles; and when he ſaw they would paſs, he proteſted againſt it; and was ſo troubled about it, that the King ſent the Duke of *Norfolk*, and the Lord *Crumwel*, and divers other Noble Perſons, to comfort him in the King's Name. So that I hardly think he would after this be brought to proſecute that bloody Act, the making of which he ſo utterly diſliked. Nor is there the leaſt Foot-ſtep of it in Hiſtory. Indeed *Parſons* bringeth in ſome Perſons, in whoſe Deaths he would have the Arch-biſhop to have a Hand. *As may appear*, ſaith he, *by the Sentence of Death pronounced againſt* Lambert, Tho. Gerard, William Jerome, *and* Ann Aſcue, *and others, condemned by him, for denying the Real Preſence.* Though in King *Henry*'s Time the Arch-biſhop believed the Real Preſence, yet he was not for putting any to Death that denied it. No; ſuch extream Rigours, for an Error, he utterly deteſted. *Lambert* ſuffered before the Act of the Six Articles. Nor did the Arch-biſhop condemn him, but only, by the King's Command, diſputed againſt him. *Gerard*, [he means *Garret*] and *Jerome*, and *Ann Aſcue*, were condemned and burnt indeed; but he had no manner of hand, either in their Condemnation or Death, as we can find in our Hiſtories. But *Wincheſter*, *Boner*, and *Wriotheſly*, and others of that Gang, ſhed thoſe good Peoples Blood. And it is an impudent Falſhood to lay their Condemnation to the Arch-biſhop's Charge.

He ſaith further, That *to the King's Will and Liking, he reſolved to conform himſelf, as well in Religion, as in all other Things.* If he had ſaid this of Biſhop *Gardiner*, the Character would have better by far fitted him. He ſaith, That *he divorced the King of his own Authority from Queen* Katherine. Whereas in truth, what he and *Wincheſter*, and other Biſhops did in this Affair, was by Commiſſion from the King, and not by their own Authority. That *he married the King to Queen* Ann. That *it was in open Parliament, under his Hand-writing, yet extant, in publick printed Records, to his eternal ſhame, that the Queen* [that is Queen *Ann*] *was never true Wife unto the ſaid King.* Where was the eternal Shame of this, when he ſet his Hand to no more, than what ſhe her ſelf confeſſed before him? See more of this before. That *after this he married the King to* Jane Seymour, *and after to Queen* Ann *of* Cleves, *and after that to* Katherine Howard, *and after that to* Katherine Parre. Which we muſt take upon his Word: For I think it hard by any good Hiſtory to know it. And what if *Cranmer* did all this? That *he joined with the Protector, in overthrowing K.* Henry's *Will*; *and with* Dudley *againſt the Protector.* Palpable Falſhoods! The contrary whereof is notoriouſly known to any ordinary Hiſtorian. Of the ſame Truth is, That *he joined*

joined with Dudley *and the Duke of* Suffolk, *for the overthrow of the King's two Daughters: and after that with* Arundel, Pembroke, Paget, *for the overthrow of* Northumberland *and* Suffolk. He joined with theſe, for the ſetting the true Heir in the Throne, not for the overthrow of any particular Perſons.

Again, he ſaith, Cranmer *and* Ridley *followed K.* Henry's *Religion and Humour while he lived, and reſolved to enjoy the Pleaſures and Senſualities of this Time,* [of K. *Edward*] *ſo far as any way they might attain unto.* No, they were Men more mortified, and that made little Account of the Pleaſures and Vanities of this wretched World. *Getting Authority into their Hands by the Protector, and others that were in moſt Place, began to lay luſtily about them, and to pull down all them, both of the Clergy and others, whom they thought to be able and likely to ſtand in their way, or reſiſt their Inventions.* Inſtancing in *Gardiner* and *Boner*, and ſpeaking of their *unjuſt Perſecution and Deprivation, by ſuch violent and calumnious manner as is proper to Hereticks to uſe. Whereby a Man may take a taſte what they meant to have done if they had had time.* Here they are ſet forth as a couple of moſt worldly, ambitious, haughty Men, contriving by all, however baſe and unlawful ways, to build up themſelves and their Fortunes upon the Ruin of others, and to beat down all that oppoſed their Deſigns. Whereas to any that ſhall read their Hiſtories, there is nothing in the World ſo contrary to their Aims, Tempers, and Inclinations. And things were done towards the two Biſhops before-mentioned, with great Mildneſs and Patience, under unſufferable Provocations offered by them. Nor was it *Cranmer*'s and *Ridley*'s doings, but rather the King's Council, who thought not fit to put up the Affronts thoſe Biſhops had offered to the Government.

He ſaith, That *in King* Edward's *Time* Cranmer *plaid the Tyrant.* That *he puniſhed one* Thomas Dobb, *a Maſter of Arts of* Cambridg, *caſting him into the Counter, where he died. And* John Hume *impriſoned for the ſame Cauſe by* Cranmer. Both theſe Paſſages the Author had from *Fox. Dobbs* indeed, in the very beginning of K. *Edward*'s Reign, diſturbed the Maſs that was ſaying in a Chappel in S. *Pauls.* For which the Mayor complained of him to the Arch-biſhop. And what could he do better than commit him to the *Counter*, both to puniſh him for making a publick Diſturbance in the Church, and alſo to deliver him from the Rage of the Multitude, till his Pardon could be gotten him? Which was obtained ſoon after from the Duke of *Somerſet:* But he ſuddenly died in Priſon, before his Deliverance. And as for *Hume*, he was a Servant to a very ſtiff Papiſt, who ſent him up to the Arch-biſhop, with a grievous Complaint againſt him for ſpeaking againſt the Maſs; but whether the Arch-biſhop impriſoned him, or what followed, *Fox* mentioneth not, and leaves it uncertain what was done with him.

He ſaith, *That* Cranmer *ſtood reſolutely for the Carnal Preſence in the Sacrament in K.* Edward's *firſt Parliament. Wherein a Diſputation about it was continued for the ſpace of four Months; that is, from* Novemb. 4. *to* March 14. Which was the full time of the ſecond Seſſion of that firſt Parliament, and was in the Year 1548. What he means

means by this long Diſputation in that Parliament, for ſo many Months, I cannot tell. Does he mean, that the Parliament did nothing elſe all that Seſſion? Indeed there was once a notable Diſpute of the Sacrament, in order to an Uniformity of Prayer to be eſtabliſhed. Or does he mean that this four Months Diſputation, was the Work of the Convocation ſitting that Parliament-time? Before it indeed lay now the Matter of the Prieſts Marriage; Which they agreed to, almoſt three againſt one: And likewiſe of receiving the Sacrament in both Kinds; Which was alſo agreed to, *Nemine Contradicente*. But not a word of any Diſputation then about the Real Preſence. And yet 'tis ſtrange, that he ſhould with ſuch Confidence put this Story upon the World, of four Months Diſputation in the Parliament concerning the Real Preſence; and that the Arch-biſhop then was ſo reſolute for it. Which cannot be true neither on this Account, that *Cranmer* was a Year or two before this come off from that Opinion. He adds, *That* Cranmer *ſtood reſolutely in that firſt Parliament for a Real Preſence againſt* Zuinglianiſm. But there was neither in that Parliament, nor in that Convocation, a word of the Real Preſence. *And that* Cranmer *and* Ridley *did allow a Real Preſence, and would not endure the Sacrament ſhould be contemptibly ſpoken of, as ſome now began to do.* The Real Preſence that *Parſons* here means, is the groſs Corporal Preſence, Fleſh, Blood and Bone, as they uſed to ſay. This Real Preſence *Cranmer* and *Ridley* did not allow of at this time of Day: Now they were better enlightned. But moſt true it is notwithſtanding, that they could not endure to have the Sacrament contemptibly ſpoken of. K. *Edward's* Journal.

He tells us Romantickly on the ſame Argument, That *many Poſts went to and fro, between* P. Martyr *and* Cranmer, *while the* imaginary *Diſputation* before-mentioned *laſted, whether* Lutheraniſm *or* Zuinglianiſm *ſhould be taken up for the Doctrine of the Church of* England. *For that he was come, in his Reading upon the Eleventh of the firſt Epiſtle to the* Corinthians, *to thoſe words,* This is my Body, *and did not know how to determine it, till it was reſolved about. The Meſſage returned him was, That he ſhould ſtay, and entertain himſelf in his Readings upon other Matters for a while. And ſo the poor Friar did,* [as *Parſons* calls that Learned Man] *with Admiration and Laughter of all his Scholars.* Surely ſome of them had more Eſteem and Reverence for him. *Standing upon thoſe precedent words;* Accepit Panem, *&c. And* Gratias dedit, *&c.* Fregit. Et dixit, Accipite & Manducate, *&c. Diſcourſing largely of every one of theſe Points.* And ſurely they were words of ſufficient weight to be ſtood upon, and Points to be diſcourſed largely of. *And bearing one from the other that enſued,* Hoc eſt Corpus meum. *But when the Poſt at length came, that* Zuinglianiſm *muſt be defended, then ſtepped up* P. Martyr *boldly the next Day, and treated of* This is my Body: *Adding moreover, that he wondred how any Man could be of any other Opinion.* The Reporters of this Story, *Parſons* makes to be *Saunders, Allen* and *Stapleton*, and others that were preſent: Excellent Witneſſes! *P. Martyr* is here repreſented as a Man of no Conſcience or Honeſty, but ready to ſay and teach whatſoever others bade him, be the Doctrine

right or wrong; and at the Beck of the State, to be a *Lutheran* or a *Zuinglian*. But if he were of such a versatile Mind, why did he leave his Country, his Relations, his Substance, his Honour, that he had there? Which he did because he could not comply with the Errors of the Church in which he lived. But all this fine pleasant Tale is spoiled, in case *Martyr* were not yet come to *Oxford* to be Reader there: For he came over into *England* but in the end of *November* 1548, and was then sometime with the Arch-bishop before he went to *Oxford*. Which we may well conjecture was till the Winter was pretty well over; so that he could not well be there before the 14*th* of *March* was past. The Author of the *Athenæ Oxonienses* conjectures, that he came to *Oxon* in *February*, or the beginning of *March*; but that it was the beginning of the next Year that the King appointed him to read his Lecture. So that either he was not yet at *Oxon*, or if he were, he had not yet begun his Reading till the Parliament was over. And thus we have traced this Story, till it is quite vanished.

Simleri *Orat. in Obit.* P. Mart.

Pa. 107.

Further still, he writes, *That* Cranmer *wrote a Book for the Real Presence, and another against it afterwards. Which two Books* Boner *brought forth, and would have read them, when he was deposed by* Cranmer *and* Ridley; *or at leastwise certain Sentences thereof, that were contrary one to the other.* If *Cranmer* wrote any Book for the Real Presence, it was in *Luther*'s, not in the Popish Sense; and against that Sense indeed he wrote in his Book of the Sacrament. Nor did *Boner* bring any such Books forth at his Deposition, or Deprivation, nor offered to read them, nor any Sentences out of them, for ought I can find in any Historians, that speak of *Boner*'s Business: And I think none do, but *Fox*, who hath not a word of it, though he hath given a large Narration of that whole Affair. Indeed *Boner* at his first appearance told the Arch-bishop, "That he had written well on the "Sacrament, and wondred that he did not more honour it. To which the Arch-bishop replied, (seeing him commend that which was against his own Opinion) "That if he thought well of it, it "was because he understood it not. Thus we may see how *Parsons* writ he cared not what; and took up any lying, flying Reports from his own Party, that might but serve his Turn. But observe how this Writer goes on with his Tale; *But* Cranmer *blushing, suffered it not to be shewed, but said, he made no Book contrary to another.* Then he needed not to have blushed. But if he did, it must be at the Impudence of *Boner*, who carried himself in such a tumultuous bold manner throughout his whole Process, as though he had no Shame left. And lastly, (to extract no more Passages out of this Author) to prove that our Arch-bishop was for a Corporal Presence in the beginning of King *Edward*, he saith, That *in the first Year of that Reign he was a principal Cause of that first Statute, intituled, An Act against such Persons as shall unreverently speak against the Sacrament of the Body and Blood of Christ, commonly called, The Sacrament of the Altar.* And a very good Act it was: But it does not follow, that because the Arch-bishop was the Cause of this Act, that therefore he believed a gross Carnal Presence; the plain Design of the Act being occasioned by

by certain Perſons, " who had contemned the whole Thing, for cer-
" tain Abuſes heretofore committed therein, (I uſe the very words
" of the Act) and had called it by vile and unſeemly Words. And
" it was levelled againſt ſuch as ſhould deprave, deſpiſe or contemn
" the Bleſſed Sacrament. Nor is there any word in that Act uſed
in favour of the Carnal Preſence.

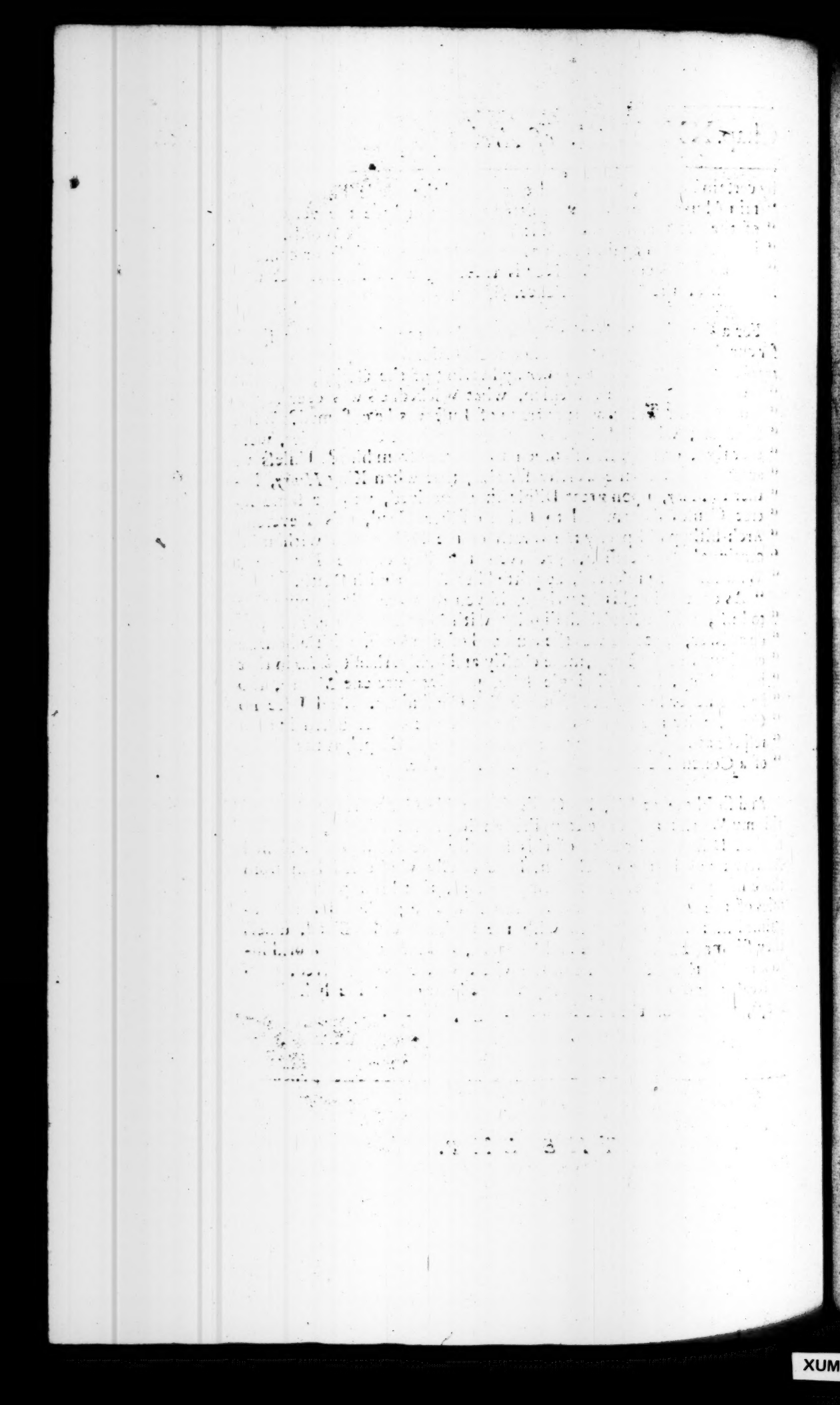
Fox in behalf of *Cranmer*. Jo. Fox *againſt* Hierom. Oſorius, *p.* 338.

For a Concluſion, let the Reader not hear me, but another ſpeak for our Arch-biſhop againſt one of theſe Calumniators, and he a *Portugal* Biſhop: " After *Cranmer* by hearing of the Goſpel, began to
" ſavour of Chriſtian Profeſſion, what Wickedneſs was ever repor-
" ted of him? With what outrage of Luſt was he enflamed? What
" Murders, what ſeditious Tumults, what ſecret Conſpiracies, were
" ever ſeen, or ſuſpected ſo much to proceed from him? Unleſs ye
" account him blame-worthy for this, that when King *Henry*, Fa-
" ther to *Mary*, upon great Diſpleaſure conceived, was for ſome ſe-
" cret Cauſes determined to ſtrike off her Head, this Reverend
" Arch-biſhop did pacify the Wrath of the Father, and with mild
" continual Interceſſion, preſerved the Life of the Daughter:
" Who for Life preſerved, acquitted her Patron with Death.
" As concerning his Marriage, if you reproachfully impute that
" to Luſt, which *Paul* doth dignify with ſo honourable a Title; I
" do anſwer, That he was the Husband of one Wife, with whom he
" continued many Years, more chaſtly and holily, than *Oſorius* in that
" his ſtinking, ſole and ſingle Life, peradventure one Month, tho
" he flee never ſo often to his Catholick Confeſſions. And I ſee no
" Cauſe, why the Name of a Wife ſhall not be accounted in each
" reſpect as Holy, with the true Profeſſors of the Goſpel, as the Name
" of a Concubine with the Papiſts. Thus *Fox*.

The Concluſion.

And ſo I have at laſt, by God's favourable Concurrence, finiſhed this my Work: and have compiled an imperfect Hiſtory, yet with the beſt Diligence I could, of this ſingular Arch-biſhop and bleſſed Martyr; and in the concluſion, have briefly vindicated him from thoſe many falſe Surmiſes and Imputations, that his implacable Enemies of the *Roman* Faction have reported and publiſhed abroad againſt him: Not contented with the ſhedding of his Blood, unleſs they ſtigmatized his Name and Memory, and formed the World into a belief, that he was one of the vileſt Wretches that lived, who in Reality and Truth, appeareth to have been one of the holieſt Biſhops, and one of the beſt Men that Age produced.

THE END.



THE APPENDIX TO THE MEMORIALS OF Archbishop Cranmer.

THE APPENDIX TO THE MEMORIALS OF Archbiſhop Cranmer.

NUM. I.

Account of Mr. Pool's *Book by Dr.* Cranmer.

To the Ryght honorable, and my ſyngular good Lorde, my Lorde of Wylſhire.

IT may pleaſe your Lordeſhipe to bee advertiſed, Sir W. H. MSS. that the Kynge his grace, my Lady your wyfe, my Lady *Anne*, your doughter be in good helth, whereof thankes be to God. As concernynge the Kinge hys cauſe, Mayſter *Raynolde Poole* hath wrytten a booke moch contrary to the kinge hys purpoſe, wyth ſuch wytte, that it appereth, that he myght be for hys wyſedome of the cownſel to the kinge hys grace. And of ſuch eloquence, that if it were ſet forth and knowne to the commen people, I ſuppoſe yt were not poſſible to perſuade them to the contrary. The pryncypal intent whereof ys, that the kinge hys grace ſholde be contente to commyt hys grete cauſe to the jugement of the pope: wherein me ſemeth he lacketh moch jugement. But he ſwadeth that with ſuch goodly eloquence, both of words and ſentence, that he were lyke to perſuade many: but me hee perſuadeth in that poynt no thynge at al. But in many other thynges he ſatyſfyeth me very wel. The ſom wherof I ſhal ſhortly reherſe. Furſt, he ſheweth the cauſe, wherfore he had never pleaſure to intromytte hymſelf in this cauſe. And that was, the trouble, which was lyke to enſue to this realme therof by dyverſitie of tytles. Wherof what hurte myght come, we have had exſample in our fathers dayes by the tytles of *Lancaſter* and *Yorke*. And where os god hath gyven many noble gyfts unto the kinge hys grace, as wel of body and mynde, os alſo of fortune: yet this excedeth al

other, that in hym al tytles do mete and come togyder, and this Realme ys reſtored to tranquillitie and peace: ſo oweth he to provide that this londe fal not agayne to the forſaide myſery and troble, which may come aswel by the people within this realme, which thynke ſurely that they have an hayre lawful already, with whom they al be wel contente, and wolde be ſory to have any other. And yt wolde be harde to perſuade thaym to take any other, levynge her: os alſo by the Emperour, whych ys a man of ſo grete power, the quene beying hys awnt, the Princes hys nece, whome he ſo moch doth, and ever hath favored. And where he harde reaſons for the kynge hys party, that he was moved of god hys lawe, which doth ſtraytly forbed, and that with many gret threttes, that no man ſhal mary hys brother hys wife. And os for the people, yt longeth not to thayr judgement, and yet yt ys to be thought, that thay wil be contente, whan thay ſhal knowe, that the awncyente Doctores of the Chyrch, and the determinations of ſo many grete vniverſities be of the kynge hys ſentence. And os concernynge the Emperour, if he be ſo unryghtful, that he wyl mayntene an unjuſt cauſe, yet god wil never fayl thaym, that ſtonde opon his party, and for any thynge wyl not tranſgreſſe hys commawndments. And beſyde that, we ſhal not lacke the ayde of the *Frenſhe* kynge, whyche partely for the Lege, whych he hath made with us, and partly for the dyſpleaſure and olde grutch, which he bereth toward the Emperour, wolde be glad to have occaſion to be avenged.

Thies reaſons he bryngeth for the kyngs party agaynſt hys owne opynyon. To which he maketh anſwer in this maner. Fyrſt, os towchynge the Lawe of god, he thynketh that yf the kinge were pleaſed to take the contrary parte, he myght os wel juſtifie that, and have os good grownde of the ſcripture therfore, os for that parte which he now taketh. And yet if he thought the kyngs party never ſo juſte, and that this his mariage were undowtedly agaynſt godds pleaſure, than he cowde not deny, but yt ſholde be wel done for the kynge to refuſe this mariage, and to take another wyfe: but that he ſholde be a doar therin, and a ſetter forwarde therof, he cowde never fynde in hys harte. And yet he grawnteth, that he hath no good reaſon therfore, but only affection, which he bereth, and of dewty oweth unto the kyngs parſon. For in ſo doing he ſholde not only wayke, ye and utterly take away the Princes Title, but alſo he muſt neds accuſe the moſt, and cheife parte of al the kyngs lyfe hiderto, which hath bene ſo infortunate to lyve more than xx yers in a matrimony ſo ſhameful, ſo abominable, ſo beſtial and agaynſt nature, yf it be ſo os the books which do defend the kyngs party do ſay; that the abomination therof ys naturally wrytten and graven in every mans harte, ſo that none excuſation can be made by ignorance. And thus to accuſe the noble nature of the kyngs grace, and to take away the title of hys ſucceſſion, he cowde never fynd in hys harte, were the kyngs cauſe never ſo good. Which he doth knowlege to be only affection. Now os concernynge the people, he thynketh not poſſible to ſatisfye thaym by lernynge or prechynge; but os thay now do begyn to hate preiſts, this ſhal make thaym rather to hate moch more both lerned men, and alſo the name of lernynge, and bryng them in abomination of every man. For what lovynge men towarde their prynce wolde gladly heare, that eyther thayr prynce ſholde be ſo infortunate,

to

to lyve ſo many yers in matrimony ſo abominable, or that thay ſholde be taken and cownted ſo beſtial, to approve and take for lawful, and that ſo many yeres, a matrimony ſo unlawful; and ſo much agaynſt nature, that every man in hys harte naturally doth abhorre yt. And that ys more, whan they heare this matrimony dyſprayſed, and ſpoken agaynſt, neyther by thayr own minds, nor by reaſons that be made agaynſt this matrimony, can thay be perſuaded to grutge agaynſt the matrimony, but for any thynge thay do grutge againſt the divorſe. Wherin the people ſholde ſhew thaym ſelfes no men, but beſts. And that the people ſholde be perſuaded herto, he cannot thynke yt. And os for the autoritie of the *Vniverſities*, he thynketh and ſayeth, that many tymes thay be led by affections, which ys well known to every man, and wyſheth that thay never did erre in thayr determinations. Than he ſheweth with how gret difficultie the Vniverſities were brought to the kyngs party. And moreover agaynſt the autoritie of the Vniverſities, he ſetteth the autoritie of the kyngs grace father, and hys cowncel, the quenes father, and hys cowncel, and the pope and hys cowncel. Than he cometh agayn to the pope and themperour, and *French* kynge. And fyrſt the Pope, how moch he ys adverſary unto the kyngs purpoſe, he hath ſhewed diverſe tokens alredy, and not without a cauſe. For yf he ſholde conſent to the kyngs purpoſe, he muſt neds do againſt hys predeceſſores, and alſo reſtrayne hys owne power more than yt hath bene in tyme paſt, which rather he wolde be glad to extend, and moreover he ſholde ſet gret ſedition in many realmes, os in *Portugal*, of which kynge themperour hath maried on ſuſter, and the Duke of *Savoy* the other. Than he extolleth the power of themperour, and diminiſh the ayd of the *Frenſh* kynge towarde us, ſayinge that themperour without drawynge of any ſworde, but only by forbyddynge the courſe of marchandiſe into *Flawnders* and *Spayne*, may put this realme into gret dammage and ruyne. And what yf he wil therto draw hys ſworde, wherein ys ſo moch power, which beyng of moch laſſe power than he ys now, ſubdued the Pope and the *French* kynge? And os for the *French* men, they never uſed to kepe leage with us but for thayr own advantage, and wee can never fynde in our harts to truſt thaym. And yet yf now contrary to thayr olde nature thay kepe thayr leage, yet our nation ſhal thynk thaymſelfes in miſerable condition, yf thay ſhal be compelled to truſt opon thayr ayde, which alwayes have be our mortal enemyes, and never we loved thaym, nor thay us. And yf the *French* men have any ſuſpicion, that this new matrimony ſhal not continue, then we ſhal have no ſuccur of thaym, but opon ſuch conditions os ſhal be intolerable to this realme. And yf thay followynge thayr olde nature and cuſtome, than do breake leage with us, than we ſhal loke for none other, but that *Englonde* ſhal be a prey betwene themperour and thaym. After all this he commeth to the poynte to ſave the kyngs honour, ſayinge that the kynge ſtondeth evyn opon the brynke of the water, and yet he may ſave al hys honour; but yf he put furth hys fote but on ſteppe forwarde, all hys honour ys drowned. And the meanes which he hath deviſed to ſave the kyngs honour ys this.

The reſte of this mater I muſt leave to ſhewe your Lordſhippe by mouth, whan I ſpeake with you, which I purpoſe, god Willynge, ſhal

ſhal be to morow, yf the kyng's grace let me not. Now the berer maketh ſuch haſt, that I can wryte no more; but that I heare no worde from my benefice, nor Mayſter *Ruſſel*'s ſervunte ys not yet retourned ageyn, whereof I do not a lytle marveil. The kynge and my Lady *Anne* rode yeſterday to *Windſower*, and this nyght they be loked for agayne at *Hampton Courte*: god be their guyde, and preſerve your Lordſhippe to hys moſt pleaſure. *From* Hampton courte *this xiij. day of* June.

Youre moſt humble beideman,

Thomas Cranmer.

NUM. II.

Dr. Cranmer, *Ambaſſador with the Emperor, his letter to the King.*

To the Kings Highneſs.

Sir W. H. MSS.

PLeaſith it your Highnes to underſtande, that at my laſt ſollicitacion unto *Monſieur Grandeveile* for an anſwer of the contracte of Merchandize betwene the Merchaunts of your graces reaulme, and the Merchaunts of themperors *Low-Countreys*; the ſaid *Monſieur Grandeveile* ſhewed me, that forſomoch as the Diate concernynge the ſaid Contracte was lately held in *Flaundres*, where the Quene of *Hungary* is Governatrice, themperor thought good to do nothynge therein without her advice, but to make anſwere by her, rather than by me. Wherefore it may pleaſe your grace no further to loke for anſwere of me herin, but of the Quene, unto whome the whole Anſwere is commytted. Morover, whan the ſaid *Monſieur Grandeveile* enquered of me, if I had any anſwere of the aide and ſubſidy, which themperor deſyered of your grace, I reported unto hym fully your graces anſwere accordynge unto myn inſtructions ſent unto me by your graces ſervant *William Paget*. Which anſwere he deſyered me to delyver hym in wrytynge, that he myght referre the ſame truly unto themperor, and ſo I dyd. Nevertheles themperor, now at his departynge, hath had ſuch importune buſynes, that *Monſieur Grandeveile* aſſigned me to repaire unto themperor agayn at *Lintz*, for there, he ſaid, I ſhal have an anſwere agayn in wrytynge. The *French* Ambaſſador, and I with al diligence do make preparacion to furniſh our ſelfs of wagans, horſes, ſhippes, tents, and other thynges neceſſary to our viage; but it wil be at the leſt viij or x dayes before we can be redy to depart hens. Yet we truſt to be at *Lyntz* before themperor; for he wil tary by the way at *Paſſaw* x or xij dayes.

As for the *Turke*, he reſideth ſtil in *Hungary*, in the ſame place, environned opon al parties, whereof I wrote unto your Highnes in my laſt letters. And themperor departed from *Abagh* toward *Vienna* the ſeconde

ſeconde day of this month by lande, not commynge by this towne: but the ſame day the kynge *Ferdinando* departed from this Towne by water, and at *Paſſaw* xiiij myls hens thay ſhal mete, and ſo paſe furth unto *Lyntz*, which is the mydds way from hens unto *Vienna*. And there themperor wil tary to counſel what he wil do: and there al the Ambaſſadours ſhal know his pleaſure, as *Monſieur Grandeveile* ſhewed me.

I have ſent herewith unto your grace the copy of themperors Proclamation concernynge a general Councel, and a reformation to be had in *Germany* for the controverſyes of the faith. Alſo I have ſent the taxe of al the ſtats of thempire, how many Souldiers every man is lymitted unto, for the aide agaynſt the *Turk*. Wherein your grace may perceyve, that the greateſt Prince in *Germany* (onely the Duke of *Burgondy* and *Auſtry* except) is not appoynted above 120 horſemen and 554 fotemen. Thus our Lorde evermore have your highnes in his preſervation and governance. *From* Regenſpurgh *the* iiij. *day of* September.

Your graces moſt humble ſubjecte,
Chaplain, and beidman,

Thomas Cranmer.

NUM. III.

A parcel of Jewels ſent from Greenwich *to* Hampton *Court* to the King. *To the receipt of which he ſet his hand.*

Henry R.

SENT unto the King's Highnes fro *Grenewiche* to *Hampton* courte, by Maſter *Norrys* the xxi*ſt* day of *Septembre* in the xxiiij*th* year of his graces Reigne thies parcelles enſueing. Which parcellex his grace doth knoledge him ſelf to have receyved by this preſent bylle, ſigned with his moſt gracieux hand the day and yere above expreſſed. Sir W. S. MSS.

Furſte, One carkeyne of gold antique warke, having a ſhielde of gold, ſet with a great Roſe, contenyng xij Dyamants. One fayer table Dyamant. One poynted Dyamant. One table Rubye. One table Emerawde. And iij fayer hinging perles. 1.

Item, Another Carkeyne of golde of harts with ij hands holding a great owche of golde, ſet with a great table balaſſe. One pointed dyamant: Two table dyamants: Whereof one riſing with Lozanges, and the other flat. And one other long lozanged diamant. And iiij perles, with one longe perle pendaunt. 2.

Item, Another Carkeyne of golde enameled with blac and white, with an owche of golde enameled white and blew: Set with a great rockey Rubye: One rocky Emerawde: One pointed Dyamant. One table Dyamant. A harte of a Dyamant, riſing ful of Lozanges. And one fayer hinging perle. 3.

Item,

4. *Item*, Another Carkeyne of lynks of gold. The one enameled blac, the other gold: having an owche of golde, ſet with a great rockey balaſſe: two ſmal table Dyamants; and one Lozanged Dyamant. Five ſlight perles, and one long perle pendaunt therat.

5. *Item*, Another Carkeyne of gold, garniſhed thorowly with xxij coletts of dyamants, contening in al lxxvij diamant ſmal and great: and xliij perles, with an owche of Antique, ſet with xiiij dyamants, one rockey Rubye, and one rockey Emerawde; and a flat round hinging perle.

6. *Item*, Another Carkeyne of golde, enameled blac, with an owche, ſet with a fayer table balaſſe, and three ſmal tryangled dyamants, and five perles.

7. *Item*, A *George* on horſe back: garniſhed with xvj ſmal Dyamants. And in the belly of the Dragon a rockey perle.

8. *Item*, Another Carkeyne of golde: al blac, having a *George* on horſe-back; garniſhed with xviij ſmal Dyamants. And in the belly of the Dragon a perle ragged.

9. *Item*, A cheyne of golde, of *Spaynisſhe* facion, enameled, white, red and black.

NUM. IV.

The King to Dr. Boner, *his Majeſty's Agent, to declare to the Pope his Appeal from him, and his Sentence.*

By the King.

Henry R.

Sir W. H. MSS.

TRuſty and Welbeloved, we grete ye well. Signifying unto the ſame, that we have appelled from the Popes's Sentence, lately gevyn againſt us; whiche Appele ye receiving herewith, with a Proxy deviſed for that intent, Our mind and pleaſure is, that if it is thought to you good and beneficial, for conſervation of the ſame, ye intimate the ſame to the Pope after the order and forme of Lawe, and according to our ſaid proxy ſent unto you. And if not, to advertiſe us of your mind and opynyon in that behalf. *Geven under our Signet at our Caſtell of* Windeſſour, *the xviij day of* Auguſt.

To our Truſty and Welbeloved
Mr. Doctor Bonner.

NUM. V.

Cranmer's *Proteſtation at his Conſecration.*

IN Dei nomine Amen. Coram vobis autentica perſona & teſtibus fide dignis, hic preſentibus, Ego *Thomas* in *Cant.* Archiepiſcopum electus dico, allego, & in hijs Scriptis palam, publicè & expreſsè proteſtor: Quod cum juramentum, ſive juramenta ab Electis in *Cant.* Archiepiſcopos ſummo Pontifici præſtari ſolita, me ante meam Conſecrationem, aut tempore ejuſdem pro forma potius quam pro eſſe, aut re obligatoria ad illam obtinendam oporteat; non eſt, nec erit meæ Voluntatis aut intentionis per hujuſmodi juramentum vel juramenta, qualitercúnque verba in ipſis poſita ſonare videbuntur, me obligare ad aliquod ratione eorundem poſthac dicend. faciend. aut attemptand. quod erit aut eſſe videbitur contra legem Dei, vel contra illuſtriſs. Regem noſtrum *Angliæ*, aut Remp. hujus ſui Regni *Angliæ*, legeſve aut prærogativas ejuſdem. Et quod non intendo per hujuſmodi juramentum aut juramenta, quovis modo me obligare, quominus libere loqui, conſulere & conſentire valeam, in omnibus & ſingulis, Reformationem religionis Chriſtianæ, Gubernationem Eccleſiæ Anglicanæ; aut Prærogativam Coronæ ejuſdem, Reipublicæve commoditatem, quoquomodo concernentibus, et ea ubiq; exequi & reformare, quæ mihi in Eccleſia Anglicana reformanda videbuntur. Et ſecundum hanc interpretationem & intellectum hunc, & non aliter, neq; alio modo, dicta juramenta me præſtiturum proteſtor & profiteor. Proteſtorq; inſuper, quodcumq; juramentum ſit, quod meus Procurator ſummo Pontifici meo nomine antehac præſtitit, quod non erat intentionis aut Voluntatis meæ ſibi aliquam dare poteſtatem, cujus Vigore aliquod juramentum meo nomine præſtare potuerit contrarium aut repugnans juramento per me præſtito, aut impoſterum præſtando præfato Illuſtriſſ. *Angliæ* Regi. Et caſu, quod aliquid tale contrarium aut repugnans juramentum meo nomine præſtitit, Proteſtor, quod illud me inſcio, & abſq; mea authoritate præſtitum, pro nullo & invalido eſſe volo. Quas Proteſtationes in omnibus clauſulis & ſententijs dictorum juramentorum repetitas & reiteratas volo. A quibus per aliquod meum factum vel dictum quoviſmodo recedere non intendo, nec recedam. Sed eas mihi ſemper ſalvas eſſe volo. Cranm. Reg.

NUM. VI.

Cranmer's *Oath taken at his Conſecration to the Pope.*

EGO *Thomas* Electus *Cantuarienſis* ab hac hora, ut antea, fidelis & obediens ero B. *Petro*, Sanctæ Apoſtolicæ Romanæ Eccleſiæ, & Domino meo D. *Clementi* VII. ſuiſque Succeſſoribus canonicè intrantibus. Non ero in conſilio aut conſenſu, vel facto, ut vitam perdant, Cranm. Reg.

vel membrum, ſeu capiantur mala captione. Conſilium verò quod mihi credituri ſunt per ſe aut nuncios, ad eorum damnum, me ſciente, nemini pandam. Papatum Romanum, & Regalia S. *Petri* adjutor eis ero, ad retinendum & defendendum, ſalvo meo ordine, contra omnem hominem. Legatum Sedis Apoſtolicæ in eundo & redeundo honorificè tractabo, & in ſuis neceſſitatibus adjuvabo; Vocatus ad Synodum Veniam, niſi præpeditus fuero Canonica præpeditione. Apoſtolorum limina Romana Curia exiſtente citra *Alpes* ſingulis annis, ultra vero montes ſingulis biennijs Viſitabo, aut per me, aut per meum nuntium, niſi Apoſtolica abſolvat Licentia. Poſſeſſiones vero ad menſam mei Archiepiſcopatus pertinentes non vendam, neq; donabo, neq; impignerabo, neq; de novo infeudabo, vel aliquo modo alienabo, inconſulto Romano Pontifice. Sic me Deus adjuvet, & hæc Sancta Dei Evangelia.

NUM. VII.

Cranmer's *Oath to the King for his Temporalties.*

Cleopatra, E. 6.

I *Thomas Cranmer* renounce and utterly forſake al ſuch clauſes, words, ſentences, and grants, which I have of the Popes Holines in his Bulls of the Archbiſhopric of *Cant.* that in any manner was, is or may be hurtful, or prejudicial to your highnes, your heires, Succeſſors, Eſtate, or Dignity Royal. Knowing my ſelf to take and hold the ſaid Archbiſhopric immediately, and only, of your Highnes, and of none other. Moſt lowly beſeeching the ſame for reſtitution of the Temporalties of the ſaid Archbiſhopric; Profeſſing to be faithful, true and obedient ſubject to your ſaid Highnes, your Heires and Succeſſors, during my life. So help me God, and the holy Evangeliſts.

NUM. VIII.

The King's Proclamation for bringing in Seditious Books.

Cleopatra, E. 5.

IT ſet forth, that ſundry contentions and ſiniſter opinions had by wrong teaching and naughty printed Books encreaſed among his Subjects, contrary to the true faith and reverence, and due obſervation of the Sacraments and Sacramentals, rites and ceremonies heretofore uſed. And as the Books are blamed, ſo the additions and Annotations in the margents, the Prologues and Kalendars to them made by ſundry ſtrange perſons, called *Anabaptiſts* and *Sacramentaries*, lately comen into the Realm, and by ſome other his Majeſties Subjects. Wherby many of the Kings loving, but ſimple Subjects were induced arrogantly and ſuperſtitiouſly to diſpute in open places and tavernes upon Baptiſm, and upon the holy Sacrament of the Altar, not only to their own ſlander,

ſlander, but to the reproch of the whole realm, and his Graces high diſcontentation and diſpleſure, with the danger of the encreaſe of the ſaid enormities. Therfore the King did ſtreitly charge and command by his preſent Proclamation, as wel al his ſubjects, as al others whatſoever reſiant within his Realm, that from henceforth they obſerve and keep theſe Articles following.

Firſt, That no perſon ſhal without his Majeſties ſpecial leave, tranſport and bring from foreign parts, any Books printed in the *Engliſh* tongue, nor ſel, give and publiſh ſuch books, upon pain that the Offenders forfeit al their goods and chattels, and have impriſonment during his Majeſties pleſure.

Item, None to print any book in the *Engliſh* tongue, unles upon examination made by ſome of the privy Councel, or other appointed by his Highnes, and ſhal have Licence ſo to do. Nor ſhal print, or bring in any books of the holy ſcripture in the *Engliſh* tongue with any Annotations in the Margin, or any Prologue, or Addition in the Kalendar or Table, except ſuch annotations, *&c.* be firſt duely examined and allowed by the Kings Highnes, or ſuch of his Councel, as ſhal pleaſe his Majeſty to aſſign therto: but only the plain Sentence and Text with a Table or Repertory, inſtructing the Reader to find readily the Chapters contained in the ſaid Book, and the effects therof. Nor to print any Book of tranſlations in the *Engliſh* tongue, unles the plain name of the tranſlator therof be contained in the ſame book, or elſe that the Printer wil anſwer for the ſame, as for his own privy deed: and otherwiſe to make the Tranſlator the Printer to ſuffer impriſonment, and make a fine at the Kings Wil.

Item, None uſing the occupation of printing, ſhal print or cauſe to be publiſhed any book of Scripture in the *Engliſh* tongue, unles his books be firſt viewed and examined by the King, or one of his Privy Councel, or one Biſhop of the Realm, upon pain to looſe and forfeit all their goods and chattels, and ſuffer impriſonment during pleſure.

Item, The King declared concerning Anabaptiſts and other Sacramentaries lately comen into the realm, that he abhorred and deteſted their errors, and intended to procede againſt them, that were already apprehended, according to their merits; to thintent his ſubjects ſhould take example by their puniſhments not to adhere to ſuch falſe and deteſtable opinions, but utterly to forſake and relinquiſh them. And that wherſoever any of them be known, they be detected, and his Majeſty or Councel be enformed with al convenient ſpeed, with al maner Abetters and printers of the ſame opinion. And his Majeſty charged the ſame Anabaptiſts and Sacramentaries not apprehended or known, that they within eight or ten dayes depart out of the Realm, upon pain of los of their life, and forfeiture of their goods.

Item, Foraſmuch as the holy Sacrament of the Altar is the very body and blood of our Lord Jeſus Chriſt, and ſo hath and ought to be taken upon peril of damnation, his Majeſty minded to continue his Subjects in this true and juſt Faith, and that they be not beguiled away from it, charged that none ſhould henceforth reaſon or diſpute upon the ſaid bleſſed Sacrament, or of the Myſteries therof, upon pain of los of life and forfeiture of goods. Except to learned men in holy ſcri-

pture inſtructed, and taught in the Univerſities, their Liberties and privileges in their ſchools and places accuſtomed concerning the ſame; and otherwiſe in communication without ſlaunder of any man, for the only confirmation and declaration of the truth therof.

Item, And forasmuch as many brooked divers and many laudable ceremonies and rites heretofore uſed and accuſtomed in the Church of *England*, not yet abrogated by the Kings authority; Whereby aroſe different ſtrifes and contentions; as for and concerning holy bread, holywater, proceſſions, kneeling and creeping on *Good Friday* to the Cros, and *Eaſter* day, ſetting up lights before the *Corpus Chriſti*, bearing of Candles on the day of Purification, Ceremonies uſed at the Purification of women delivered of child, and offering of their Chryſomes, Keeping of the four offering dayes, Payment of tiths according to the old cuſtom of the Realm, and other ſuch like ceremonies; His Majeſty charged and commanded al his ſubjects to obſerve and keep them; ſo as they ſhal uſe and obſerve the ſame without ſuperſtition, and eſteem them for good and lawful ceremonies, tokens and ſignes to put us in remembrance of things of high perfection, and none otherwiſe. And not to repoſe any truſt of ſalvation in them: but take them for good Inſtructions, until ſuch time as his M. change or abrogate any of them, as his Highnes upon reaſonable conſideration both may, and intendeth to do.

Finally, Whereas a few Prieſts, as wel Religious as others, have taken Wives and married themſelves, contrary to the wholſome monitions of *S. Paul* to *Timothy* and *Titus*, and to the *Corinthians*, and contrary to the opinion of many of the old Fathers and Expoſitors of ſcripture, not eſteeming alſo the promiſe of chaſtity, which they made at the receiving of Holy Orders; his Highnes, minding in no wiſe, that the Generality of the Clergy ſhould, with the example of ſuch a few light perſons, procede to mariage without a common conſent of his H. and the Realm, doth ſtreitly charge and command, that al ſuch as have attempted mariage, as alſo ſuch as wil preſumptuouſly procede in the ſame, not to miniſter the Sacrament or other Miniſtery myſtical, nor have any office, cure, privilege, profit or commodity, heretofore accuſtomed, and belonging to the Clergy of the Realm: But ſhal be utterly after ſuch marriage expelled and deprived, and be held and reputed as Lay perſons to al purpoſes and intents. And that ſuch as after this Proclamation ſhall of preſumptuous minds take wives and be maried, ſhal run into his Graces Indignation, and ſuffer further puniſhment and impriſonment at his Graces will and pleſure.

NUM. IX.

NUM. IX.

Biſhop Fiſher *to Secretary* Crumwel, *declaring his willingneſs to ſwear to the Succeſſion.*

AFTER my moſt humble commendations. Whereas ye be content, that I ſhold write unto the Kings Highnes, in good faith I dread me, that I cannot be ſo circumſpect in my writing, but that ſome word ſhal ſcape me, wherewith his Grace ſhalbe moved to ſome further diſpleaſure againſt me, wherof I wold be very ſorry. For as I wil anſwer before God, I wold not in any maner of point offend his Grace, my duty ſaved unto God, whom I muſt in every thing prefer. And for this conſideration I am ful lothe, and ful of fear to write unto his Highnes in this matter. Neverthelefs ſithen I conceive, that it is your mind, that I ſhal ſo do, I will endeavour me to the beſt I can. But firſt here I muſt beſeech you, good Maſter Secretary, to cal to your remembrance, that at my laſt being before you, and the other Commiſſioners, for taking of the othe concerning the Kings moſt noble ſucceſſion, I was content to be ſworn unto that parcel concerning the Succeſſion. And there I did rehearſe this reaſon, which I ſaid moved me. I doubted not, but that the Prince of any Realme, with the aſſent of his Nobles and Commons, might appoint for his Succeſſion royal ſoche an order as was ſeen unto his Wiſdom moſt according. And for this reaſon I ſaid that I was content to be ſworn unto that part of the othe as concerning the Succeſſion. This is a very truth, as God help my ſoul at my moſt nede; albeit I refuſed to ſwear to ſome other parcels, becauſe that my Conſcience wolde not ſerve me ſo to do. Cotton Libr. Cleop. E. 6. p. 172.

NUM. X.

Lee *Biſhop Elect of* Litchfield *and* Coventry *to Secretary* Crumwel *concerning Bp.* Fiſher.

PLeaſyth you to be adverted, that I have been with my Lord of *Rocheſter*, who is as ye left him: that is to ſay, ready to take his othe for the Succeſſion, and to ſwear never to meddle more in diſputation of the validity of the Matrimony, or invalidity, with the Lady Dowager; but that utterly to refuſe. For as for the caſe of the prohibition Levitical, his conſcience is ſo knit, that he cannot ſend it off from him, whatſoever betide him. And yet he wil, and doth profeſs his Allegiance to our Soveraign Lord, the King, during his life. Truly the man is nigh going, and doubtleſs cannot continue, unles the King and his Council be merciful unto him. For the body cannot bear the clothes on his back, as knoweth God. Who preſerve you. In haſt ſcribbled by your own moſt bounden. Cott. Librar. Cleop. E. 6. p. 165.

Roland Co. & Litch. electus & confirmatus.

NUM.

NUM. XI.

The Archbiſhop to Secretary Crumwel, *in behalf of Bp.* Fiſher, *and Sr.* Thomas More.

Right Worſhipful Maſter Crumwel,

Cotton Libr. Cleop. E.6. p. 181.

AFTER moſt hearty Commendations, *&c.* I doubt not but you do right wel remembre, that my Lord of *Rocheſter* and Maſter *More* were contented to be ſworn to the Act of the Kings Succeſſion, but not to the Preamble * of the ſame. What was the cauſe of thair refuſal thereof, I am uncertain, and they wold by no means expreſs the ſame. Nevertheleſs it muſt nedis be, either the diminution of the authority of the Buſhop of *Rome*, or ells the reprobation of the Kings firſt pretenſed Matrimony. But if they do obſtinately perſiſt in thair opinions of the Preamble, yet, me ſemeth, it ſcholde not be refuſed, if they wil be ſworne to the veray Act of Succeſſion: ſo that they wilbe ſworne to maintene the ſame againſt al powers and potentates. For hereby ſhalbe a great occaſion to ſatisfy the Princeſs Dowager and the Lady *Mary*, which do think they ſholde dampne thair ſowles, if they ſholde abandon and relinquiſh thair aſtates. And not only it ſholde ſtop the mouths of thaym, but alſo of th' Emperor, and other thair friends, if thay geve as moche credence to my Lord of *Rocheſter*, and Maſter *More* ſpekyng and doinge againſt thaym, as they hitherto have done, and thought that al other ſholde have done, whan they ſpake and did with thaym. And peradventure it ſholde be a good quietation to many other within this reaulm, if ſuch men ſholde ſay, that the Succeſſion, comprized within the ſaid Act, is good and according to Gods lawes. For than I think there is not one within this reaulme, that would ones reclaim againſt it. And whereas divers perſones, either of a wilfulneſs, wil not, or of an indurate and invertible conſcience cannot, altre from thair opinions of the Kings firſt pretenſed mariage (wherein they have ones ſaid thair minds, and percaſe have a perſuaſion in thair heads, that if they ſholde now vary therefrom, thair fame and eſtimation were diſtained for ever,) or ells of the authority of the Buſſchope of *Rome*: yet if al the Reaulme with one accord wolde apprehend the ſaid ſucceſſion; in my judgment it is a thing to be amplected and imbraced. Which thing, although I truſt ſurely in God, that it ſhalbe brought to paſs, yet hereunto might not a little avayl the conſent and othes of theis two perſons, the Buſſchope of *Rocheſter*, and Maſter *More* with thair adherents, or rather Confederates. And if the Kings pleaſure ſo were, thair ſaid othes might be ſuppreſſed, but whan and whare his Highneſs might take ſome commodity by the publyſhing of the ſame. Thus our Lord have you ever in his conſervation. *From my maner at* Croyden *the* xvii *day of* April.

* The Preamble to this Act may be read in the Hiſtory of the Reformation, *Part* I. *p.* 145.

Your own aſſured ever
Thomas Cantuar.

NUM.

NUM. XII.

Nix *Biſhop of* Norwich *to* Warham *Archbiſhop of* Cant. *for ſuppreſſing ſuch as read books, brought from beyond Sea.*

AFter moſt humble recommendations, I do your Grace to underſtand, that I am accumbred with ſuch as kepyth and readyth theſe arroneous books in *Engliſh*, and beleve and geve credence to the ſame, and techyth others, that they ſhold ſo do. My Lord, I have done that lyeth in me for the ſuppreſſion of ſoch perſons; but it paſſeth my power, or any ſpiritual man for to do it. For divers ſaith openly in my Dioceſs, that the Kinges grace wold, that they ſhold have the ſaid arroneous books, and ſo maintaineth themſelves of the King. Wherupon I deſired my L. Abbot of *Hyde* to ſhow this to the Kinges grace, beſeching him to ſend his honorable Lettres, under his Seal, down to whom he pleaſe, in my Dioceſs. That they may ſhow and publiſh, that it is not his pleaſure, that ſoche bookes ſhould be had or red; and alſo puniſh ſoch as ſaith ſo. I truſt before this letter ſhal come unto you, my ſaid L. Abbot hath done ſo. That ſaid Abbot hath the names of ſome, that crakyth in the Kings name, that their falſe opinions ſhold go forth, and wil dy in the quarrel, that their ungracious opinions be true, and truſtyth by *Michaelmas* day, there ſhal be more that ſhal beleve of thair opinion, than they that beleivyth the contrary. If I had known, that your Grace had been at *London*, I would have commaunded the ſaid Abbot to have ſpoken with you. But your Grace may ſend for him, when ye pleaſe, and he ſhal ſhow you my whole mynd in that matier; and how I thought beſt for the ſuppreſſion of ſoch as holdyth theſe arroneous opinions. For if they continue any time, I thynk they ſhal undoe us all. The ſaid Abbot departed from me on *Monday* laſt: and ſith that tyme I have had much trouble and buſineſs with others in like matters: And as they ſay, that wherſomever they go, they hear ſay, that the Kings pleaſure is, the N. Teſtament in *Engliſh* ſhal go forth, and men ſholde have it and read it. And from that opinion I can no wayes induce them. But I had greater authority to puniſh them, then I have. Wherfore I beſeech your good Lordſhip, to advertiſe the Kinges grace, as I truſt the ſaid Abbot hath done, before this letter ſhal come unto your grace; that a remedy may be had. Cleopatra, E. 5.

But now it may be done wel in my Dioceſs: for the Gentlemen and the Communalty be not greatly infected; But merchants, and ſoch that hath their abiding not far from the Sea. The ſaid Abbot of *Hyde* can ſhow you of a *Curate*, and well learned in my Dioceſs, that exhorted his Pariſhioners to believe contrary to the Catholic faith. There is a Colledg in *Cambridg*, called *Gunnel haule* *, of the foundation of a Bp. of *Norwich*. I hear of no clerk, that hath commen out lately of that Colledg, but ſavoryth of the frying pan, tho he ſpeak never ſo holily. I beſeech your grace to pardon me of my rude and tedious writing to you: the zeal and love that I owe to Almighty God cawſe

* From whence came *Shaxton* Bp. of *Sarum*, and *Skip*, Q. *Annes* Chaplain, and Bp. of *Hereford*.

cawſe me this to do. And thus Almighty God long preſerve your Grace in good proſperity and health. *At* Hoxne *the* xiiij*th. day of* May, 1530.

Your obedienſary and dayly Orator.

NUM. XIII.

Archbiſhop Cranmer *to King* Henry, *Complaining of a Prior in* Canterbury, *that had preached againſt him.*

Cleopatra, E.6. p. 232.

PLeſyth it your Grace to be advertiſed, That wher as wel by your Graces ſpecial letters, dated the third day of *June* in the xxvij*th.* year of your Graces moſt noble reign, as alſo by mouth in *Wyncheſter* at *Mich.* laſt paſt, your Grace commanded al the Prelates of your Realm, that they with al acceleration and expedition ſhold do their diligence every one in his Dioceſs, fully to perſuade your people of the Bp. of *Rome* his authority, that it is but a falſe and injuſt Uſurpation, and that your Grace of veray right and by Gods law is the Supreme Head of this Church of *England*, next immediately unto God: I to accompliſh your Graces Commandment, incontinent upon my return from *Wyncheſter*, (knowing that al the Country about *Otford* and *Knol*, where my moſt abode was, were ſufficiently inſtructed in thoſe matters already) came up into theſe parts of *Eaſt Kent* onely, by preaching to perſuade the people in the ſaid two Articles, and in mine own church at *Canterbury*. Becauſe I was informed, that that Towne in thoſe two points was leaſt perſwaded of al my Dioceſs. I preached there two Sermons my ſelf. And as it then chaunced Dr. *Leighton* was preſent at my firſt Sermon, being then your Graces Viſitor. Of whom if it ſo pleaſe your Grace you may heare the report what I preached.

The ſcope and effect of both my Sermons ſtood in three things. Firſt, I declared, that the Bp. of *Rome* was not Gods Vicar in earth, as he was taken. And although it is ſo taught theſe three or four hundred years, yet it is done by means of the Bp. of *Rome*, who compelled men by oaths ſo to teach, to the maintenance of his authority contrary to God's word. And here I declared by what means and craft the Bp. of *R.* obtained ſuch uſurped authority. Seconde, Bycauſe the See of *R.* was called *Sancta Sedes Romana*, and the Bp. was called *Sanctiſſimus Papa*; and mennys conſciences peradventure could not be quiet to be ſeparated from ſo holy a place, and from Gods moſt holy Vicar: I ſhewed the people, that this thing ought nothing to move theym. For it was but a Holines in name. For indeed there was no ſuch holines at *Rome*. And hereupon I took occaſion to declare his glory, and the Pomp of *Rome*, the Covetouſnes, the unchaſt living, and the maintenance of al vices. Thirde, I ſpake againſt the Bp. of *R.* his lawes. Which he calleth *Divinas Leges* and *Sacros Canones*, and makes them equal with Gods Law. And here I declared, that many of the Laws were veray contrary. And ſome of theym, which were

were good and laudable, yet they were not of ſuch holines, as he would make theym; that is, to be taken as Gods laws, or to have remiſſion of ſins by obſerving theym. And here I ſayd, that ſo many of his laws as were good, men ought not to contemne or deſpiſe them, and wilfully to break theym. For thoſe that be good your G. hath received as laws of your Realm, until ſuch time as others ſhold be made. And therfore as lawes of your realm, they muſt be obſerved, and not contempned. And here I ſpake as wel of the Ceremonies of the Church, as of the foreſaid lawes; that they ought neither to be rejected or deſpiſed, nor yet to be obſerved with this opinion, that they of themſelfes make men holy, or that they remit ſins. For ſeeing, that our ſins be remitted by the death of our Savior Chriſt Jeſus, I ſayd, it was too moch injury to Chriſt, to impute the remiſſion of our ſins to any Lawes or ceremonies of mans making. Nor the Laws and ceremonies of the Church at their firſt making were ordeined for that intent. But as the common lawes of your G's realm be not made to remit ſins, nor no man doth obſerve theym for that intent; but for a common commodity, and for a good order and quietnes to be obſerved among your Subjects; evyn ſo were the laws and ceremonies firſt inſtituted in the Church for a good order, and for remembrances of many good things, but not for remiſſion of our ſinns. And though it be good to obſerve theym wel for that intent they were firſt ordened; yet it is not good, but a contumely unto Chriſt to obſerve theym with this opinion, that they remit ſins; or that the veray bare obſervation of theym, in it ſelf, is a holines before God: Although they be remembrances of many holy things, or a diſpoſition unto goodneſs. And evyn ſo do the lawes of your G's realm diſpoſe men unto juſtice, unto peace, and other true and perfect holines. Wherfore I did conclude for a general rule, that the people ought to obſerve theym, as they do the laws of your G's realm, and with no more opinion of holines or remiſſion of ſin, then the other common Laws of your G's realm.

Though my two Sermons were long, yet I have written briefly unto your Highneſs the ſum of theym both. And I was informed by ſundry reports, that the people were glad, that they heard ſo much as they did; until ſuch time, as the Prior of the black frears at *Canterbury* preached a ſermon, as it was thought and reported, clean contrary unto al the three things, which I had preached before. For as touching the firſt part, which I had preached againſt the erroneous doctrin of the Bp. of *R.* his power; which error was, that by God's Law he ſhould be Gods Vicar here in earth; the Prior would not name the Bp. of *R.* but under color ſpake generally, That the Church of Chriſt never erred. And as touching the ſecond part, where I ſpake of the Vices of the Biſhops of *R.* And there to the Prior ſaid, that he would not ſclawnder the Biſhops of *Rome.* And he ſaid openly to me in a good Audience, that he knew no vices by none of the Biſhops of *Rome.* And he ſaid alſo openly, that I preached uncharitably, whan I ſaid, that theſe many years, I had daily prayed unto God, that I might ſee the power of *Rome* deſtroyed: and that I thanked God, that I had now ſeen it in this realm. And yet in my ſermon I declared the cauſe wherfore I ſo prayed. For I ſaid, that I perceived the See of *Rome* work ſo many things contrary to Gods honor, and the wealth

of this realm, and I ſaw no hope of amendment, ſo long as that See reigned over us. And for this cauſe onely I had prayed unto God continually, that we might be ſeparated from that See: aud for no private malice or diſpleſure, that I had either to the Bp. or See of *Rome*. But this ſeemed an uncharitable prayer to the Prior, that the power of *Rome* ſhould be deſtroyed.

And as for the third part, where I preached againſt the Laws of the Bp. of *Rome*; that they ought not to be taken as Gods Lawes; nor to be eſteemed ſo highly as he would have them: the Prior, craftily leaving out the name of the Bp. of *Rome*, preached, that the Lawes of the Church be equal with Gods lawes. Theſe things he preached as it is proved both by ſufficient witnes, and alſo by his own confeſſion.

I leave the judgment hereof unto your G. and to your Councel, whether this were a defence of the Bp. of *Rome*, or not. And I onely, according to my bounden duty, have reported the truth of the Fact. But in mine opinion, if he had ſpoken nothing elſe; yet whoſoever ſaith, that the Church never erred, maintaineth the Bp. of *Rome* his power. For if that were not erroneous, that was taught of his power, That he is Chriſts Vicar in earth, and by Gods law Head of al the World, ſpiritual and temporal, and that al people muſt believe that *De neceſſitate Salutis*, and that whoſoever doth any thing againſt the See of *Rome* is an heretick; and that he hath authority alſo in Purgatory, with ſuch other many falſe things, which were taught in times paſt to be Articles of our Faith: if theſe things were not erroneous, yea, and errors in the Faith, then muſt nedis your G's Laws be erroneous that pronounce the Bp. of *Rome* to be of no more power by Gods Law than other Biſhops; and theym to be Traitors that defend the contrary. This is certain that whoſoever ſaith, that the Church never erred, muſt either deny, that the church ever taught any ſuch errors of the Bp. of *Rome* his power, and then they ſpeak againſt that which al the world knoweth, and al books written of that matter theſe three or four hundred years do teſtifie; or elſe they muſt ſay, that the ſaid errors be none errors, but truths. And then it is both treaſon and hereſy.

At my firſt Examination of him, which was before *Chriſtmas*, he ſaid, that he preached not againſt me, nor that I had preached any thing amiſs. But now he ſaith, that I preached amiſs in very many things, and that he purpoſely preached againſt me. And this he reporteth openly. By which words I am marvellouſly ſclawndered in theſe parts. And for this cauſe I beſeech your G. that I may not have the judgment of the cauſe: for ſo moch as he taketh me for a party: but that your G. would commit the hearing therof unto my L. Privy Seal: or elſe to aſſociate unto me ſome other perſons at your G's pleſure, that we may hear the caſe joyntly together.

If this man, who hath ſo highly offended your G. and preached againſt me openly, being Ordinary and Metropolitane of this Province: and that in ſoch matters as concerne the miſliving and the laws of the Bp. of *Rome*; and that alſo within mine own church; if he, I ſay, be not looked upon, I leave unto your G's. prudencc to expend what example this may be unto others with like colour to maintain the Bp. of *Rome* his authority: and alſo of what eſtimation I ſhal be repu-

ted

ted hereafter, and what credence ſhal be given unto my preaching, whatſoever I ſhal ſay hereafter.

I beſeech your G. to pardon me of my long and tedious writing. For I could not otherwiſe ſet the matter forth plaine. And I moſt heartily thank your G. for the Stag which your G. ſent unto me from *Wyndſor* Foreſt. Which if your G. knew for how many cauſes it was welcome unto me, and how many ways it did me ſervice, I am ſure you would think it moch the better beſtowed. Thus our Lord have you Highneſs alwayes in his preſervation and governance. From *Ford* the xxvj day of *Auguſt*.

Your Graces moſt humble Chaplain and bedifman,

T. Cantuarien.

NUM. XIV.

The Archbiſhop to Mr. Secretary Crumwel, *concerning his ſtyling himſelf Primate of al* England.

RIght worſhipful in my moſt harty wiſe I commend me unto you. Moſt hartily thanking you for that you have ſignified unto me, by my Chaplain Mr. *Champion*, the complaint of the Bp. of *Wincheſter* unto the Kings Highnes in two things concerning my Viſitation. The one is, that in my ſtyle I am written *Totius Angliæ Primas*, to the derogation and prejudice of the Kings high power and authority, being Supreme Head of the Church. The other is, that his Dioces not paſt five years agone was viſited by my Predeceſſor, and muſt from henceforth pay the tenth part of the Spiritualties according to the Act granted in the laſt Seſſions of Parlament. Wherfore he thinketh, that his Dioceſs ſhould not be charged with my Viſitation at this time. Cleop. F. I. p. 261.

Firſt, as concerning my ſtyle, Wherein I am named *Totius Angliæ Primas*, I ſuppoſe that to make his cauſe good (which elſe indeed were naught) he doth mix it with the King's cauſe; (As ye know the man lacketh neither learning in the law, neither witty invention, ne craft to ſet forth his matters to the beſt) that he might appear not to maintain his own cauſe, but the Kings. Againſt whoſe Highnes he knoweth right wel, that I wil maintain no cauſe, but give place, and lay both my cauſe and my ſelf at my Princes feet. But to be plain what I think of the Bp. of *Wincheſter*, I cannot perſuade with my ſelf, that he ſo much tendereth the Kings cauſe, as he doth his own, that I ſhould not viſit him. And that appeareth by the veray time. For if he caſt no further then the defence of the Kings G's authority, or if he intend that at al, why moved he not the matter before he received my Monition for my Viſitation. Which was within four miles of *Wincheſter* delivered unto him the xx*ti.* day of *April* laſt, as he came up to the Court. Moreover I do not a little mervayl, why he ſhould now find fault rather then he did before, when he took the Bp.

of *Rome* as chief Head. For though the Bp. of *R.* was taken for Supreme Head, notwithſtanding that, he had a great number of Primates under him. And by having his Primates under him, his Supreme authority was not leſs eſteemed, but much the more. Why then may not the Kings Highnes, being Supreme Head, have Primates under him, without a diminiſhing, but with the augmenting of his ſaid Supreme Authority. And of this I doubt not at all, but the Bp. of *Wincheſter* knoweth, as well as any man living, that in caſe this ſaid ſtyle or title had been in any poynt impediment or hindrance to the Bp. of *Rome*'s uſurped authority, it would not have ſo long been unreformed as it hath been. For I doubt not, but all the Buſhops of *England* would ever gladly have had the Archbuſhops both authority and title taken away, that they might have been equal together. Which well appeareth by the many contentions againſt the Archbuſhops for jurisdiction in the Court of *Rome*. Which had be eaſily brought to paſs, if the Buſhops of *R.* had thought, the Archbuſhops titles and ſtyles to be an erogation to their Supreme authority.

Al this notwithſtanding, if the Buſhops of this realm pas no more of their names, ſtyles and titles, then I do of mine, the Kings Highnes ſhal ſoon order the matier betwixt us al. And if I ſaw, that my ſtyle were againſt the Kings authority (whereunto I am eſpecially ſworn,) I would ſue my ſelf unto his G. that I might leave it; and ſo would have done before this time. For I pray God never be merciful unto me at the general judgment, if I perceive in my heart, that I ſet more by any title, name or ſtyle, that I write, then I do by the paring of an apple, further then it ſhal be to the ſetting forth of Gods word and will. Yet I wil not utterly excuſe me herein. For God muſt be judge, who knoweth the bottome of my heart, and ſo do not I my ſelf. But I ſpeak for ſo much as I do feel in my heart. For many evil affections ly lurking there, and wil not lightly be eſpied. But yet I would not gladly leave any juſt thing at the pleaſure and ſuite of the Bp. of *Wyncheſter*, he being none otherwiſe affectionate unto me, than he is.

Even at the Beginning of Chriſts profeſſion *Diotrephes* deſired *gerere primatum in Eccleſia*, as ſaith S. *John* in his laſt Epiſtle. And ſince he hath had mo ſucceſſors than al the Apoſtles had. Of whom have come al theſe glorious titles, ſtyles and pomps into the Church. But I would, that I and al my Brethren, the Buſhops would leave al our ſtiles, and write the ſtyle of our Offices, calling our ſelves *Apoſtolos Jeſu Chriſti*: ſo that we took not upon us the name vainly, but were ſo even indeed. So that we might order our Dioceſs in ſuch ſort, that neither paper, parchment, lead nor wax, but the very Chriſtian Converſation of the people might be the letters and ſeals of our offices. As the *Corinthians* were unto *Paul*, to whom he ſaid, *Literæ noſtræ & ſigna Apoſtolatus noſtri vos eſtis.*

Now for the ſecond, Where the Bp. of *Wincheſter* alledgeth the Viſitation of my Predeceſſor, and the tenth part now to be payd to the King. Truth it is, that my Predeceſſor viſited the Dioces of *Wincheſter* after the deceaſe of my L. Cardinal [*Wolſey*] as he did al other Dioceſſes *Sede Vacante*. But elſe I think, it was not viſited by none of my Predeceſſors this forty years. And notwithſtanding that, he himſelf,

ſelf, not conſidering their charges at that time, charged them with a new Viſitation within leſs then half a year after: and that againſt al right, as Dr. *Incent* hath reported to my Chancellor: the Clergy at that time paying to the King half of their benefices in five years. Which is the tenth part every year, as they payd before, and have payd ſince, and ſhal pay ſtil for ever by the laſt Act. But I am very glad, that he hath now ſome compaſſion of his Dioceſs, although at that time he had very ſmal, when he did viſit them the ſame year, that my Predeceſſor did viſit. And al other Buſhops, whoſe courſe is to viſit this year, kept their Viſitations, where I did viſit the laſt year, notwithſtanding the tenth part to be paid to the Kings G. Howbeit I do not ſo in *Wincheſter* Dioces. For it is now the third year ſince that Dioceſs was Viſited by any man. So that he hath the leaſt cauſe to complain of any Buſhop. For it is longer ſince his Dioces was viſited then the other. Therfore where he layeth, to aggravate the matier, the charges of the late Act granted, it is no more againſt me then againſt al other Buſhops, that do viſit this year; nor maketh no more againſt me this year, then it made againſt me the laſt year, and ſhal do every year hereafter. For if they were true men in accounting and paying the Kings Subſidies, they are no more charged by this new Act, then they were for the ſpace of ten years paſt, and ſhal be charged ever hereafter. And thus to conclude, if my ſaid L. of *Wincheſters* objections ſhould be allowed this year, he might by ſuch arguments both diſallow al maner Viſitations, that hath bee done theſe ten years paſt, and that ever ſhal be done hereafter.

Now I pray you, good Maſter Secretary of your adviſe, whether I ſhal need to write unto the Kings Highnes herein. And thus our Lord have you ever in his preſervation. At *Otteford* the 12 day of *May*.

Your own ever aſſured

Thomas Cantuar.

NUM. XV.

The Appeal of Stokeſly *Biſhop of* London *to the King, againſt the Archbiſhops Viſitation.*

Contra Viſitationem Archiep. Cant.

FIrſt, That the Archbp. of *Canterbury* in al his Monitions and Writings, ſent to the Bp. Abbots, Prior and Archdeacon of *London*, concerning this his Viſitation, called himſelf *Apoſtolicæ Sedis Legatum*: and that therefore the Bp. of *London*, with the Chapter, did not only advertiſe the Archbp. therof by their Letters before the day of Viſitation: But alſo the ſame day of the Commencement thereof in the Chapter-houſe of *Powles*, the ſaid Bp. and Chapter, before the delivery of the Certificate to the ABp. made there openly a Proteſtation, reading Cleop. F. 2. p. 124.

reading it in writing, ſignifying, that they would neither accept him as ſuch a Legate, or admit or obey his Viſitation, juriſdiction, or any thing, that he would attempt by the pretext or color of that name of Legate, or otherwiſe, againſt the Crown of our Soveraign, his Regality, Statutes, or cuſtomes of his realm. And required the ſaid Archbp. to command his Regiſter there preſent to enact the ſaid Proteſtation. Which he refuſed utterly to do; ſhewing himſelf not willing to admit the ſaid Proteſtation.

Item, That the Archbp. in his ſaid Monition to the Bp. did expreſly intimate and ſignify to him, that he would in his Viſitation ſuſpend al the juriſdiction of the Bp. the Dean and Archdeacons from the beginning thereof to the ending. In ſuch wiſe, that the Bp. nor his Officers, Dean nor Archdeacon, ſhould or might at that time, (which he would not determine how long it ſhould endure) uſe no juriſdiction, whatſoever cauſes or neceſſities ſhould chance of correction, inſtitutions of benefices, Confirmations of Election, Conſecrations of Churches, Celebrations of Orders, or Probation of Teſtaments, with many other things mo appertaining *ad forum contentioſum*. But al and every of theſe the Archbp. and his [Officers] would have, and ſuffer none other to uſe and exerciſe the ſame, unto the end of his Viſitation. Which he hath now continued until the firſt day of *December*: pretending, that then he may likewiſe continue it other ſix months, and ſo forth without end at his pleſure during his life, from time to time. So that by this means he only, and none other, ſhould be Bp. but *Titularis*, in all his Province during his life, but at his pleſure. Which were an inconvenience intolerable, and ſuch as never was read nor heard of, that ever any Metropolitan, private Legate or Bp. of *Rome*, in the moſt Tyranny had uſurped the ſemblable.

Item, That al men learned, and Books of the Canon Law doth aggree, that no Metropolitan or Primate, may thus, by any law written, ſuſpend al the juriſdiction of the Biſhops, for the time of their Viſitations, or exerciſe the premiſes during the ſame *Jure Metropolitico*. And this the Councel of the Archbiſhop doth not deny, nor cannot.

Item, Where the ſaid AB. doth pretend, that his Predeceſſors times paſt hath put in uſe and exerciſe al the premiſes: And ſo, though the Common law doth not favor him, yet he may lean to preſcription: Firſt, it is to be conſidered and remembred, that the ſuſpenſion of al juriſdiction of al the Biſhops in maner aforeſaid ſeemeth to be againſt holy ſcripture, and the authority given unto them by God; and as it was ſaid before, that Suſpenſion were a thing pernitious, not read, nor heard of, to have bee attempted by the moſt tyranny of al the Biſhops of *R.*, without the great offence of the Biſhop. And as for the reſt, conſidering, that none of his Predeceſſors this hundred years did viſit thus his Province; and therfore no man Living can know this by experience, it had been neceſſary for the Archbp. to have ſhewed books for the proof of theſe his ſayings and pretences. Which he and his Officers, being therunto deſired, as wel before the Viſitation, as ſithence, ever did refuſe and deferr to do.

Item, It is to be remembred, that in caſe it ſhal appear in any Book of the AB. that his Predeceſſors have attempted any of the Premiſſes;

Firſt,

Firſt, that his Predeceſſors were Legates, and though they did viſit *jure Metropolitico*, yet they might peradventure, as Legates, attempt ſome things, which they had had no right nor colour to do, if they had be only Metropolitans and Primates. Secondarily, In this behalf and caſe it is to be remembred, that many of thoſe Archbps. of *Canterbury*, were not only Legates, but alſo Chancellors of *England*. By the which authority they peradventure did enforce and maintain many things attempted againſt the Law, as the late Cardinal did. And therfore it is to be diſſevered what they did as Legates, and what as Metropolitans, and what by force after repealed, and what by right peaceably enjoyed. And not to now *jure Metropolitico* ſuch things as were done by his Predeceſſors, as Legates: nor to chalenge preſcription, now the authority of the See of *Rome* is repealed and here extinguiſhed in ſuch things, as were attempted only by the pretext of the authority of that See; or elſe after were appealed, repealed or reſiſted. Thirdly, In This cauſe it is to be remembred, that it appears by the ancient Regiſters of the Biſhops, and their Churches, that when the Predeceſſors of the AB. did attempt any of theſe cauſes aforeſaid, the Biſhops and their Clergies did appeal to the See of *Rome*. And divers times they obtained ſentences and executions againſt him: and ſome remained undecided by the reaſon of the death of the AB. or Bp. complainant for remedy and redreſs of the ſame. In like maner as we, your faithful Subjects have now for this our grief appeled unto your Majeſty.

Item, It is to be conſidered, Whether any Metropolitan in other Chriſten realmes, being now Legate, doth exerciſe the premiſſes after the form now here pretended, in his Viſitation. And in caſe they do not, as it is ſaid they do not attempt any ſuch things, but only, in their Viſitations Provincial, uſeth that the Common Law giveth them, then here to be repealed and extinguiſhed for ever. To the intent that the Biſhops of *R.* hereafter ſhal have no color to maintain and juſtify, that they keep here yet, and continue the poſſeſſion of their authority, and of our ſubjection by their Legate. Saying, that although the AB. doth relinquiſh the name of a Legate, yet nevertheleſs he exerciſeth ſuch juriſdiction as the Laws never gave to Metropolitans, nor no AB. in *Chriſtendome* doth exerciſe (Legates of the See of *R.* only excepted.) And therfore it is to be provided, that no ſparks remain, wherby he might ſuſcitate any ſuch flame, if the matter ſhould come in queſtion.

Finally, It is to be remembred, that the Biſhops, nor their Clergies do not refuſe to accept and obey the Viſitation of the AB. as Metropolitan, and to pay to him proxies due and accuſtomed. But where the Biſhops hath not only the common Laws, but alſo Bulls and Sentences executed againſt his Predeceſſors, and that long before the making of the Statutes againſt *Proviſions*, declaring what ſums he ſhal not paſs for the Proxies of their Churches, the Officers of the AB. demandeth much more: neither ſhewing the Law, (for there is none to bear them) nor yet precedent or example in any ancient books, wherby they might be ſatisfyed. Which done he ſhould without difficulty or grudge, have forthwith al his Proxies upon the concluſion of his Viſitation. Unto the which time it is not due in mony. Many other

other things and conſiderations there be, to be alledged concerning the premiſſes: which may be ſpoken in time and place, as the debating of the matter ſhal require.

And for a concluſion, it may pleaſe your Majeſty to be advertiſed, that if my Lord of *Cant.* can ſhew by antient precedents, that any his Predeceſſors have uſed peaceably the premiſſes without interruption, and ſo have enjoyed the ſame, thoſe precedents ſhewed and brought in preſence, allowed alſo by your learned Councel in the lawes ſpiritual, to be precedents ſufficient, and of authority in this behalf, We ſhal then immediately in al the premiſſes, obey the ſaid ABp. without any further contradiction. In this our ſo doing, whether we offer him reaſon or not, we refer us only unto your Majeſty, and unto your gracious judgment. Humbly beſeeching the ſame, that for as much as al the Lawes be for us, and this hundred years paſt: and now alſo in our dayes we have not heard nor ſeen the contrary uſed to the ſaid Lawes: We now moſt lowly, as your poor and true ſubjects, deſire your Majeſty, that with your gracious favour and licenſe, we may uſe ſuch defence, as your Lawes, and your high Court of your Parlament, hath politicly provided for us, and other your Subjects.

NUM. XVI.

An Inventory of the Cathedral church of S. Swithins *in* Wincheſter, *as it was given in, by the Prior and Convent, to* Crumwell *Secretary of State, and the Kings Vicar general over al Spiritual men.*

C.C.C.C. MS. Miſcel. G.

And firſt of the things that are abroad in the Church.

IMprimis, the nether part of the high Altar, being of plate of gold, garniſhed with ſtones. The front above being of brodering work and pearls, and above that a Table of Images of ſilver and gilt, garniſhed with ſtones.

Item, Above that Altar a great Cros, and an Image of plate of gold, garniſhed with ſtones.

Item, Behind the high Altar S. *Swithens* ſhrine, being of plate ſilver and gilt, and garniſhed with ſtones.

Item, In the body of the Church a great Croſs, and an Image of Chriſt and *Mary* and *John*, being of plate ſilver and partly gilt.

Item, A cros of plate of ſilver and gilt with an Image over the Iron dore. And the two Images of *Mary* and *John* are but Copper gilt.

The

The Inventory of the Sextre.

Jewels of Gold.

Imprimis, There are in the Sextre five Croſſes of gold, garniſhed with precious ſtones. And one of the five is but of plate of gold fixed upon Wood.

Item, One ſhrine of plate of gold garniſhed with precious ſtones.

Item, One little pair of Candleſticks of gold.

Item, One little box of gold with his cover to bear the H. Sacrament.

Item, Three chalices of gold, and one of them garniſhed with precious ſtone.

Item, One little pax of gold.

Item, One little ſacring bel of Gold.

Item, Four Pontifical rings of gold with precious ſtones.

Item, One pectoral of gold ſet with ſtones.

Item, One Pectoral, partly gold, partly ſilver, and gilt, ſet with ſtones.

Item, Two Saints armes of plate of gold, garniſhed with ſtones.

Item, S. *Philips* foot, covered with plate of gold, and with ſtones.

Item, A book of the four Evangeliſts, written al with gold; and the utter ſide is of plate of gold.

Jewels of Silver.

Imprimis, One Table of our Lady, being of ſilver and gilt.

Item, Nine croſſes of ſilver and gilt, and one of Criſtal.

Item, One and twenty ſhrines, ſome al ſilver and gilt; and ſome part ſilver and gilt; and part copper and gilt; and ſome part ſilver and part ivory, and ſome copper and gilt, and ſome ſet with garniſhed ſtones.

Item, Twelve chalices of ſilver and gilt, belonging to the Sextre, and to the Altars, and chauntries founded in the Church.

Item, Four Paxes of ſilver and gilt belonging to the Sextre, and other Altars.

Item, Six caſts of Candleſticks belonging to the Sextre, and the Chauntries, being of ſilver and gilt.

Item, One Candleſtick of ſilver, belonging to S. *Swithens* ſhrine.

Item, Six pair of Cruits of ſilver belonging to the Sextre and Chauntries.

Item, Seven Cenſers of ſilver and gilt.

Item, Two Sarys, one of ſilver and gilt, and the other only of ſilver.

Item, Three pair of Baſins of ſilver and gilt.

Item, Two Ewers, one of them ſilver and gilt, and the other only ſilver.

Item, Six Images of ſilver and gilt.

Item, One and thirty Collars, ſix of them garniſhed with plate of ſilver, and gilt, and ſtones; the reſidue of brodering work and pearls.

Item, Six pectorals of ſilver and gilt, garniſhed with ſtones.

Item, Three paſtoral ſtaves of ſilver and gilt

Item, One Paſtoral ſtaf of an Unicorns horn.

Item, Three ſtanding Mitres of ſilver and gilt, garniſhed with pearls and precious ſtones.

Item, Ten old Mitres, garniſhed with pearls and ſtones, after the old faſhion.

Item, One Rectors ſtaf of Unicorns horn.

Item, Four Proceſſional ſtaves of plates of ſilver.

Item, Four ſacring bells of ſilver and gilt, belonging to the Sextre and Altars.

Item, Nine pixes of Chriſtal, partly garniſhed with ſilver and gilt.

Item, Seven tables with Relicks fixed in them; and four of them are of plate of ſilver and gilt, and the three other of copper and gilt.

Item, Five Saints heads, and four of them of plate of ſilver and gilt, and the firſt painted.

Item, Three Saints armes, two of them covered with plate of ſilver and gilt, and the third is painted.

Item, Seven books, the outer parts of them being plates of ſilver and gilt.

Item, One Book of K. *Henry* the Sevenths foundation, covered with velvet, and garniſhed with boſſes of ſilver and gilt.

Copys.

Imprimis, One principal Cope of needle work, wrought with gold and pearles.

Item, One Chyſible. Two Tymaſyles, and parel of the Albes of the ſame work, of my L. Cardinal *Beaufords* gift.

Item, Eight and twenty other Copys of divers other works and colors, and divers mens gifts.

Item, Forty two Copys of tisſhew: the one half of them blew, and the other of red.

Item, Twenty Copys of red bawdkyne, wrought with Connes.

Item, Eight white Copys. Four of them of White Velvet, and the other four of White Damask, brodered with white red roſes.

Item, Eight and twenty Copys of White Bawdkyne, woven with copper gold.

Item, Nine and twenty Copys of blew ſilk, woven with rayes of gold.

Item, Thirty other Copys of divers colors and works; and many of them periſhed.

Chyſybils, Tynnikyls [*Tunicles*] *and Stolys.*

Item, Imprimis, Eleven principal Chyſybils with Tynnikyls, of divers ſorts, and ſuites.

Item, Six and thirty old Chyſybils of divers colors and works, and bene commonly uſed, and ſome of them peruſed.

Item, Fourteen ſtolys of needle work.

Hangings

Hangings for the Altars.

Item, Eight divers hangings for the high Altar, ſome of them precious, and ſome of them of les value.
Item, One and twenty pair of Hangings for the Altars of the Church.

Veſtments, Albes, &c.

Item, Twelve Albes of ſilk.
Item, Of linnin Albes, belonging to the Sextre and other Altars 326.
Item, Veſtments belonging to the Altars and Chauntries are of divers Values and works, to the number of twenty ſix.
Item, Corporows caſes, and Corporaws thirty ſix.
Item, Altar cloths of Diaper, and linnin One and twenty.
Item, Mas books thirteen, belonging to the Sextre and Altars.

The Inventary of our Ladies Chappel.

Imprimis, Five little ſhrines of copper and guilt.
Item, Three chalices of ſilver and gilt.
Item, Two Paxes, the one of ſilver and gilt, and the other of ſilver.
Item, Two pair of Beads, and ſilver and gilt, being but of ten ſtones a piece.
Item, Three chappels of divers ſuites.
Item, Two Copys of ſilk.
Item, Thirteen *Albes*, and three of them white ſilk.
Item, Three Collars for the three Altars of ſilk, garniſhed with plate of ſilver and gilt, and with ſtones.
Item, Four Altar cloths of linnin.
Item, Two Altars of ſilk for the Altar.

The Inventory of the Priors houſe.

Imprimis, Six ſalts, with three covers of ſilver and gilt.
Item, Six ſpoons of ſilver and gilt.
Item, Five and twenty other ſpoons of ſilver.
Item, Three ſtanding Cups; one plain, and other two ſwaged with their Covers of ſilver and gilt.
Item, Seven bollis of ſilver and gilt with one Cover.
Item, Six ſilver cupps with one Cover.
Item, Four nuts with three covers.
Item, Two Maſers with one cover.
Item, Two ſilver Baſins with their Ewers.
Item, Two Gallon pots of ſilver and gilt, to ſerve *Peter* and *Paul*.
Item, Two ſmal ſilver pots.
Item, Two chalices of ſilver and gilt.

The Inventary of the Subpriors houſe.

Item, Two ſalts of ſilver and gilt with a Cover.
Item, One little ſalt of ſilver with a Cover.
Item, Three ſilver peeces.
Item, Eighteen ſilver ſpoons.
Item, Three old Maſers peruſed.

The Inventary of the Hordars houſe.

Item, Two Salts of ſilver and gilt with a Cover.
Item, One ſtanding Nut with a Cover.
Item, Three ſilver peeces.
Item, Eighteen ſilver ſpoons.
Item, Three old Maſers peruſed.

The Inventary of the Fratrie.

Imprimis, One ſtanding Cup of mother pearle, the foot and Cover being of ſilver and gilt.
Item, Two great bollys of ſilver.
Item, One ſtanding Cup of ſilver and gilt with his Cover.
Item, One ſtanding Maſſar with a Cover of Wood.
Item, Three great bollis of Wood with bonds of ſilver and gilt.
Item, Seven and thirty ſilver ſpoons of divers faſhions.
Item, Four old Maſſars peruſed.

NUM. XVII.

A Reply to the Archbiſhop, againſt his Court of Audience.

Cleopatra, F. 1. p. 88.

TO the firſt, His Proteſtation ſheweth no more, but that he is not to be ſuſpected to keep that Court of his Audience by the authority of any Legacy from *Rome*, as by the name of Legate of *Rome*. But foraſmuch as no ABp. within *Chriſtendom* hath, nor never had, any authority to keep any ſuch Court by the reaſon of the ABric, but only Legates of the See of *Rome*. Which Legates what vexations and oppreſſions they have done by the pretence thereof, not only to Ordinaries, but alſo to the Layfee, by calling of poor men from the furtheſt parts of the realm to *London* for an halfpeny candle, or for a little opprobrious word, as was declared and proved plainly in this Parliament: Which was a great cauſe of making of a Statute to remedy that, before the Statute of the aboliſhment of the Biſhops of *Romes* authority within this realm: Inſomuch that this execution of Legacies in other juriſdictions and realms, hath been one of the greateſt and intoleableſt uſurpations of the Bp. of *Rome* theſe many years among the Commonalty, and therfore a thing moſt neceſſary of reformation: in conſidera-

conſideration of the premiſes no ABp. can exerciſe this authority, except he implyeth to al the world (tho he ſpeak it not, nor write it not) that he is a Legate of the See of *Rome*. And in caſe it ſhal pleaſe the Kings Grace to give like authority, notwithſtanding ſo many incommodities to his Graces Subjects by the uſe therof, and not one commodity at al to be abyden by, it ſhould ſeem better to give it to ſome other by ſpecial Commiſſion at his Grace's pleaſure. Wherby it ſhal be known certainly to come from his Grace rather than to join it to the ABps See: Wherby the old poyſon might ſtil lurk and break out one day again, if it ſhould chance ſome to be ABp. of *Cant.* that would change their copy, as hath been in times paſt.

And moreover, if his Grace ſhould make his Legate, it ſhould peradventure derogate the power of his Graces General Vicar. And if both ſhould occupy, then ſhall the people ſo much the rather take occaſion to think and ſay, that his Graces Vicar exerciſeth the power of a Legate by his Graces authority, and the ABp. of *Canterbury*, by authority of the Bp. of *Rome*.

And where the ABp. ſaith, that he ſeeth no cauſe, why he ſhould not keep that Court, at the leſt, by authority of the Act of Parlament, as al others enjoy by that Act al things, that they had before from the See of *Rome*; it ſeems that he never read the ſaid Act; nor yet can diſcern betwixt a thing abſolute, that may endure without a Dependence, and an Advouſon in groſs, and a thing that ſtandeth in a continual Dependence, as Service to the Seignory. For Exemptions and Diſpenſations, and ſuch others be Abſolutes, depending nothing of the Grantor after his Grant. But Legacies be but reſpectives: And as no longer Lord, no longer Service, ſo no longer Bp. of *Rome* Lord here, no longer his Vicar, which was but his Servant: as appeareth by the text of his Legacy; whereof theſe be the words in the Chapter, *Quum non ignoretis De officio Legati, qui in Provincia ſua vices noſtras gerere comprobatur.* And the Act of Parlament which he allegeth is ſo plain to every Reader, that it cannot be drawn with twenty team of Oxen to ſtretch to the continuance of this Court of his Audience. It is in the xxj*th.* Chapter of the Seſſion *Anno* xxv. and in the xxvj*th.* leaſe in the latter end. The words therof there be theſe: "Provided al-"wayes that this Act, or any thing therin contained ſhal not hereafter "be taken, nor expounded, to the derogation, or taking away, of any "Grants or Confirmations of any Liberties, Privileges or Juriſdicti-"ons of any Monaſteries, Abbies, Priories, or other Houſes or Places "exempt; which before the making of this Act, have been obtained "at the See of *Rome*, or by the authority thereof. Loo, this Act ſpeaketh only of Exemptions, which is a thing abſolute: and that only of Houſes exempt, and of their Juriſdictions. Which might be ſuffered upon their few Parochians and neibours; as Prebends have in their Cathedral churches. But this Act ſpeaketh not of no juriſdiction univerſal of Archbiſhops, Biſhops, or other perſon. Legacy is of that other ſort, and univerſal juriſdiction depending on him, that uſurped an univerſal authority through the world.

And conſidering, that the Bp. of *Cant.* beſide al the Courts within his own Dioceſs, keepeth in *London* a Court at the Arches, ſufficiently authorized to hear and to determine al cauſes and complaints appertaining

taining to a Metropolitane; why ſhould he require this other Court of the Audience, to keep it in *London*, within the Church and juriſdiction of another Bp. except he minded to call other Bps. obedientially out of their juriſdiction, contrary to the Act? Or elſe at the leſt, foraſmuch as this Court is kept within the Church and juriſdiction of *London*, and the Arches Court within the city, but not within the juriſdiction, if he may not vex the Citizens and Dioceſans of *London* at the Arches, without an Appele firſt from the Ordinary immediately, becauſe of the Canon Lawes, yet he might pul them to his Audience at *Pauls*, as he did heretofore by his Legacy, and yet offend not that Act made *anno xxiij*. That no man ſhall be called out of his own Dioceſs.

And where the ABp. ſaith, that the Kings Grace bad him continue that Court ſtil, it is to be marvelled, that he then hath not, in his Citations and other wrirings of that Court, expreſſed or ſignified the ſame, as he did cal himſelf in al his Writings *Legatum Apoſtolicæ Sedis* long after that Act of the Aboliſhing.

NUM. XVIII.

Archbiſhop Cranmers *order concerning the Proctors of the Court of Arches, ſhewn to be inconvenient, by a Paper preſented to the Parlament, as followeth.*

Cleop. F. I. p. 91.

ALthough it be expedient, that every thing, which any way may be noyful unto the common wele, be duely reformed; yet is there nothing that ſhould be rather looked upon for Reformation, than ſuch abuſes as may be occaſion of not indifferent miniſtration of juſtice. Wherfore among ſo many things, as heretofore hath been wel and condignely reformed, touching other the Spiritualty or the Temporalty, there is nothing that requireth ſpeedyer Reformation, than a certain Ordinance Lately procured in the Court of the Arches at *London*, by the means of the Proctors there, for the advancement of their ſingular wil only. By which may and do come divers abuſes in the ſaid Court, and occaſion not indifferent miniſtration of juſtice, and chargeable and prolix proceſs there. The effect whereof is this.

The Proctors of the ſaid Court of Arches hath of late, upon feigned ſuggeſtion, ſurmiſed unto the moſt reverend Father in God, my Lord Archbp. of *Canterbury*, Preſident and Head of the ſaid Court, to have been for the common wele and eaſe of his Provincialls, induced his Grace to make ſuch an Ordinance or Statute in the ſaid Court of the Arches, That wher heretofore, there were in the ſame twenty or four and twenty Proctors, and my ſaid Lords G. at his liberty alwayes to admit mo or fewer Proctors there, as ſhould be ſeen expedient to his G. for the ſufficient attending of the cauſes there depending for the time; there ſhuld be from thenceforth no mo admitted Proctors there,

there, until the ſaid nombre of Proctors, than being there, were decreaſed, and come down to the nombre of Ten: and than the ſaid nombre of Ten Proctors never after to be exceeded. And furthermore leſt my ſaid Lords G. might be advertiſed afterwards, upon better cauſes and conſiderations, to diſſolve the ſaid Statute, as his Predeceſſors did alike other Statutes, made in ſemblable cauſe long before: the ſaid Proctors knowing, that his G. would, as alwayes did, apply himſelf to that thing that ſhuld be moſt profitable for the Common wele; and intending to take away that liberty from him, abuſing alſo his G's benignity and good zeal, to the reſtraint of his liberties, and fulfilling of their covetous intent; incontinently upon the obtaining of the ſaid Statute, procured the ſame to be confirmed by the Chapter and Convent of Chriſt's church in *Canterbury*. So that by reaſon of the ſame confirmation, my ſaid Lords G. ne his Succeſſors cannot, as the ſaid Proctors do pretend (though they ſee never ſo good a cauſe therto) infringe, ne diſſolve the ſame. And ſo therby made in maner an Incorporation among them, tho they call it not ſo.

Wherin be it conſidered, whether they have firſt offended the King's Laws, which do prohibit ſuch Incorporations to be made without licence had of the King's Highneſs firſt thereunto. And though all Incorporations in any myſtery or faculty be not lightly to be admitted, in this caſe, wherupon depends good or evil miniſtration of juſtice, moſt of al ſuch Confederacies are to be eſchued.

Alſo the ſaid Statute is divers wayes noyful to the Commonwele of this Royalm, and prejudicial to the King's G. Subjects in the ſame, and occaſion of divers abuſes in the ſaid Court hereafter to be declared.

But becauſe the ſaid Proctors are perſuaded, that my ſaid Lord of *Canterbury* cannot himſelf Diſſolve the ſame, and ſeeing that no man wil lighty contend alone with al the ſaid Proctors for the Diſſolving thereof, (For though it touch every man generally, no man ſingularly wil ſuppoſe the ſame to touch him ſo moche, that he ſhould for the impugnation of the ſame put himſelf in buſineſs againſt ſo many and ſo rich a company, as the ſaid Proctors be) it were not only expedient, but alſo neceſſary, for the indifferent and ſpeedy miniſtration of juſtice in the ſaid Court, that his ſaid unreaſonable Statute were infringed and diſſolved by the authority of this preſent Parliament, (where al other abuſes and exceſſes noyeful to the Commonwele ought to be reformed,) for theſe cauſes following.

Firſt, The ſaid Statute is prejudicial unto the Commonwele, becauſe it is occaſion of prolix ſutes and ſuperfluous delayes in the ſaid Court, elſe more neceſſary to be reſtrained than augmented. For the ſaid nombre of Ten Proctors appointed by the ſaid Statute is unſufficient for the ſpeedy and diligent attending of mens cauſes in the ſaid Court, tho al Ten were procuring there at once: as it is not like but that three or four of the ſame ſhal bee alwayes impotent or abſent. For ſuch they account alſo with the nombre of Ten. And beſides that the ſame Ten or fewer, that ſhal be onely procuring, ſhal ſerve not onely for the ſaid Court of the Arches, but alſo for my ſaid Lord of *Canterburies* Audience (wherein be as many cauſes as in the Arches) and for the Conſiſtory of the Bp. of *London*. For by the Statutes of both the ſame Courts of

of Audience and Conſiſtory, there is no man admitted to procure in the ſame, unleſs he be a Proctor admitted firſt in the Arches. So that ſo few Proctors, appoynted for ſo many cauſes as ſhal be under travayl in al the ſaid Courts, can never be able to ſpeed their buſineſs without great delayes taking.

For heretofore when there were in the ſaid Court twenty Proctors continually occupying, and more, it hath been ſeen, that divers of theym hath been than ſo overlayd with cauſes, that they were driven to take oft and many delayes and Prorogations *ad idem*, for to bring in their matiers, libells and plees. Than moche more muſt they do the ſame now being but Ten of theym. And moſt of al, when of the ſame Ten there ſhal be, (as like it is alwayes to be,) three or four abſent or impotent, Undoubtedly they muſt needs uſe infinite delayes. Which had elſe rather more need to be reſtrained, then that any occaſion ſhuld be yet given of more uſing the ſame. For by reaſon of the ſame the King's Subjects, called to the ſame Court, are put to great expences, tedious Labour, and loſs of time. And therefore divers, that have good right to many things pleadable in the ſaid Courts, had lever renounce and forgoe their intereſt in the ſame, than enter ſo deſperate a Sute in the ſaid Courts therefore.

Alſo mens cauſes cannot be diligently attended by ſo few Proctors. And men ſhalbe deſtitute of councel (whereof ſhuld be alwayes plenty in every Court.) And through the negligence of the Proctors, that they muſt be than of, whan they ſhal have ſo much buſines, divers good cauſes muſt needs periſh, for lack of good looking unto; as likely may be: for the forgetting one houre, or miſtaking of a word, doth in the ſaid Courts other whiles marr the beſt matier.

And it is impoſſible, that the ſaid Ten Proctors only ſhal be able to apply accordingly al the cauſes, that ſhalbe depending in al the ſaid Courts, as Proctors of duty ſhuld. For a Proctor's office is Laborious, and requireth much buſineſs. Firſt, a Proctor muſt take ſufficient inſtructions of his Clients, and keep every Court-day, remember every hour, that is appointed him to do any thing at; ſolicite and inſtruct his Advocates; write and pen every Inſtrument that ſhalbe requiſite to be made in the matiers. And whoſoever of the Proctors, that ſhal be negligent or forgetful in doing any of theſe his matiers, muſt needs delay. But ſo few Proctors as be appoynted by the ſaid Statute are not able not only to do ſo in each matier, but alſo ſcant able to remember their Clients names, for ſo many that they ſhal than have. Each matier, if it were exactly applied, and men able ſo to do, would require a Proctor alone. But becauſe every man is not able to find a Proctor for every one matier, it were beſt, next the ſame, that there were ſo many Proctors appoynted, as might moſt eaſily apply their cauſes, as they ſhuld. And though that were leſs profit to the ſaid Proctors, whoſe wele is beſt, when they are moſt charged with buſines: yet it ſhuld be more profit for the Common wele, whoſe intereſt were to have cauſes ſpeedily and diligently applied in the ſaid Courts.

Alſo, the fewer that there be of the ſaid Proctors, the ſooner may they agree among theymſelves to give delayes each to other: becauſe that one may have the ſame leave, that he gave the other: as they do in termes to Prove. Where, to each of the three termes, which they cal

cal *Terminos ad proband.* a month would ſuffice, though they dwelled never ſo far from the Court within this Royalm; they take now by croſs ſufferance of each other of theym a quarter of a year commonly for each of the ſame three termes. Which were enough and too moche, though the parties dwelled in *Paris*. Which delayes though they be nothing profitable, ne commodious for the poor Suitors, be both profitable to the ſaid Proctors; by reaſon that the cauſes are kept thereby the longer in their hands. And alſo commodious by reaſon, that they, being greatly occupied, ſhould have the longer time to do their buſineſs in.

And for like conſideration the ſaid Proctors do omit commonly in every matier a certain oath ungeven, called *Juramentum Calumpniæ*, which is the beſt proviſion ordained in al the ſaid Law of Civil and Canon, for the reſtraint of unlawful Suites and prolix proceſſes. The effect wherof is this. Both parties being in ſuite, or their Proctors, ſhal by the ſame oath ſwear, firſt the Plaintiff, That he believeth himſelf to have a juſt cauſe to ſue; and the Defendant, a juſt cauſe to defend. Secondarily, That neitherof them ſhal uſe any unlawful delayes, whereby juſtice may be deferred or letted. Thirdly, That either of theym, whan they ſhal be asked by the Judge, ſhal anſwer truly to every thing, that is asked of theym according to their belief. Fourthly, That there is nor ſhal be nothing geven, ne promiſed, to the Judge, or any other Officer, but only the Fees and duty permitted by the Law. And fiftly, That neither of them ſhal uſe, ne procure, any falſe witnes wittingly in the matier.

Which Oath, if it were given in every matier, as it ſhuld be, there ſhuld not be ſo many wrongful cauſes attempted and kept in the ſaid Courts, nor ſo many delayes, as in the ſame. But becauſe that neither of both ſtandeth with the profit of the ſaid Proctors, by common aſſent and croſs ſufferance of each another of theym, they omit the ſame moſt commonly not only ungeven, but alſo not ſpoken of. And if they ſay, that they do ſo, becauſe that oft accuſtoming of oaths maketh men to ſet leſs by an oath; Truth it is that it doth ſo. And therefore the ſaid oath ought to be chiefly commended. For the geving of the ſame but once in any matier ſhuld excuſe them from geving of many other oaths requiſite. And where one ſhuld ſerve for al, better it were for avoyding of too oft ſwearing, that the ſame alone ſhuld be given, and al others omitted, than that it alone ſhuld be left, that al the other doth ſupply.

Alſo, The ſaid Statute of Ten Proctors may be occaſion, that the ſame ſhal wax hault, arrogant, negligent, and loth to take paines, and exceſſive in taking, by reaſon that they ſhuld be ſo few. As we ſee experiently in al other faculties, where feweſt Occupiers be of the ſame truſt, they be moſt dangerous, and hardeſt to be gotten to do their faculties, and moſt exceſſive in taking for the ſame: as ſcarcity or rarity of any thing elſe maketh the ſame dear. For whan there be few of a faculty, they know than that be they never ſo exceſſive in taking, or negligent in their doing, they ſhal be occupied wel enough: whan men can have no other choice but of a few, that be al alike agreed upon the price of every thing; as they may ſoon do, whan they be but a few. Where if they were many, al ſhuld be contrary.

Moreover, the ſaid Statute of Ten Proctors may be occaſion, that juſtice ſhuld not indifferently procede in the ſaid Courts for lack of lawful defence. As if the Juges of the ſaid Courts, or any of theym, be affectionate in any matier depending before them (as it may be that the Juges there ſhal not be alwayes of ſuch integrity as they be of, that be there now,) the ſaid Proctors dare not be retained on his part, that the Juge doth not favor: or if they be retained, they dare not purpoſe [propoſe] their Client's beſt Intereſt and remedy, if the ſame do any thing offend the ſaid Juges affection. By reaſon that the ſaid Proctors be removeable from their Proctors offices at the ſaid Juges pleſure, and the ſame made ſo beneficial unto theym by reaſon of the ſaid Statute.

Than, whan the ſaid Proctors ſhalbe in ſuch fear of the ſaid Juges, to ſpeak in matier of *Inſtance*, where the Juge doth bear but a light affection to another man: moch more wil they be ſo in caſes of *office*, where the Juge is party himſelf, and hath his own matier in hand. And no mervail, if they dare not ſpeak in ſuch. For it hath not been ſeldome ſeen, and heard there, that it hath been ſpoken unto ſuch Proctors, as hath ſpoken any thing conſtantly, or freely, in their Clients cauſes, by the Juges aforeſaid, *Non es amicus Curiæ:* and that they were threatned of expulſion from their Offices, and put to ſilence. Yet no law forbiddeth the contrary, but that every man ſhuld have his lawful defence, yea, againſt the Juge himſelf.

But if there were many Proctors in the ſaid Courts, the Juges could not ſo lightly keep them al in ſuch ſubjection and fear of theym. Nor than the ſaid Proctors ſhuld not have ſo great cauſe to fear theym ſo moche, ſeeing their offices ſhuld not be ſo beneficial unto theym than. And leſs ſhuld they yet fear topurpoſe their Clients right duely, if it were ordeined, that the ſame Proctors ſhuld not be removeable from their Offices, at the ſaid Juges pleſure, (as heretofore they were; and now are) but only for certain great offences proved afore indifferent Juges, to be committed by theym after their admiſſion. And by reaſon, that the ſaid Proctors be ſo abandonned unto the ſaid Juges, where men had moſt need of truſty Councillors, there they be moſt deſtitute of the ſame, as when the Juge is not indifferent. For the partiality of a Juge is more to be feared, than the manifeſt malice of an Adverſary. For the tone hurteth privily, and is able to execute his malice: and the tother doth apertly al that he goeth about. And a man may provide for the avoiding of the intent. And he is not ſo able to execute his purpoſe as the tother is. And though partiality of any Juge is to be greatly feared, yet moſt of al in the Courts ſpiritual: where al depends upon the Juges hands, and that one man's commonly. For which partiality the remedy of appeal was firſt invented. Which remedy, like as it was at the firſt moſt wholeſomely provided for the avoyding of the iniquity of partial Juges; ſo it is now moſt wickedly abuſed for the maintenance of evil doers in their wrongful cauſes and avoyding of due execution of juſtice, by reaſon that they be infinite: eſpecially, after the Canon law. For by Civil, there is but appellation permitted; and that not without penalty on him that ſhal than appeal without cauſe: and that is more reaſonable.

For

For like as it is dangerous to abide one mans jugement, ſo it is unreaſonable that a man ſhould abide the jugements of never ſo many. And therfore it were very expedient, that the ſame Appeals were reſtrained ſomewhat. For of theym it is chiefly long, that matiers be in maner infinite in the ſaid Courts. And that may be the better done, by reaſon that there be two Legates within this Royalm. Which were ſo appoynted, becauſe that they might determine al matiers ſpiritual within this Royalm, without moche recourſe to *Rome*, being ſo far from this Country.

To the foreſaid inconveniences may come alſo, through the ſame ſtatute, this abuſe following: that is to wit, if there be a mightier or a richer man, that do ſue a poorer man in the ſaid Courts; the richer man may the ſooner, by reaſon that there be ſo few Proctors, retain the moſt part and the beſt learned of theym. And the other Proctors, by reaſon that they ſhal be than ſo wealthy through their great occupying, which they ſhal have, whan they be ſo few, wil rather ſet more by the ſame great mens favor, than the poor mans fee. And therfore wil ether refuſe to be retained of the poor mans party; or whan they be retained they wil be ſlack in doing their duty, for fear of diſpleaſing the ſame great men. Where if there were many Proctors, their Offices would not be exceſſive gainful, but that they ſet as moche by their fees, as by any mans pleſure lightly.

Alſo, the ſaid Statute is a great diſcourage to young men to leave their Studies in the Law. For by the ſame the reward of Study is taken away, and poſſeſt by a few. And the fewer that be promoted for their Learning, the fewer wil ſtudy to attain the ſame.

And to this, it may be occaſion, that the ſaid Proctors be not ſo wel learned, nor ſo diligent, whan they are ſo few, as they would be, if they were many. For whan there is choiſe enough of theym, they that are beſt learned, and moſt diligent ſhal be alwayes moſt reſorted. And than ſhal they ſtudy every man to excel other in learning and diligence, whan they ſe ſuch chiefly reſorted unto. And ſo no man wil labour than to be a Proctor, unles he be wel learned, ſeeing that learned men ſhuld only have al the moſt reſort. And they that be unlearned wil away, and provide theym Livings elſewhere, whan they ſee theymſelf nothing frequented with cauſes.

Furthermore, the ſaid Statute is plain contrary to their own law of Civil and Canon. For by the ſame it is permitted for every man to be Proctor for other; but only a few, which are eſpecially and juſtly excepted by the ſame, as a Woman, a child, a madd man, and ſuch other. And by the ſaid ſtatute it is prohibited, that no man ſhal procure in the ſaid Court for other, but only a few, that are eſpecially admitted therto, and that within a preciſe and incompetent nombre. The ſaid Law doth except and repel very few; and that of theym that are not meet to procure: and the ſaid ſtatute doth yet admit fewer, and that of theym that are ſufficiently qualified to procure. So that White and Black can be no more contrary together, than the ſaid Law and Statute be each to other.

And though any man would rather prefer the ſaid Law before the ſaid Statute, if he did but only conſider, how that the Law is made ſo long ago by the concord and diſcrete opinion of ſo many great and wiſe

Clerks and holy men, and afterward approved by continual uſage of divers countries, and long ſucceſſion of time, and experiently known to be wholſomely ordeined for the common wele. And of the tother ſide, how that the ſaid Statute is but lately made by the procurement of a few private perſons for their ſingular advantage; approved by no tract of time to be profitable for the Common wele; but experiently known to be contrary. Yet beſide that, if al that were ſet apart, the Law is grounded upon better reaſon, then the ſaid Statute is. For ſeeing a Proctor repreſents him that he is Proctor for, and may make or marr his Clients matier by one word ſpeaking wel or il; and that the office of a Proctor was firſt invented for men, that might or would not intend to their own buſineſs theymſelf; it were more conſonant with reaſon, that a man were ſuffered to take to his Proctor ſuch as he luſteth, and may beſt truſt unto of his matier, than be driven to commit the order of his cauſe, being mefortune of great weight, to ſuch a one as he never knew, ne ſaw before. For whan a man is at his choiſe to chooſe him what Proctor he luſt beſt, if his matier do delay through the default of his Proctor, than, he can blame no body but himſelf. For that that he would not take better heed, to whom he ſhould have committed his matier unto. And whan a man is compelled to take one that he knows not, if his matier do than delay, he may put the blame therof to that Statute, that conſtrained him to take ſuch a Proctor.

Nevertheles though the tone of both thoſe ways, that is the ſame that is taken by the ſame Law, be moche better than the tother; yet the mean way betwixt both (as of al other Extremes) were beſt. That is to ſay, that nother every man unlearned, or unexpert, ſhuld forthwith be admitted to procure for every man in the ſaid Courts, leſt of that there ſhuld be no good order, but a confuſe tumult there: Nor yet that there ſhuld be ſo few admitted therunto, that they were not able, ne ſufficient, for the due exerciſe of cauſes there depending. But moſt reaſonable and highly expedient for the Common wele it is, that it were enacted by the authority of this preſent Parlament, that there ſhould be as many of ſuch as were ſufficiently learned, and exerciſed in the experience and practiſe of the ſaid Courts, admitted to procure there, as ſhuld be ſeen convenient to my ſaid Lord of *Canterbury* his Grace, or other Preſidents of the ſaid Courts, for the due exerciſe and expedition of cauſes there depending; as it was uſed heretofore, til the obtaining of the ſaid Statute, without prefixion of any preciſe nombre, which for no cauſe may be exceded. For how can a preciſe nombre of Proctors be prefixed, when the nombre of cauſes can never be appoynted? For cauſes doth grow and encreaſe, as the nature of ſeaſons and men doth require.

And therfore it were expedient, that there were mo Proctors than ſhuld ſuffice admitted, than fewer. For better it were, that ſome of theym ſhuld lack cauſes, than cauſes ſhuld want theym. And that ſuch ones, ſo admitted, ſhuld not be removeable from the ſame their Offices at the ſaid Juges, or any other mans, pleſure, as they were heretofore: but only for certain great offences proved to be committed by theym after their admiſſion, and juged ſo to be of indifferent Juges, choſen to examine the ſame by the conſent of the Proctors, that ſhalbe accu-

accuſed therof. And becauſe that the Proctors aforeſaid are al ſworn [at the] time of their admiſſion, that they ſhal never after be againſt the Liberty, juriſdiction and prerogatives of the ſaid Courts: but ſhal maintain and defend the ſame to their power: And that there may be in the ſaid Courts otherwhiles ſuch cauſes depending, as ſhuld appertaine to the Kings Gs. determination by his Royal Prerogative, or ſuch other as may be there attempted againſt the Juges or Preſidents of the ſaid Courts: It were highly expedient as wel for the Conſervation and ſoliciting of the Kings intereſt there, as for the faithful and bold aſſiſtence of Proctors there to the Kings Subjects, that were called thither at the inſtance of the ſaid Juges, or their fautors, or any other perſon; That like as his Grace hath, in other his Courts temporal, his Solicitors and Atturneys, he ſhuld alſo have in his ſaid Courts two Proctors, or ſo admitted by his G. and his councel, which ſhuld be ſworn to promote and ſolicite his Gs. intereſt there, and to advertiſe the ſame of any thing, that ſhuld appertain to his Gs. prerogative, and to defend ſuch of the Kings ſubjects, as ſhal deſire their aſſiſtance, boldly and without fear or affection of the ſaid Juges. And that the ſame Proctors ſo admitted be not removeable from the ſame their offices by any man, but the Kings G. or his Councel.

Which ſo enacted and eſtabliſhed ſhuld be the readieſt means, that the foreſaid abuſes, with divers others here not rehearſed, cauſed through the occaſion of the ſaid ſtatute, ſhuld be utterly taken away, and juſtice more plainly and ſpeedily proceed in the ſaid Courts, than heretofore hath been ſeen to do. And the Kings ſubjects called thither from al parts of *England* ſhuld have plenty of counſil, faithful aſſiſtance in their matters, and ſpeedy proceſs in the ſame. Which ought to be tendred affectantly of every man, that regardeth the encreaſe of the Common wele, and true execution of juſtice.

NUM. XIX.

The Archbiſhop to the L. Crumwel *giving him ſome account of his Viſitation of his Dioceſs.*

THeſe ſhalbe to advertiſe your Lp. that ſince my laſt coming from *London* into *Kent*, I have found the people of my Dioceſs very obſtinately given to obſerve and keep with ſolemnity the hali dayes lately abrogated. Wherupon I have puniſhed divers of the Offendors; and to divers I have given gentle monitions to amend. But inaſmuch as by examination I have perceived, that the people were partly animated therto by their Curates, I have given ſtreit commandment and injunction unto al the Parſons and Vicars within my Dioceſs, upon paine of deprivation of their benefices, that they ſhal not only, on their behalf, cauſe the ſaid hali dayes, ſo abrogated, from time to time not to be obſerved within their Cures: but alſo ſhal from henceforth preſent to me ſuch perſons of their Pariſhes, as wil practiſe in word or deed contrary to that Ordinance or any other; which is, or hereafter ſhalbee

Cleopatra, E. 5. p. 292.

ſhalbee, ſet forth by the Kings Graces authority, for the redreſs or ordering of the doctrine or ceremonies of this Church of *England*. So that now I ſuppoſe through this means all diſobedience, and contempt of the Kings Graces Acts and Ordinances in this behalf, ſhalbe clearly avoyded in my Dioceſs hereafter. Not doubting alſo, but if every Bp. in this realm had Commandment to do the ſame in their Dioceſs, it would avoyd both much diſobedience and contention in this ſaid realm. I would faine, that al the enmity and grudge of the people in this matter ſhould be put from the King and his Councel; and that wee, who be Ordinaries, ſhould take it upon us. Or elſe I fear leſt a grudge againſt the Prince and his Council, in ſuch cauſes of religion, ſhould gender in many of the peoples hearts a faint ſubjection and obedience.

This was writ with the ABps own hand. Al the reſt of the Letter was his Secretaries.

But, my Lord, if in the Court you do keep ſuch hali dayes and faſting dayes as be abrogated, when ſhal we perſuade the people to ceaſe from keeping of theym? For the Kings own Houſe ſhalbe an example unto al the realm to break his own ordinances.

Over this, whereas your Lp. hath twice written for this poor man *William Gronnow* the bearer hereof to my L. Deputy of *Callis*, for him to be reſtored to his room; as far as I underſtand, it prevayled nothing at al. For ſo he can get none anſwer of my L. Deputy. So that the poor man diſpaireth that your requeſt ſhal do him any good. If your Lp. would be ſo good to him, as to obtain a bil ſigned by the Kings Grace to the Treaſurers and Controlers of *Callis* for the time being, commanding theym to pay to the ſaid *W. Gronnow* his accuſtomed Wages yearly, and to none other, your Lp. ſhould not only not further trouble my L. Deputy any more, but alſo do a right meritorious deed. For if the poor man be put thus from his Living, he were but utterly undone. Thus, my Lord, right hartily fare you wel. *At* Ford *the* xxviij *day of* Auguſt.

Your Lordſhips own ever

T. Cantuariens.

NUM. XX.

Richard Grafton *the Printer of the Bible to the Lord* Crumwel, *complaining of ſome that intended to print the Bible, and thereby to ſpoyl his Impreſſion.*

✠ 1537.

Cleopatra, E. 5.

MOST humbly beſeeching your Lp. to underſtand, that according as your Commiſſion was, by my ſervant to ſend you certain Bibles, ſo have I now done, deſiring your Lp. to accept them, as though they

they were wel done. And whereas I writ unto your Lp. for a privy Seal to be a defence unto the enemies of this Bible, I underſtand that your Lps. mind is, that I ſhal not need it. But now, moſt gracious Lord, foraſmuch as this work hath been brought forth to our moſt great and coſtly labors and charges: Which charges amount above the ſum of five hundred pounds; and I have cauſed of theſe ſame to be printed to the ſum of fifteen hundred books complete: Which now by reaſon that of many this work is highly commended; there are that wil and doth go about the printing of the ſame work again in a leſſer letter: to the intente that they may ſel their little books better cheap then I can ſel theſe great; and ſo to make that I ſhal ſel none at al, or elſe very few, to the utter undoing of me your Orator, and of all thoſe my Creditors, that hath been my Comforters and helpers therin. And now this work, thus ſet forth with great ſtudy and labors, ſhal ſuch perſons, moved with a little covetouſnes, to the undoing of others for their own private wealth, take as a thing done to their hands. In which half the charges ſhal not come to them, that hath done to your poor Orator. And yet ſhall not they do it as they find it, but falſify the text; that I dare ſay, look how many ſentences are in the Bible, even ſo many faults and errors ſhalbe made therin. For their ſeeking is not to ſet it out to Gods glory, and to the edifying of Chriſts Congregation, but for covetouſnes. And that may appear by the former Bibles, that they have ſet forth; which hath neither good paper, letters, ink, nor correction. And even ſo ſhal they corrupt this work, and wrap it up after their faſhions, and then may they ſel it for nought at their pleaſures. Yea, and to make it more truer then it is, therfore *Dutch* men, living within this realm, go about the printing of it: Which can neither ſpeak good *Engliſh*, nor yet write none. And they wilbe both the Printers and Correctors therof. Becauſe of a little covetouſnes, they wil not beſtow twenty or forty pounds to a Learned man to take pains in it, to have it wel done.

It were therfore, as your Lp. doth evidently perceive, a thing unreaſonable to permit, or ſuffer them, which now hath no ſuch buſines, to enter into the labors of them, that hath made both ſore trouble and unreaſonable charges. And the truth is this, that if it be printed by any other, before theſe be ſold, which I think ſhal not be theſe three years at the leaſt, that then am I, your poor Orator, undone.

Therfore by your moſt godly favor, if I may obtain the Kings moſt gracious privilege, that none ſhal print them till theſe be ſold, which at the leaſt ſhall not be this three years, your Lordſhip ſhal not find me unthankful, but that to the uttermoſt of my power I wil conſider it. And I dare ſay, that ſo wil my L. of *Canterbury*, with other my moſt ſpecial friends. And at the laſt God wil look upon your merciful heart, that conſidereth the undoing of a poor young man. For truly my whole Living lyeth hereupon. Which if I may have ſale of them, not being hindred by any other men, it ſhalbe my making and wealth, and the contrary is my undoing. Therfore moſt humbly I beſeech your Lp. to be my helper here, that I may obtain this my requeſt. Or elſe, if by no means this privilege may be had, as I have no doubt through your help it ſhal; and ſeeing men are ſo deſirous to be printing of it again, to my utter undoing as aforeſaid: that yet foraſmuch as it hath

pleaſed

pleaſed the Kings Highnes to Licence this work to go abroad ; and that it is the moſt pure religion, that teacheth al true obedience, and reproveth al ſchiſms and contentions: and the lack of this word of Almighty God, is the cauſe of al blindnes and ſuperſtition: It may therfore be commanded by your Lp. in the name of our moſt gracious Prince, that every Curate have one of them, that they may learn to know God, and to inſtruct their Pariſhens. Yea, and that every Abby ſhould have ſix, to be layd in ſix ſeveral places ; and that the whole Covent, and the reſorters therunto, may have occaſion to look on the Lords Law. Yea, I would have none other, but they of the Papiſtical ſort, ſhould be compelled to have them. And then I know there ſhould be ynow found in my L. of *Londons* Dioceſs to ſpend away a great part of them. And ſo ſhould this be a godly act, worthy to be had in remembrance while the world doth ſtand.

And I know, that a ſmal Commiſſion wil cauſe my Lords of *Cant. Salisbury* and *Worſeter*, to cauſe it to be done through their Dioceſſes. Yea, and this ſhould ceaſe the whole ſchiſm and contention, that is in the realm. Which is, ſome calling them of the *Old*, and ſome of the *New*. Now ſhould we al follow one God, one Book, and one Learning. And this is hurtful to no man, but profitable to all men.

I wil trouble your Lp. no lenger, for I am ſorry I have troubled you ſo much. But to make an end I deſire your moſt gracious anſwer by my ſervant. For the ſickneſs is bryme about us, or would I wait upon your Lp. And becauſe of coming to your Lp. I have not ſuffered my ſervant with me, ſince he came over. Thus for your continual preſervation, I, with al that truly love God, do moſt heartily pray, that you may overcome al you adverſaries of the Papiſtical ſort.

Your Orator Rychard Grafton.

NUM. XXI.

Archbiſhop Cranmer *to the King for a Suffragan of* Dover.

ABp Cranm. Regiſt. EXcellentiſs. & potentiſs. in Chriſto Principi & Dno. noſtro Dn. *Henrico* Octavo Dei gra. *Angliæ* & *Fr.* regi, Fidei Defenſori, & Dno. *Hiberniæ*, ac in terris Supremo Eccleſiæ *Angl.* capiti, Veſter humilis Orator & Subditus *Thomas* permiſſione divina *Cantuar.* Archiepiſcopus, totius Anglie Primas & Metropolit. Omnimod. Reverentiam, & Obſervantiam tanto principi debit. & condignas cum omni ſubjectionis honore. Ad ſedem Epiſcopalem de *Doveria* infra *Cantuar.* Dioc. exiſten. Dilectos michi in Cto. *Richardum Tngworth* Priorem Domus ſive Prioratus de *Langley* Regis, & *Johannem Codenham*, Sacræ Theolog. Profeſſores, juxta & ſecundum vim, formam & effectum Statuti Parlamenti hujus inclyti regni veſtri *Angliæ* in hoc caſu editi & proviſi, veſtræ Regiæ Majeſtati per has literas meas nomino & præſento ; ac eidem Majeſtati veſtræ humiliter ſupplico, quatenus alteri eorum, (cui veſtra Regia Majeſtas id munus conferend. præoptaverit) titulum, nomen,

nomen, ſtylumq; & dignitatem epiſcopalem ac Suffraganeam ad Sedem prædictam miſericorditer conferre. Ipſumque mihi prefato Archiepiſcopo infra cujus Dioc. & Provinciam Sedes antedicta conſiſtit, per literas veſtras Patentes regias intuitu charitatis punctare, michique mandare dignetur veſtra regia Majeſtas, quatenus ipſum ſic nominatum & præſentatum, in Epiſcopum Suffraganeum Sedis prædict. juxta formam Statuti prædict. effectualiter conſecrem & benedicam: cæteraque faciam & exequar in ea parte, quæ ad effectum meum Archiepiſcopale ſpectaverint, ſeu requiſita fuerint in præmiſſis. Vivat denique & valeat in multos annos veſtra regia Celſitudo prælibata in eo, per quem reges regnant, & Principes dominantur. Dat' apud *Lambeth* primo die menſis Decembr. Anno Domini milleſimo quingenteſimo triceſimo ſeptimo: & regni veſtri florentiſs. viceſimo nono.

NUM. XXII.

The Archbiſhops letters of Commiſſion to Richard *Suffragan of* Dover.

THomas permiſſione divina Cant. Archiep. tot. Angl. Primas & Metropolitanus, Venerabili confratri noſtro Dom. *Richardo* Dei gra. Sedis *Doveriæ* noſtræ Dioceſios Cant' Suffraganeo, Salutem, & fraternam in Domino charitatem. De tuis fidelitate & circumſpectionis induſtria plenam in Domino fiduciam obtinentes, ad confirmandum ſacri chriſmatis unctione pueros quoſcúnque infra civitatem & Dioceſin noſtras Cant', & juriſdictiones noſtras, & eccleſiæ noſtræ Chriſt. Cant. immediatas, ac juriſdictionem noſtram villæ *Caliſiæ*, & marchias ejuſdem ſub obedientia Excellentiſs. Principis, & Domini noſtri, Domini *Hen.* Oct. Dei gratia *Angl.* & *Fr.* regis, fidei Defenſoris, & Domini *Hib.* ac in terris ſub Chriſto Eccleſiæ *Anglic.* Capitis Supremi ubilibet conſtitut. Necnon altaria, calices, Veſtimenta, & alia Eccleſiæ ornamenta quæcunque & ea concernen. benedicend. locaque profana ſiquæ inveneris, de quibus te inquirere Volumus, a divinorum celebratione ultime ſuſpendend, Eccleſias etiam & cœmiteria ſanguinis vel ſeminis effuſione polluta forſan vel polluend. reconciliand. Eccleſias & altaria noviter ædificat. conſecrand. Omnes ordines minores quibuſcúnque civitatis, Dioceſios, & juriſdictionum noſtrarum prædictarum ipſos ordines a te recipere volentib & ad hoc habilibus ad jurejurando de renuntiando Rom. Epiſcopo & ejus auctoritati ac de acceptando Regiam Majeſtatem pro Supremo Capite Eccleſiæ Anglic. juxta Statuta hujus regni in hac parte edita ab eiſdem ordinand. & eorum quolibet per te primitus recepto, conferend. Ac etiam oleum ſanctum chriſmatis & ſacræ unctionis conſecrand. Cæteraque omnia & ſingula, quæ ad officium Pontificale in præmiſſis, vel aliquo præmiſſorum quovis modo pertinent, vel pertinere poterunt, faciend. exercend. & expediend. tibi tenore præſentium committimus vices noſtras, & plenam in Domino poteſtatem. Téque quoad præmiſſa Suffraganeum noſtrum ordinamus & præficimus per præſentes; donec eas ad nos duxerimus revocand. Et ut officium tuum hujuſmodi poſſis in præmiſſis liberius exercere,

ABp. Cranm. Regiſt.

Vniverſis & ſingulis Decanis, Rectoribus, Vicarijs, Capellanis, Curatis, & non Curatis, Clericis & Apparitoribus quibuſcunque in virtute ſacræ [ſuæ] obedientiæ firmiter tenore præſentium injungendo mandamus, quatenus tibi in præmiſſis & quolibet præmiſſorum ſint obedientes, aſſiſtentes, & intendentes in omnibus, prout decet. In cujus rei teſtimonium ſigillum noſtrum præſentibus eſt appenſum: Dat. in Manerio noſtro de *Lamehith*, Decimo die Decembr. Anno Domini mill. quin. xxxvij. & noſtræ Conſecrationis anno quinto.

NUM. XXIII.

A Declaration to be read by al Curates upon the publiſhing of the Bible in Engliſh.

Cleopatra, E. 5. p. 327.

WHeras it hath pleaſed the Kings Majeſty, our moſt dread Sovereign, and Supreme Head under God of this Church of *England*, for a Declaration of the great zeal he beareth to the ſetting forth of Gods word, and to the virtuous maintenance of the Commonwealth, to permit and command the Bible, being tranſlated into our Mother tongue, to be ſincerely taught by us the Curates, and to be openly layd forth in every pariſh church: to the intent, that all his good ſubjects, as wel by reading therof, as by hearing the true explanation of the ſame, may be able to learn their duties to Almighty God and his Majeſty, and every of us charitably to uſe other: And then applying themſelves to do according to that they ſhal hear and learn, may both ſpeak and do chriſtianly; and in al things, as it beſeemeth chriſten men: Becauſe his Highnes very much deſireth, that this thing being by him moſt godly begun and ſet forward, may of al you be received as is aforeſaid; his Majeſty hath willed and commanded this to be declared unto you, that his Graces pleaſure and high commandment is, that in the reading and hearing therof, firſt moſt humbly and reverently uſing and addreſſing your ſelves unto it, you ſhal have always in your remembrance and memories, that al things contained in this book is the undoubted Wil, Law, and Commandment of Almighty God, the only and ſtreit means to know the goodnes and benefits of God towards us, and the true duty of every chriſten man to ſerve him accordingly. And that therfore reading this book with ſuch mind and firm faith as is aforeſaid, you ſhal firſt endeavour your ſelf to conform your own livings and converſation to the contents of the ſame. And ſo by your good and vertuous example to encourage your wives, children and ſervants, to live wel and chriſtianly according to the rules therof.

And if at any time by reading any doubt ſhal comen to any of you touching the ſenſe and meaning of any part therof; that then, not giving too much to your own minds, fantaſies and opinions; nor having therof any open reaſoning in your open tavernes or alehouſes, ye ſhal have recourſe to ſuch learned men, as be, or ſhalbe authorized to preach and declare the ſame. So that avoyding al contentions and diſputation

tation in ſuch alehouſes and other places, unmeet for ſuch conferences, and ſubmitting your opinion to the judgments of ſuch learned men as ſhalbe appointed in this behalf, his Grace may wel perceive, that you uſe this moſt high benefit quietly and charitably every one of you, to the edifying of himſelf, his wife and family, in al things anſwering to his Highnes good opinion conceived of you, in the advauncement of vertue, and ſuppreſſing of Vice; without failing to uſe ſuch diſcrete quietnes, and ſober moderation in the premiſſes, as is aforeſaid; as you tender his Graces pleaſure, and intend to avoyd his high indignation, and the peril and danger that may enſue to you and every of you for the contrary.

And God ſave the King.

NUM. XXIV.

The Anſwer or Declaration of Richard *Biſhop of* Chicheſter, *in the preſence of the Kings Majeſty, againſt the ſixth Reaſon or argument of* John Lambert, *concerning the moſt holy and bleſſed Sacrament of the Altar.*

THeſe are the words of his ſixth Article. "*Paul* doth take it for a "ſore inconvenince, *Deducere Chriſtum ex alto*, Rom. 10. And yet "muſt the Prieſts do ſo, bringing his natural body into the Sacrament. "Or elſe they cannot bring the ſame body into the Sacrament: Which "I believe rather. Cleopatra, E. 5. p. 371.

The Anſwer of the Biſhop.

BY this reaſon you may evidently perceive the Vanity, and alſo the malice of this man. So that you may judg by what ſpirit he is led, to make ſuch an argument againſt ſo high and precious a myſtery as this is.

What chriſten man is ſo ignorant, that knoweth not this to be evidently true, that this moſt holy Sacrament hath not his Vertue of the Prieſt, which is a mortal man, and many times a ſinner. For he is but a miniſter, and a very inſtrument, by whom God worketh. S. *Chryſoſtome* ſaith, *that the miniſter is as it were the Pen, God is the hand. The grace, the vertue is of God.* In the *27th. Hom.* in the ſecond *Tome*. So doth teach the Apoſtle to the *Corinthians*, in the third chapt. of the firſt Epiſtle. *What is Apoſtle*, ſaith he, *What is Paul? Miniſters of him, in whom ye believe; and as he hath given to every one. I have planted*, ſaith S. Paul, *Apollo hath watered: but God hath given the encreaſe. Wherfore neither he that planteth, nor he that watereth, is ought, but he that giveth the encreaſe.* For *men muſt eſteem us as Miniſters of Chriſt*, ſaith he in the next chapter. By theſe words he proveth, that the miniſter gives no effect or virtue, but only God.

S. *Auguſtin ad Creſconium Grammaticum* ſaith alſo expreſly, That *if there be among good miniſters one better then another, the Sacrament is no better given by the better; and it is no worſe given by an evil man.* There is for this purpoſe a goodly ſaying of *Euſebius Emiſſenus*, which was much perſecuted by the *Arians*. Theſe are his words. *Inviſibilis Sacerdos viſibiles creaturas in ſubſtantiam corporis & ſanguinis ſui, verbi ſui ſecreta poteſtate, convertit.* No Chriſten man doubteth who is this inviſible Prieſt; which is our Savior, the high Prieſt, the perpetual Prieſt, as the Apoſtle ſaith *Ad Heb. 7.* Which to our carnal eyes is inviſible, and otherwiſe may not be ſeen, but by the eyes of our ſoul, and faith onely. This inviſible Prieſt, ſaith *Euſebius*, converteth and turneth the viſible creatures of bread and wine not only into his body and bloud, but into the ſubſtance of his body and bloud.

It is not then the Prieſt, that worketh this work, nor bringeth Chriſt out of heaven, as this man mockingly and ſcornfully writeth in this Article, but it is Chriſt himſelf. For as S. *Auſtin* ſaith, *Idem eſt Mediator, qui offert, & qui offertur.*

And what ſpirit this man hath towards this moſt holy ſacrament, you may wel conjecture, and evidently perceive his malignity, which not only gathereth a certain number of vain arguments together, to the number of eight; that it might appear to the ſimple ignorant people, as though it were a great foundation, which he hath for his deteſtable purpoſe: and yet as I ſay, they are al vain, and grounded only upon groſs natural reaſon, which can in no wiſe attain to this high myſtery: but alſo in ſo grave, weighty, and moſt reverend cauſe, as this is, he dallieth, mocketh and ſcorneth in this fond reaſon, without any reaſon; ſaying, that the Prieſt muſt bring the body of Chriſt out of heaven. But it is little to be weighed in this man, though that he ſcorneth the miniſtration of the Prieſt, ſith that he ſo depraveth his very Lord and Maſter.

But in caſe that he ſhould ſay, that he doth not ſcorn the miniſtration of the Prieſt, then muſt he needs be very ignorant, to ſuppoſe in any wiſe, that the Prieſt worketh any thing in this, or any other Sacrament, more then as I have before ſaid.

In this argument alſo he alledgeth one part of ſcripture in the tenth chapter to the *Romans*, to blind alſo the ſimple people, that they ſhould think al that he ſpeaketh is the very ſcripture. And ſurely this place of ſcripture maketh evidently againſt him, and ſuch as he is. For it is written againſt Infidels, ſuch as wil not believe the word of God written, but would yet have knowledge from heaven. And ſo the Apoſtle there maketh example of him, that would not believe that Chriſt is aſcended, but notwithſtanding the teſtimony of ſcripture, he demandeth, *Quis aſcendet in cælum? Hoc eſt, Chriſtum de cælo deducere,* ſaith the Apoſtle. Wherefore the Apoſtle moniſheth every Chriſten man in this maner, *Nè dixeris in corde tuo, Quis aſcendet, &c.* That is to ſay, Think not in thy mind, Have no ſuch doubt to ask, Who aſcended, or how: but believe the ſcripture. For as *Moſes* in the 30*th.* Chap. of *Deuteronomy* ſaith, *Thou ſhalt not need to ſeek into heaven for the knowledg of theſe things: it is not ſet, nor left in heaven; it is not above thee; it is not far from thee; but the Word of God is nigh thee, even in thy mouth,* as it were, and ready at hand: Believe that, and do according to that.

For

For ſo it was anſwered to the rich man in the 16*th.* Chap. of *Luke*, *Thy brethren have Moſes and the Prophets, let them hear them.* And, *If they wil not hear nor believe them, they wil not believe any one, that ſhal come from hence.*

Wherſore *Chryſoſtom* in the former tenth Chapter of *Paul*, teacheth even Chriſten men in theſe things of the Faith, in no wiſe to ask or ſearch, how it may be; but leaving this infirmity and weaknes of our thoughts and reaſons, let us receive with a certain undoubted faith the promiſes of God by his word.

S. *Cyprian* alſo, in a work *De cœna Domini*, hath theſe words, *The fleſhly man is not to be admitted to this feaſt of the Table of God. Whatſoever the fleſh and the bloud*, that is to ſay, the natural reaſon of the mortal man, *eſteemeth or judgeth, needs muſt be excluded from this myſtery. For it ſavoureth nothing to this matter, or in any wiſe helpeth, whatſoever the ſubtilty of mans wit attempteth to ſearch. Such are wiſe men of this world, that whatſoever is above their wit, they think it otherwiſe then the truth. But the truth*, ſaith he, *cannot be compriſed by mans wit, which is erroneous and many times deceived. Wherfore they that are faithful and poor in ſpirit, and not arrogant of their own wits, by their faith, do ſe perfectly this Sacrament.*

We have the expres words of Chriſt, *Hoc eſt corpus meum, This is my body.* The words are plain not only in *Matthew*, but the ſame plain words are in *Luke* and *Mark*, without any figurative ſpeaking. Wherfore we may not add, diminiſh, change nor alter theſe words, that are ſo manifeſt and plain; but certainly believe theſe words to be true in the ſame ſenſe, that they are clearly ſpoken, howſoever they are impoſſible to mans wit. For as it is impoſſible for God to make a ly, as the Apoſtle ſaith in the ſixth *Ad Heb.* ſo every thing is poſſible to him, howſoever it is thought impoſſible to men.

We muſt therfore leave al our carnal reaſons, and only receive, without any doubt, the teaching, the words, the promiſes of God, howſoever they ſeem impoſſible to our natural and fraile reaſon. Or elſe we ſhould not believe the power of God to be ſo high and abſolute as it is: to whom is nothing impoſſible.

NUM. XXV.

Tho. Cranmeri *Archiep.* Cant. *Epiſt. ſuper Controverſia de cœna Domini ortam.*

Illuſtri & erudito Viro Joachimo Vadiano, *Conſuli apud Sanctum* Gallum *in* Helvetia.

TAndem a Negotijs Conſilijſque publicis miſſionem, vel verius reſpirationem nactus, & inter cæteros doctos viros, quorum epiſtolis reſponſa jam diu debueram, tibi quoque, *Vadiane*, Vir illuſtris doctiſſiméque, nunc demum vertente anno reſpondere incipiens, (utpote cujus Literas ſuperiore hyeme acceperim, una cum munere Literario,

Ex *Dudithij* Orationib. & Opuſcul

rio, Quod genus quidem ſoleo vel inter precioſiſſima numerare) illud imprimis mecum reputare pudebundus occœpi, vererique, ne forte ſuſpicionem, aut etiam opinionem mihi aliquam ſiniſtram apud animum tuum, ſilentio meo tam diuturno, contraxerim; qui ſciam apud vulgus hominum fieri plerumque ſolere, cum hoſpes hoſpitem ſalutat, ut in primo maxime aditu reſponſum ſolicite exſpectent. Quod ſi differatur, ut ſuperbiam aliquam vel neglectum ſui, vel, ut minimum, oblivionem, intervenire ſuſpicantur, qualémque in primo illo acceſſu invenere, talem in univerſam reliquam vitam erga ſe fore præjudicant. Cum qui cito reſpondet, libenter & grataner id facere judicatur, eumque proinde humanum, facilem gratúmque interpretantur. Contra, qui tarde, faſtuoſus, difficilis, & incivilibus ac inamœnis moribus preditus exiſtimatur. Vſque adeo bis facit, quod cito facit, quicquid quis cito facit. Verum ego de tua neutiquam vulgari prudentia, & humanitate meliora mihi polliceor, confidóque te hanc meam non ſponta-neam tarditatem aut ceſſationem, ſed neceſſariam dilationem benigne accepturum, eamque non tam moribus quam negotijs meis imputaturum. Quæ qualia & quanta fuerint, puto rumóres ad vos uſque jampridem pertuliſſe, & ego de eiſdem nonnihil ad *Grynæum* meum, imo noſtrum, ſcripſi, cum quo pro amicitiæ jure omnia, ſibi communia futura eſſe non ambigo. Ad illum igitur te remitto, ſiquid hac re offenderis, qui me tibi reddat excuſatiorem.

Tuam erga me Voluntatem & promptitudinem animi ad contrahendam mecum Sanctiorem neceſſitudinem, in Literis tuis perſpicio, & libens amplector oſculórque. Virum enim dignum te judico, quem ego propter eximiam eruditionem, qua me quoque adjutum profeciſſe neutiquam diſſimulavero, & propter morum probitatem, multorum graviſſimorum virorum teſtimonijs comprobatam, omni amore, favore ac veneratione proſequar. Veruntamen ut animi mei ſenſum (ſicuti inter bonos viros fieri oportet) ingenue tibi profitear, argumentum quod tractas in ſex illis libris *, quos mihi dono dederas, in totum mihi diſplicet, vellémque vigilias tuas tantas felicius collocaſſes, & mecum jucundæ amicitiæ melioribus, aut certè minus improbatis, auſpicijs fuiſſes uſus. Nam ego niſi certiora afferri video, quam hactenus videre potui, ſententiæ illius veſtræ nec patronus nec aſtipulator eſſe volo. Et plane mihi vel ex eo maxime perſuaſum eſt, cauſam eſſe non bonam, quod eam viri tam ingenioſi, tam diſerti, támque omnibus artibus & diſciplinis inſtructi, non videamini ſatis validè tueri ac ſuſtinere. Vidi pleraque omnia, quæ vel ab *Oecalampadio*, vel a *Zuinglio* ſcripta ſunt & edita, didicique omnium hominum omnia cum delectu eſſe Legenda. Et fortaſſe illud D. *Hieronymi* de *Origene* elogium in illos quóque non abſurde aliquis detorſerit, *Vbi bene, nemo melius*, &c. Noſti enim quod ſequitur. Quatenus quidem Papiſticos & Sophiſticos errores & abuſus indicare, convincere, corrigeréque ſunt conati, Laudo & approbo. Atque utinam intra fines illos conſtitiſſent, neque fruges una cum zizanijs conculcaſſent, hoc eſt, veterum doctorum, primorúmque in eccleſia Chriſti ſcriptorum authoritatem, una violaſſent. Nam ut ingenia veſtra quantumcunque verſaveritis, mihi tamen certe nunquam approbaveritis, ne cuiquam, opinor, æquo Lectori, Veteres illos authores in hac controverſia pro veſtra facere ſententia. Fuiſtis nimirum in inveſtigandis erroribus plus ſatis curioſi, & dum omnia purgare ſtudetis,

* *Aphoriſmorum, de conſideratione Euchariſtiæ.*

detis, illic quoque errorem ſubeſſe putaviſtis, ubi nullus fuit. Quando hic certe ſi error eſt, jam inde a primordio Eccleſiæ, ab ipſis Patribus & viris Apoſtolicis, nobis fuit propinatus. Quod quis pius ſuſtinuerit vel audire, nedum credere? Ut nequid interim dicam, quod bonus Dominus noſter unice dilectam ſponſam ſuam nunquam in tam pudenda cæcitate tamdiu dereliquiſſet? Quamobrem quum hæc, quam tenemus, Catholica fides de vera preſentia corporis tam apertis ac manifeſtis ſcripturis fuerit Eccleſiæ ab initio promulgata, & eadem poſtea, per primos Eccleſiaſticos ſcriptores, fidelium auribus tam clare, tamque ſtudioſe commendata, ne quæſo, ne mihi pergatis eam tam bene radicatam & ſuffultam velle amplius convellere aut ſubruere. Satis jam ſatis tentatum eſt hactenus. Et niſi ſuper firmam petram fuiſſet firmiter ædificata, jam dudum cum magnæ ruinæ fragore cecidiſſet. Dici non poteſt, quantum hæc tam cruenta controverſia, cum per univerſum orbem Chriſtianum, tum maxime apud nos, bene currenti verbo Evangelij obſtiterit. Vobis ipſis affert ingens periculum, & cæteris omnibus præbet non dicendum offendiculum. Quo circa ſi me audietis, hortor & ſuadeo, imo vos oro, obſecro, & viſceribus *Jeſu Chriſti* obteſtor & adjuro, uti concordiam procedere & coire ſinatis, in illam confirmandam totis viribus incumbatis, pacémque Dei tandem, quæ ſuperat omnem ſenſum, Eccleſijs permittatis, ut Evangelicam doctrinam unam, ſanam, puram, & cum primitivæ Eccleſiæ diſciplina conſonam, junctis viribus quam maximè propagemus. Facile vel Turcas ad Evangelij noſtri obedientiam converterimus, modo intra noſmetipſos conſentiamus, & pia quadam conjuratione conſpiremus. At ſi ad hunc modum pergimus ad invicem contendere, & commordere, timendum erit, ne (quod dicens abominor) juxta comminationem Apoſtolicam, ad invicem conſumamur.

Habes, Optime *Vadiane*, meam de tota controverſia illa neutiquam fictam ſententiam, una cum admonitione libera ac fideli. Cui ſi obtemperaveris, non modo inter amicos, ſed etiam vel inter amiciſſimos mihi nomen tuum aſcripſero. Bene vale.

T. Cantuarienſ.

NUM. XXVI.

Part of a Letter from a Member of Parlament, concerning the tranſactions of the Houſe, about paſſing the Act of the Six Articles.

AND alſo news here, I aſſure you never Prince ſhewed himſelf ſo wiſe a man, ſo wel learned, and ſo Catholic, as the King hath done in this Parlament. With my pen I cannot expreſs his mervailous goodnes, which is come to ſuch effect, that we ſhal have an Act of Parlament ſo ſpiritual, that I think none ſhal dare ſay, in the bleſſed Sacrament of the Altar doth remain either bread or wine after the Conſecration: Nor, that a Prieſt may have a wife: Nor, that it is neceſſary [to receive] our Maker *ſub utraque ſpecie:* Nor, that private Maſſes ſhould Cleopatra, E. 5.

ſhould not be uſed, as they have bee: Nor, that it is not neceſſary to have Auricular confeſſion. And notwithſtanding my L. of *Canterbury*, my L. of *Ely*, my L. of *Salisbury*, my L. of *Worceſter*, *Rocheſter*, and St. *Davyes*, defended the contrary long time: Yet finally his Highneſs confounded them all with Gods learning. *York*, *Durham*, *Winchester* and *Carlile* have ſhewed themſelves honeſt and wel learned men. We of the Temporalty have be al of one opinion. And my L. Chancellor, and my L. Privy Seal, as good as we can deviſe. My L. of *Cant.* and al his Biſhops have given their opinion, and come in to us, ſave *Salisbury*, who yet continueth a leud fool. Finally, al in *England* have cauſe to thank God, and moſt heartily to rejoyce of the Kings moſt godly procedings.

Without any name ſubſcribed.

NUM. XXVII.

The Solution of ſome Biſhop to certain Queſtions about the Sacraments.

Cleopatra, E. 5. p. 36.

The King's Animadverſions, of his own hand.	*The Queſtions.*	*The Anſwers.*
Why then ſhould we cal them ſo?	1. What a Sacrament is?	1. Scripture uſeth the word, but it defineth it not.
	2. What a Sacrament is by the antient Authors?	2. In them is found no perfect definition, but a general Declaration of the word, as a token of a holy thing.
	3. How many Sacraments be there by the Scripture?	3. So named onely Matrimony: in effect moo: and at the leaſt ſeven, as we find the Scripture expounded.
Why theſe Seven to have the name, more than al the reſt?	4. How many Sacraments be there by the antient Authors?	4. Authors uſe the word *Sacrament* to ſignify any Myſtery in the old or new Teſtament: But eſpecially be noted Baptiſm, Euchariſt, Matrimony, Chriſm, *Impoſitio manuum*, *Ordo*. [Here is omitted *Penance*.]

Then

The King's Animadverſions.

Then why hath the Church ſo long erred, to take upon them ſo to name them?

* Then Penance is changed to a new term, *i. e.* Abſolution. Of Penance I read, that without it, we cannot be ſaved after relapſe: but not ſo of Abſolution. And Penance to ſinners is commanded, but Abſolution, yea, in open crimes, is left free to the Askers.

† Laying of hands, being an old ceremony of the Church, is but a ſmall proof of Confirmation.

The Queſtions.

5. Whether this word *Sacrament* be, and ought to be, attribute to the Seven only?

Whether the Seven Sacraments be found in any of the old Authors, or not?

6. Whether the determinate number of ſeven Sacraments be a doctrin either of the ſcripture, or the old Authors; and ſo to be taught?

7. What is found in ſcripture of the matter, nature, effect, and vertue of ſuch as we cal the ſeven Sacraments. So although the name be not in Scripture, yet whether the thing be in Scripture, or no, and in what wiſe ſpoken.

The Anſwers.

5. The word bycauſe it is general is attribute to other than the Seven. But whether it ought eſpecially to be applied to the Seven only, God knoweth, and hath not fully revealed it ſo as it hath been received.

The thing of al is found, but not named al Sacraments, as afore.

6. The doctrine of Scripture is to teach the thing, without numbring, or naming the name *Sacrament*, ſaving only Matrimony.

Old Authors number not preciſely. Twelve Articles of the Faith not numbred in Scripture, ne Ten Commandments, but rather one, *Dilectio*, Seven petitions, Seven Deadly ſinns.

7. Firſt of Baptiſm manifeſtly Scripture ſpeaketh. Secondly, Of the holy communion manifeſtly. Thirdly, Of Matrimony manifeſtly. 4. Of Abſolution * manifeſtly. 5. Of Biſhops, Prieſts and Deacons ordered *per impoſitionem manuum cum Oratione* expreſly. 6. Laying † of the Hands of the Bp. after Baptiſm, which is a part of that is done in Confirmation, is grounded in Scripture. 7. Unction of the ſick and prayer is grounded on ſcripture.

The King's Animadverſions.	*The Queſtions.*	*The Anſwers.*
This anſwer is not direct: and yet it proveth nother of the two poynts to be grounded in ſcripture.	8. Whether Confirmation *cum Chriſmate* of them that be baptized be found in Scripture?	8. The thing of *Confirmation* is found in ſcripture, though the name *Confirmation* is not there. Of *Chriſma* Scripture ſpeaketh not expreſsly, but it hath been had in high veneration, and obſerved ſince the beginning.
	9. Whether the Apoſtles lacking higher power, and not having a Chriſten King among them, made Biſhops by that neceſſity, or by authority given them of God?	9. The calling, naming, appointment and preferment of one before another to be Biſhop or Prieſt, had a neceſſity to be done in that ſort, a Prince wanting. The Ordering appeareth taught by the holy Ghoſt in the Scripture *per manuum impoſitionem cum oratione.*
	10. Whether Bps, or Prieſts were firſt: And if the Prieſts were firſt, then the Prieſt made the Biſhop?	10. Biſhops, or not after.
	11. Whether a Biſhop hath authority to make a Prieſt by the Scripture, or no: And whether any other, but only a Bp. may make a Prieſt, or no?	11. Scripture warranteth a Bp. (obeying high powers as the Prince chriſtianed) to order a Prieſt *per manuum impoſitionem cum oratione.* And ſo it hath been from the beginning: of others ſcripture ſpeaketh not.
	12. Whether in the N. Teſtament be required any Conſecration of a Bp. or Prieſt, or only appointing to the office be ſufficient?	12. *Manuum Impoſitio cum oratione* is required. Which is a Conſecration. So as only Appointing is not ſufficient.
	13. Whether if it fortune a Prince Chriſtian learned, to conquer certain Dominions of Infidels, ha-	13. It is to be thought, that God in ſuch caſes, aſſiſting the perfection of ſuch an enterprize, would ſometime teach and inſpire the Conving

The Queſtions.	*The Anſwers.*
ving none but temporal learned men with him, it be defended by Gods law, that he and they may preach and teach the Word of God there, or no; and alſo make and inſtitute Prieſts, or no?	ſcience of ſuch a Prince, what he ſhould and might do, more then is yet openly taught by the Scripture. Which in that caſe were a good warrant to follow. For a ſecret Vocation ſupplieth where an open wanteth. A reaſon: Neceſſity, in things abſolutely neceſſary, containeth in it order, law and authority.
14. Whether it be forefended by Gods law, that if it ſo fortuned, that al the Biſhops and Prieſts of a realm were dead, and that the Word of God ſhould remain there unpreached, the Sacrament of Baptiſm, and others, unminiſtred, that the King of that Region ſhould make Bps and Prieſts to ſupply the ſame, or no?	14. This Queſtion is without the compas of Scripture. Since the beginning of Chriſts church when Chriſt himſelf made diſtinction of Miniſters, the order hath a determination from one to another *per manuum impoſitionem cum oratione*. How it ſhould begin again of another faſhion, where it faileth by a caſe, Scripture telleth not, ne Doctors write of it, that I have read.
15. Whether a man be bound by authority of this Scripture *Quorum remiſeritis*, *&c.* and ſuch like, to confes his ſecret deadly ſins to a Prieſt, if he may have him, or no?	15. Bound ordinarily.
16. Whether a Bp. or a Prieſt may excommunicate? For what crime? And whether only by Gods Law.	16. They may, being before of their Prince authorized to miniſter. For open, public, deadly ſins. Of Excommunication by others we read not in the new Teſtament.
17. Whether Unction of the ſick with	17. The thing is in Scripture, and in antient Authors, oyl

The Queſtions.	*The Anſwers.*
oyl to remit venial ſins, as it is now uſed, be ſpoken of in the Scripture, or in any ancient authors.	according wherunto the uſe ſhould be. How it is indeed uſed is a matter of fact, and not of learning.

NUM. XXVIII.

The judgment of another Biſhop upon the aforeſaid Queſtions.

Cleop. E. 5. I. TO the firſt, Scripture ſheweth not what it is, but uſeth the word *Sacramentum* in *Latin* for the word *Myſterium* in *Greek*.

II. *Sacrament* by the Authors is, *Sacræ rei Signum*, or *Viſibile Signaculum*, *Sacroſanctum Signaculum*. *Viſibile Verbum*, *Viſibilis forma inviſibilis gratiæ*; and perfect definition we find none.

III. In Scripture we find no determine number of Sacraments.

IV. There be very many in the moſt general ſignification: and there is no preciſe or determinate number of Sacraments in the ancient authors.

The ABp. of *Cant.* Bp. *Davys.* V. Not only to the Seven, but to many mo. We find in old Authors Matrimony, holy Communion, Baptiſm, Confirmation, Order, Penance and extreme Unction. It is doubted of the number of Sacraments.

VI. As touching the determine number of Seven only, we find neither in the Scripture, ne antient authors, any ſuch doctrine, that ſhould be ſeven only.

VII. Of *Baptiſm* Scripture ſpeaketh, that by it ſins be remitted. Of *Euchariſtia*, that we be united by it to Chriſt, and receive ſpiritual nouriſhment to the comfort of our ſouls, and remiſſion of our ſins. Of *Matrimony*, that the act of it is made lawful, and without ſin; and Grace given wherby to direct ordinately the luſts and appetites of the fleſh. Of *Penance*, that by it we be reſtored again to the favor of God, from which we did fal by ſin. Archb. *Cant.* Of *Orders*, that by it Grace is given to Miniſters effectually in preaching of the word of God, and Miniſtration of the Sacraments. ABp. *Cant.* Bp. *Davyes.* Of *Confirmation*, which is contained in Scripture, ſpeaking *De impoſitione manuum poſt baptiſma*, it appeareth by Scripture how therby encreaſe of grace is given. ABp. *Cant.* Bp. *Davyes.* Mr. *Cocks.* Of *Inunction* of the ſick, Scripture ſpeaks, that by Unction of the ſick, and prayer of the Prieſts, comfort is given to ſick, and ſins be forgiven him.

ABp *Cant.* Bp. *Davyes.* VIII. *Impoſitionem manuum poſt Baptiſma*, which we cal *Confirmation*, we read in the Scripture. But that it was done *Chriſmate*, we find not in the ſcripture expreſſed. But in the old Authors we find, that *Chriſma* hath been uſed in the ſame Confirmation.

ABp. *Cant.* IX. Making of Bps hath two parts. Appointment and Ordering *. Appointment; which the Apoſtles by neceſſity made by common election, and ſometime by their own ſeveral aſſignment, could not then be

* *Where is this diſtinction found?* [The King's note.]

be done by Chriſten Princes. Becauſe at that time they were not. And now at theſe dayes appertaineth to Chriſten Princes and Rulers *. But in the ordering, wherin Grace is conferred (as afore) the Apoſtles did follow the rule taught by the holy Ghoſt, *Per manuum impoſitionem cum Oratione, & jejunio* †.

* *Now ſince you confeſs, that the Apollyſtys* [Apoſtles] *did occupate the one part, which you now confes belongeth to Princes, how can you prove, that Ordering is only committed to you Biſhops?* [The Kings Note.]

† *Ubi hoc?* [The Kings Note.]

X. Chriſt made the Apoſtles firſt; which were of his making both Prieſts and Bps. But whether at one time ſome doubt. After that the Apoſtles made both Bps. and Prieſts. The names whereof in the Scripture be confounded. ABp. *Cant.* Bp. *Davyes.* Mr. *Cocks.*

XI. A Bp. having authority of the Chriſten Prince to give orders, may by his miniſtery given to him of God in Scripture ordain a Prieſt. And we read not, that any other, not being a Bp., hath ſince the beginning of Chriſts church ordained a Prieſt. ABp. *Cant.*

XII. Onely Appointment is not ſufficient, but Conſecration; that is to ſay, Impoſition of hands with faſting and prayer is alſo required. For ſo the Apoſtles uſed to order them that were appointed: and ſo have been uſed continually; and we have not read the contrary. ABp. *Cant.* Bp. *Davyes.*

XIII. In that neceſſity, the Prince and his learned men ſhould preach and teach the word of God, and baptize. But as for making and conſtituting Prieſts, the Prince ſhal and may then do, as God ſhal then by inſpiration teach him. Which God hath promiſed to do alwayes to his Church, in reveling and teaching every neceſſary knowledg, where any doubt requiring diſcuſſion doth ariſe.

XIV. The anſwer to the other Queſtion next before diſſolveth this.

XV. He that knoweth himſelf guilty of any ſecret deadly ſins, muſt, if he will obtain the benefit of Abſolution miniſtred by the Prieſt, confes the ſame ſecret ſins unto him. ABp. *Cant.*

York.	*Eggeworth.*	Abſolution to be miniſtred by a Prieſt, if a convenient Prieſt may be had, is neceſſary.
Dureſm.	*Day.*	
Carely.	*Redman.*	
Corwen.	*Robynſon.*	
Simon.	*Wyncheſtre.*	
Ogelthorp.		

Cant.	*Layton.*	Abſolution by a Prieſt is the ſureſt way, if he may be conveniently had.
Hereford.	*Treſham.*	
Rocheſtre	*Cocks.*	
Davye	*Crayford.*	
Weſtminſt.		

XVI. Bps and Prieſts, authorized by the Prince, may excommunicate by Gods Law, for public and open crimes. But that others then Bps and Prieſts may excommunicate, we have not read in ſcripture. Some Schoolmen ſay, that other, then Prieſts or Bps., deputed therunto by the Church, may excommunicate. Becauſe it is an Act *juriſdictionis*, and not *ordinis*. ABp. *Cant.* Bp. *Davyes.*

XVII. We find it ſpoken of in Scripture and in old Authors. ABp. *Cant.* Bp. *Davyes.*

NUM.

NUM. XXIX.

Archbiſhop Cranmer *to* Oſiander *concerning ſome abuſes in Matrimony among the* Germans.

Doctiſſimo D. *Andreæ Oſiandro*, Concionatori *Norenburgenſi.*

Cleopatra, E. 5 p. 111.

SAlve plurimum. Vix tribus abhinc diebus elapſis, *Oſiander* dilectiſſime, literas ad te ſcriptitabam, quas per ſubitum & feſtinatum Tabellarij diſceſſum coactus ſum abbreviare. Imo abrumpere plane, prætermiſſo eo, quod & tunc quam maxime ſcriptum volui, & nunc otij pluſculum nactus, neſcio quam nervosè, verbosè certe decrevi pertractare. Res eſt, ut mihi quidem videtur, non parva, neque leniter animadvertenda, ut quæ ad omnium Evangelicam veritatem profitentium ſugillationem, ne dicam ignominiam, & culpam manifeſtè pertineat. Proinde te rogo, ut & ſcriptum hoc meum legas attentè, & tuum viciſſim reſponſum ſuper eo conficias accuratè, maturéque remittas, quo habeam tandem quod reſpondeam ijs, qui me interrogant. Noſti enim, opinor, ut ſoleant homines hic omnium quæ iſtic geruntur, a me rationem exigere: alij quidem bono animo, & communis Evangelicæ cauſæ ſtudio ſoliciti, nequid a vobis fieret, ſecus quam oporteret. Alijs autem malus eſt animus, mala mens. Nihil magis cupiunt, aut captant, quam ut juſtam aliquam, vos & veſtra facta dictave reprehendendi, anſam undecúnque apprehendant; & gaudent ſi mihi in os ſubinde talia poſſint objicere. Quibus duobus inter ſe diverſis hominum generibus reſpondeo Ego perſæpe, quæ vel ipſe comminiſci poſſum, vel quæ ex ſcriptis veſtris, ſive in publicum emiſſis, ſive ad me privatim miſſis, poſſim colligere. Incidunt tamen perſæpe nonnulla, quæ nec negare poſſum, nec abſque rubore fateri, quæ denique quo pacto a vobis honeſtè aut pie fieri doceantur, rationem ullam ſaltem excogitare ſufficientem nequeo. Nam ut interim de Uſuris taceam, a vobis aut veſtrum certe nonnullis, ut apparet, approbatis, déque eo quod Magnatum filijs concubinas habendas permittitis, (videlicet ne per nuptias legitimas hereditates diſpergantur) qui Concubinatum in Sacerdotibus tantopere averſati eſtis: quid poterit a Vobis in excuſationem allegari pro eo, quod permittitis, a divortio, utroque conjuge vivo, novas nuptias coire, & quod adhuc deterius eſt, etiam abſque divortio uni plures permittitis uxores. Id quod & tute, ſi recte memini, in quibuſdam tuis ad me literis apud vos factum diſertè expreſſiſti, addens *Philippum* ipſum ſponſalibus poſterioribus, ut paranymphum credo atque auſpicem, interfuiſſe.

Quæ ambo, tum ipſius conjugij rationi, quæ non duo, ſed unam carnem facit, tum etiam ſcripturis ſunt expreſſe & manifeſte contraria. Ut patet *Matth.* 19. *Marc.* 10. *Luc.* 16. *Ro.* 7. 1 *Cor.* 7. Quibus locis perſpicuum fit ex Apoſtolorum, atque adeo Chriſti ipſius inſtitutione, unum uni debere matrimonio conjungi, nec poſſe ſic conjunctos poſtea, niſi interveniente morte alterutrius, denuo contrahere. Quod ſi reſponderitis, hoc intelligi excepta cauſa fornicationis: An Uxoris adulterium fuerit cauſa quur *Philippus* marito permiſerit aliam ſuperducere, vos melius noſtis. Quod ſi fuerit, tunc objiciemus, ab ineunte hucuſque

cuſque eccleſia (cujus exemplis oportet ſcripturarum interpretationes conformari) nunquam quod ſcimus hoc ſic fuiſſe acceptum. *Auguſtinus*, quid ipſe de hoc ſenſerit, imo quid eccleſia ante ipſum, & uſque ad ipſum, clare docet, li. *de adulterinis conjugijs*, ad *Pollentium*. Quid igitur ad hæc dicetis, Libenter vellem audire abs te quidem, ſi & ipſe in eadem cum cæteris es ſententia. Sin minus, per te ſaltem vellem cognoſcere quid ab illis exploraveris ad talia reſponſum iri. Nam cum eorum nonnulli, ut audio, ſtatuta noſtra Parlamentaria cenſorie nimis, ac ſuperciliosè: condempnent, quorum tamen graviſſimas, juſtiſſimaſque cauſas ac rationes ignorant, mirum eſt quod interim ipſi non advertant apud ipſos plurima deſignari, quæ optimis atque graviſſimis viris jure optimo diſpliceant. Scire atque aveo, an iſta tanquam honeſta, & promiſcue quibuſvis Licita, ac Evangelicæ veritati non repugnantia defendant: An ſecundum indulgentiam (ut dixit Apoſtolus) ad ea, dum à quibuſdam fiunt, connivent, nequid gravius contingat, non idem omnibus itidémque permiſſuri. Illud prius, haud equidem credo illos eſſe facturos, niſi legis *Machometanæ* potius quam Chriſtianæ aſſertores videri voluerint. Poſterius hoc ſi faciunt, videant quomodo permittant, quæ *Chriſtus*, Apoſtoli, Evangeliſtæ, atque adeo totius eccleſiæ conſenſus diſtricte ab initio, huc uſque prohibuit.

Quod ſi fortè dixerint, ea jam quoque tolerari poſſe, eo quod ante Chriſtum natum fuerunt, vel approbata vel tolerata; tunc enimvero cauſam nobis reddant, cur non & cætera toleremus, quæcunque tunc legimus pari jure uſitata; aut definiant quænam hujus generis, aut quatenus erunt admittenda. Nam in Veteri Teſtamento expreſſum habemus olim patrem concubuiſſe cum filiabus, ut *Loth*, Socerum cum nuru, ut *Judam*, patrem familias, nempe *Abraham*, cum ancilla pellice, conſcia uxore, atque etiam id ultro ſuadente, nempe *Sara*, eundem ipſum uxorem ſuam, adhuc juvenculam, ac formoſam, ſororem nominaſſe, eámque Regibus, *Pharaoni* & *Abimelech*, ultro in concubitum permiſiſſe. Præterea, unum ſæpe hominem plures habuiſſe uxores, ut *Jacob* & *Moſen* ipſum, legis latorem a Deo conſtitutum. Poſtremò, Principes multos, eoſque nec illaudatos, præter uxorum numeroſa contubernia, Concubinarum etiam greges aluiſſe: ut *Davidem*, *Solomonem*, &c. Nec *Aſſuero* vitio datur, quod ſingulis pæne noctibus concubinam novam aſciverit. Et *Heſter* fœmina Laudatiſſima, utpote quam ad Salutem populi ſui Deus excitavit, quum eſſet *Judæa*, & legi Moſaicæ obnoxia, *Aſſueri* Regis cubiculum ante nuptias intravit. Quid pluribus opus, quum graviſſimi autores *Ambroſius* & *Auguſtimus*, diſertis verbis affirment, hic Poligamiam, ille concubinatum, peccato tum caruiſſe, quando nec contra morem, nec contra præceptum fierent, quæ nunc & legibus & moribus pronuntiant eſſe contraria. Talia, inquam, conſtat apud Veteres fuiſſe uſitata, nec a bonis quidem viris tunc temporis improbata. Quæ vel omnia probabunt novi iſti homines, & rerum novarum introductores, vel aliqua, vel nulla. Quod ſi Nulla dicant nobis, cur iſta admiſerunt? Si Aliqua, quur non & reliqua? Et præſcribant nobis regulam, qua ſciamus, quæ ſunt admittenda, quæ vero rejicienda. Si Omnia (in qua ſententia videtur eſſe *Bucerus*) quæſo te, qualem verum faciem, quantumque a priore mutatam in eccleſia Videbimus? Quam erunt confuſa, inverſa atque præpoſtera omnia? Sed adhuc proprius urgebimus eos, interrogabimuſque: An non

non tantum quæ ſub lege facta ſunt, ſed etiam quæ ante legem, & an non tantum, quæ a *Judæis*, ſed & quæ a Gentibus fuerint uſitata, veluti jure poſtliminij, ad exemplum revocabunt? Etſi illa tantum quur non hæc æque atque illa? Preſertim quæ à Sanctioribus & Sapientioribus viris, ut *Socrate*, *Platone*, *Cicerone*, &c. fuerint vel facta, vel approbata. Quod ſi utraque concedent, concedant & nobis *Britannis*, more majorum noſtrorum, denas, duodenaſque uxores habere inſimul communes, & maximè fratres cum fratribus, parentes cum liberis. Quod aliquando in hac inſula uſitatum fuiſſe *Cæſar*, non ignobilis author, teſtatur in Commentarijs. Concedant fœminis Chriſtianis, quod *Solon* ſuis *Athenienſibus* conceſſerat, ut quæ viros parum ad rem Veneream idoneos ſortitæ fuiſſent, aliquem ex mariti propinquis impune admitterent. Concedunt quod *Lycurgus* conceſſit Viris *Lacedæmonijs*, ut qui minus eſſet ad procreandam prolem idoneus, alteri cui vellet ſuam conjugem impregnandam daret, & prolem precariò ſibi natam ut propriam ſuo nomine nuncuparet. Aut denique quod *Romanorum* legibus permiſſum erat, ut qui ſatis liberorum procreaſſet, uxorem ſuam alteri commodaret prolem deſideranti. Id quod & *Cato* vir graviſſimus, ſapientiſſimuſque habitus, *Hortentio* amico ſuo legitur feciſſe. Talia cum probata fuerint antiquitus viris ſapientiſſimis, ac Philoſophorum legumque latorum optimis & ſanctiſſimis, ut *Platoni*, *Xenophonti*, *Catoni*, &c. quum eadem fuerint moribus recepta *Hebræorum*, *Græcorum*, *Latinorum* (quorum populorum Reſpublicas & Politeias conſtat optimè fuiſſe conſtitutas, & ab omnibus ſcriptoribus maximè celebratas) age, faciamus, & nos, ſi deo placet, ſimilia, & Chriſtianis fratribus permittamus facienda. Imo *Chriſtus* Opt. Max. tam fœda, tamque inceſtuoſa connubiorum portenta a ſua ſancta eccleſia dignetur avertere, nunc & in diem Domini, Amen.

Hæc Ego ad te potiſſimum, Chariſſime *Oſiander*, in preſentia ſcribenda duxi propter eam, quæ inter nos eſt, & jam diu fuit, ſummam neceſſitudinem & familiaritatem, quamvis putem, atque adeo certo ſciam, te ab hujuſmodi tam abſurdis & moribus & opinionibus quàm alieniſſimum eſſe. Cum cæteris Veſtratibus Doctoribus levior & minus arcta michi intercedit amicitia, cujus ipſius quoque fateor me multum pæniteret, ſi ſcirem hos eſſe fructus novi Evangelij ab ipſis tantopere jactitati, & a vobis quoque hactenus, ut putabamus, non temere aliqua ex parte probati. Bene vale. Dat *Lambeth* xxvij*mo*. Decembr.

Tui Amantiſſimus,
T. Cantuarien.

NUM. XXX.

The French *Kings Licence to print the* Engliſh *Bible in* Paris.

Cleopatra, E. 5. p. 326.

FRanciſcus, &c. Dilectis nobis *Richardo Grafton* & *Edwardo Whitchurch*, Anglis, & Civibus *Londini*, Salutem. Quia fide digna teſtimonia accepimus, quod cariſſimus frater noſter Anglorum Rex, Vobis

Vobis cujus Subditi eſtis Sacram Bibliam tam Latinè quam Britannicè ſive Anglicè imprimendi, & imprimi curandi, & in ſuum regnum apportandi & transferendi, libertatem ſufficientem & legitimam conceſſerit: Et Vos, tum propter chartam, tum propter alias honeſtas conſiderationes, animos veſtros in hac parte juſtè moventes, dictam Bibliam ſic imprimendam *Pariſijs* infra hoc noſtrum regnum curaveritis, ac in *Angliam* quamprimum tranſmittere intenderitis: NOS, ut hæc vobis facere liceat poteſtatem facientes, vobis conjunctim & diviſim, ac Procuratoribus, Factoribus, & Agentibus veſtris & cujuſlibet veſtrum, ut in regno noſtro apud Chalcographum quemcúnque dictam Sacram Bibliam, tam Latina quam Anglicana lingua, tuto imprimere, & excudere poſſitis, & poſſint: necnon excuſa & impreſſa in *Angliam* duntaxat ſine ulla perturbatione aut moleſtia vel impedimento quocúnque, tranſmittere & apportare: Dummodo quod ſic imprimitis & excuditis, ſincerè & purè, quantum in Vobis erit, citra ullas privatas aut illegitimas opiniones, impreſſum & excuſum fuerit: Et onera ac officia mercatoria nobis & miniſtris noſtris, debite in hac parte extiterint perſoluta; licentiam noſtram impartimur & concedimus ſpecialem per præſentes. Dat. &c.

NUM. XXXI.

Three Diſcourſes of ABp. Cranmer, *occaſioned upon his review of the Kings Book, intitled,* The Erudition of a Chriſtian man.

I. FAITH.

THIS Book ſpeaks of pure Chriſtian Faith unfeigned, which is without colour, as wel in heart as in mouth. He, that hath this Faith, converteth from his ſin, repenteth him, that he like *Filius prodigus*, vainly conſumed his Wil, Reaſon, Wits and other goods, which he received of the mere benefit of his heavenly father, to his ſaid Fathers diſpleſure: and applyeth himſelf wholy to pleas him again: and truſteth aſſuredly, that for Chriſts ſake he wil, and doth remit his ſins, withdraweth his indignation, delivereth him from his ſin, from the power of the Infernal ſpirits, taketh him to his mercy, and maketh him his own ſon, and his own heire. And he hath alſo the very Chriſtian Hope, that after this life he ſhal reign ever with Chriſt in his kingdome. For S. *Paul* ſaith, *Si filij ſumus, & hæredes, hæredes quidem Dei, cohæredes autem Chriſti.* This is the very pure Chriſtian Faith and Hope, which every good Chriſtian man ought to profeſs, Believe, and Truſt: and to ſay of himſelf even as *Job* ſaid, *Scio quod Redemptor meus vivit*, &c. MSS. C.C.CC. Miſcellan. D.

And as for the other Faith, that the Good ſhal ariſe unto Glory, and the evil unto pain, or, that thoſe that perſevere in Gods precepts and laws, ſo long as they ſo do, they be the right Inheritors of his king-

dom, this is not the commendation of a Chriſtian his Faith, but a moſt certain propoſition, which al the Devils believe moſt certainly. And yet they ſhal never have their ſins forgiven by this Faith, nor be Inheritors of Gods kingdom. Becauſe they lack the very Chriſtian Faith: and not truſting to the goodneſs and mercy of God for their own offences. But they hate God, envy his glory, and be utterly in diſpair.

For the more large Declaration of the Chriſtian Faith, it is to be conſidered, that there is a general Faith; which al that be chriſtned, as wel good as evil, have. As to believe that God is; that he is the Maker and Creator of al things: and that Chriſt is the Savior and Redeemer of the world: and for his ſake al penitent ſinners ſhal have remiſſion of their ſins: And that there ſhal be a general reſurrection at the end of this mortal World; At the which Chriſt ſhal judge al the Good to joy without end, and the Evil to pain without end; with ſuch other like thyngs. And al theſe things the Devils alſo believe, and tremble for fear and grievouſnes of Gods indignation and torments, which they ſhal endure, and ever ſhal do. But they have not the right chriſten Faith, that their own ſins by Chriſts redemption be pardoned and forgiven; that themſelves by Chriſt be delivered from Gods wrath, and be made his beloved children, and heires of his kingdom to come. The other Faith have al Devils and wicked chriſten people, that be his Members. But this pure chriſten Faith have none but thoſe that truly belong to Chriſt, and be the very Members of his body, and endeavor themſelves to perſevere in his precepts and lawes: altho many pretend to have the ſame pure Faith, which nevertheles have it not, but only in their mouths. For as there is a ly in the mouth, and a ly in the heart; even ſo there is a faith in the mouth, and a faith in the heart. Examine every man, if he Truſt in God, and Love God above al things. And in word he wil anſwer, Yea. But examine every mans acts and deeds, and ſurely in a great number their acts and deeds condemn their words. For they walk after their own Wills and pleſures, and not after Gods commandments. And Chriſt himſelf ſaith, *Qui diligit me, mandata mea ſervat.* And S. *John* ſaith, *Qui dicit ſe noſſe deum, & mandata ejus non cuſtodit, mendax eſt.* And therfore al thoſe, that bridle not their own appetites, but follow them, and accompliſh the wil of their own carnal minds, they truſt in God, and truſt God no further, then the lips. And if they perſuade themſelves, that they truſt in God, and love God in their hearts, and be of any eſtimation before God, then be they much deceived; and as S. *Paul* ſaith, *they deceive their own hearts.* Our own fleſh and carnal mind is contrary to the Spirit, and motion of God. And *they*, ſaith S. *Paul, that belong unto Chriſt, do crucify their fleſh with the affections and luſts therof.* And contrary he ſaith, *They that follow the luſts of the fleſh ſhal not inherit the kingdom of God.* Theſe be very notable, and fearful ſentences unto al ſuch as be not repentant, but live after their own wills, and not after Gods wil: neither have the right faith, nor Love unto God, nor ſhal be inheriters of his kingdom. And though Chriſt hath payd a ſufficient ranſome for al the ſins in the World, and is a ſufficient Redeemer and Saviour of al the World; yet ſhal they have no part ther-

of

of. For they belong not unto Chriſt, and Chriſt utterly refuſeth them for his, which have Faith and Love only in their mouths, and have not the ſame engraven in their hearts, and expreſſed in their actions and deeds.

And ſo he goes on more largely to illuſtrate this argument of the neceſſity of more than a mere faith in the mouth. Afterwards the Diſcourſe thus procedes.

If as treacle, kept only in the mouth, doth not remedy poyſon in the whole body; but the treacle muſt enter down into the body; and then it altereth the whole body, and expells al venome and poyſon: In like maner, he whoſe profeſſion of his faith is only in his mouth, and altereth not his evil life, is not forgiven his ſins; is not delivered from hel, nor from the power of Devils; is not made the ſon of God: but continueth ſtil in his poyſon of ſin, in the wrath and indignation of God, and in the damnation of the wicked in hell.

But if the profeſſion of our faith of the remiſſion of our own ſinns, enter within unto the deepneſs of our hearts, then it muſt needs kindle a warm fire of Love in our hearts towards God, and towards all others for the love of God; a fervent mind to ſeek and procure Gods honor, wil and pleaſure in al things; a good wil and mind to help every man, and to do good unto them ſo far, as our Might, Wiſdome, Learning, Counſil, Health, Strength, and al other gifts, which we have received of God, wil extend: And *in ſumma*, a firm intent and purpoſe to do al that is good, and leave al that is evil. This is the very right, pure, perfect, lovely, chriſtian, hearty, and juſtifying Faith, which worketh by Love, as S. *Paul* ſaith, and ſuffereth no venome or poyſon of ſin to remain within the heart: (*Acts* 15. *Fide Deus purificans corda.*) But gendreth in the heart a hatred unto al ſin, and makes a ſinner clean a new man; and is the Faith which every chriſten man ought to profeſs in his Creed. And of this Faith runneth al our *Paraphraſis* upon the ſame. For as for the other fained, pretended, hypocritical and adulterate Faith in the mouth, it is but only a painted viſor before men; but before God it is hollow within, dead, rotten, and nothing worth.

II. JUSTIFICATION.

AND for a further Declaration, to know how we obtain our Juſtification, it is expedient to conſider firſt, how naughty and ſinful we are al, that be of *Adam*'s kindred: and contrariwiſe, what Mercifulnes is in God, which to al faithful and penitent ſinners, pardoneth al their offences for Chriſts ſake. Of theſe two things no man is lightly ignorant, that ever hath heard of the fal of *Adam*, which was to the infection of al his poſterity: and again, of the inexplicable mercy of our heavenly father, which ſent his only begotten Son to ſuffer his moſt grievous paſſion for us, and ſhed his moſt precious blood, the price of our Redemption. But it is greatly to be wiſhed and deſired, that as al Chriſten men do know the ſame, ſo that every man might acknowledg himſelf a miſerable ſinner, not worthy to be called his ſon; and yet ſurely truſt, that to him being repentant Gods mercy is ready to forgive. And he that ſeeth not theſe two things ve-

rified in himſelf, can take no maner of emolument or profit, by knowledging and believing the ſaid things to be verified in others. But we cannot ſatisfy our minds, ſettle our conſcience, that theſe things be true, ſaving that we do evidently ſee, that Gods word ſo teacheth us. The Commandments of God lay our faults before our eyen; which putteth us in fear and dread, and maketh us ſe the wrath of God againſt our ſins. As S. *Paul* ſaith, *Per legem agnitio peccati.* Et, *Lex iram operatur.* And maketh us ſorry and repentant, that ever we ſhould come into the diſpleaſure of God, and the captivity of the Devil.

The gracious and benign promiſes of God, by the mediation of Chriſt, ſhoweth us, and that to our great relief and comfort, whenſoever we be repentant and return fully to God in our hearts, that we have forgiveneſs of our ſins, be reconciled to God, and be accepted and reputed juſt and righteous in his ſight, only by his grace and mercy, which he doth grant and give unto us for his dearly beloved Sons ſake, Jeſus Chriſt, who payd a ſufficient ranſome for our ſins; whoſe bloud doth waſh away the ſame; whoſe bitter and grievous paſſion is the only pacifying oblation, that putteth away from us the wrath of God his Father: Whoſe ſanctified body, offered on the Croſs, is the only Sacrifice of ſweet and pleaſant Savour, as S. *Paul* ſaith; that is to ſay, of ſuch ſweetnes and pleaſantnes to the Father, that for the ſame he accepteth and reputeth of like ſweetnes al them, that the ſame offering doth ſerve for. Theſe benefits of God with innumerable others, whoſoever extendeth and wel pondereth in his heart, and therby conceiveth a firm truſt and feeling of Gods mercy, wherof ſpringeth in his heart a warm love, fervent heat of zeal towards God: It is not poſſible, but that he ſhal fal to work, and be ready to the performance of al ſuch works, as he knoweth to be acceptable unto God.

And theſe works only, which follow Juſtification, do pleaſe God; foraſmuch as they procede from a heart endued with pure faith and love to God. But the works which we do before our Juſtification, be not allowed and accepted before God, although they appear never ſo great and glorious in the ſight of men. For after our Juſtification only begin we to work, as the law of God requireth: then we ſhal do al good works willingly, although not ſo exactly as the Law requireth, by means of the infirmity of the fleſh, nevertheles by the merits and benefits of Chriſt, we being ſorry, that we cannot do al things no more exquiſitely and duely, al our Works ſhalbe accepted and taken of God as moſt exquiſite, pure and perfect. Now they that think they may come to Juſtification by performance of the Law, by their own deeds and merits, or by any other means, than is above rehearſed, they go from Chriſt, they renounce his grace. *Evacuati eſtis a Chriſto,* ſaith S. *Paul, Gal.* 5. *Quicunque in lege juſtificamini; a gratia excidiſtis.* They be not partakers of his juſtice, that he hath procured, or the merciful benefits that be given by him. For S. *Paul* ſaith, (a general rule for al them, that will ſeek ſuch by-paths to obtain Juſtification,) *Thoſe,* ſaith he, *that wil not knowledg the juſtice,* or righteouſnes, *which cometh by God, but go about to avaunce their own righteouſnes, ſhal never come to that righteouſnes, which we have by God, which is the righteouſnes of Chriſt.* By whom only al the Saints in Heaven, and al others that have been ſaved, have been reputed righteous, and juſtified.

juſtified. So that to Chriſt our only Savior and Redeemer, of whoſe Righteouſnes both their, and our Juſtification doth depend, is to be tranſcribed al the glory therof.

III. FORGIVENES *of Injuries.*

THeſe two may ſtand both wel together: that we as private perſons may forgive al ſuch as have treſpaſſed againſt us with al our heart, and yet that the public miniſters of God may ſe a redres of the ſame treſpaſſes that we have forgiven. For my forgivenes concerns only mine own perſon, but I cannot forgive the puniſhment and correction, that by Gods ordinance is to be miniſtred by the ſuperior power. For in ſo much as the ſame treſpas, which I do forgive, may be the maintenance of vice, not only of the offendor, but alſo of others taking evil example therby, it lyes not in me to forgive the ſame. For ſo ſhould I enterprize in the office of another, which by the ordinance of God be deputed to the ſame. Yea, and that ſuch juſtice may be miniſtred to the aboliſhment of vice and ſin, I may, yea and rather, as the cauſe ſhal require, I am bound to make relation to the ſuperior powers, of the enormities and treſpaſſes, done to me and others: and being ſorry, that I ſhould have cauſe ſo to do, ſeek the reformation of ſuch evil doers, not as deſirous of vengeance, but of the amendment of their Lives. And yet I may not the more cruelly perſecute the matter, becauſe the offence is peradventure done towards me: but I am to handle it as if it were done to any other, only for the uſe of the extirpation of ſin, the maintenance of juſtice and quietnes: Which may right wel ſtand with the ferventnes of charity, as the Scripture teſtifieth. *Non oderis fratrem tuum in corde tuo, ſed publicè argue eum, ne habeas ſuper illo peccatum.* Levit 19. So that this may ſtand with charity, and alſo the forgiveneſs that Chriſt requireth of every one of us.

And yet in this doing, I muſt forgive him with al my heart, as much as lyes in mee; I muſt be ſorry, that ſin ſhould have ſo much rule in him; I muſt pray to God to give him repentance for his miſdeeds; I muſt deſire God, that for Chriſts ſake he wil not impute the ſin unto him, being truly repentant, and ſo to ſtrengthen him in grace, that he ſal not again ſo dangerouſly. I think I were no true chriſten man, if I ſhould not thus do. And what other thing is this, than as much as lyeth in me, with al my heart to remit the treſpas? But I may by the Lawes require al that is due unto me by right. And as for the puniſhment and correction, it is not in my power to enterprize therin: but that only belongeth to the ſuperior powers, to whom, if the grievouſnes of the cauſe ſhal require by the Commandment, which willeth us to take away the evil from among us, we ought to ſhew the offences, and complain therof. For he would not that we ſhould take away the evil, but after a juſt and lawful means, which is only, by the ordinance of God, to ſhew the ſame to the Superior Powers, that they may take an order in it, according to Gods judgment and juſtice.

NUM.

NUM. XXXII.

Other Diſcourſes of Archbiſhop Cranmer.

I. *De Conſolatione Chriſtianorum contra metum mortis. Ex Doctoribus Eccleſiaſticis.*

MSS. C.C.C.C. Miſcellan. D.

IF death of the body were to be feared, then theym, which have power to kil the body ſhould we fear, leſt they do their exerciſe over us, as they may at their pleaſure. But our Saviour forbids us to fear them, becauſe when they have killed the body, then they can do no more to us. Wherfore it is plain, that our Savior would not that we ſhould fear death. *To dy*, ſaith S. *John Chryſoſtom, is to put off our old garments, and death is a pilgrimage of the ſpirit from the body*: (He means, for a time) *And a ſleep, ſomewhat longer than the old cuſtome.* The fear of it, ſaith he, is nothing elſe, than the fear of Buggs, and a childiſh fear of that thing that cannot harm thee. Remember holy S. *Ambroſe*'s ſaying, which S. *Auguſtin*, lying on his death bed, ever had in his mouth, *I do not fear to dy; for we have a good and merciful Lord and Maſter.* *Lactantius*, the great learned man confirms the ſaying of *Cicero* to be true, which ſaid, "that no man can be right wiſe, "which feareth death, pain, baniſhment or poverty: and that he is the "honeſt and vertuous man, which not regardeth what he ſuffers, but "how wel he doth ſuffer. *Sedulius*, one of diſciples, defineth death to be the gate, by the which lyeth the ſtrait way unto reign and kingdom. *Baſilius*, who as in name, ſo both in vertue and learning was great, thus he exhorteth us: "O! man, ſaith he, ſhrink not to "withſtand your Adverſaries, to ſuffer labors; abhor not death, for it "deſtroyes not, nor makes not an end of you, but it is the beginning "and occaſion of life. Nor death is the deſtruction of al things, but a "departing, and a tranſlation unto honors. And S. *Hierom*, the ſtrong and ſtout champion of Almighty God, ſaith, declaring this ſaying of holy *Job, the day of death is better than the day of birth*; "that is, ſaith "he, becauſe other [either] that by death it is declared what we are, or "elſe becauſe our Birth doth bind our liberty of the ſoul with the bo-"dy, and death do looſe it.

The holy Martyr *Cyprian* ſaith, "he ought to fear death, that would "not, nor hath no luſt to go to Chriſt: and that he hath no wil to God, "the which believeth not, that by death, he ſhal begin to reign with "Chriſt, as it is written, *The right wiſe man liveth by faith.* Wherfore, "ſaith he, do not ask that the Kingdom of God may come, if this "earthly bondage do delight us, *&c.*

With a great deal more: al upon allegations.

II. *An*

II. *An Exhortation to take ſicknes wel, and adverſity patiently: drawn out of* Cyprian.

"THis miſliketh ſome men, that diſeaſe of ſicknes cometh to the "Chriſten, no leſs then to the Heathen. As who ſhould ſay, "that therfore the Chriſtian believeth, becauſe he ſhould be quiet from "danger of Adverſity, and might have the fruition of this world at his "own pleaſure: and not becauſe that after he hath ſuffered adverſity "here, he ſhalbe reſerved for the joy to come, *&c.*

III. *An Exhortation to take the pain of ſicknes patiently*; Tranſlated out of S. *Auguſtin.* Lib. 1. *De Viſitatione Infirmorum.*

"THou wilt ſay, I love God: God grant, ſaith S. *Auguſtin*, that it "be ſo indeed as thou promiſeſt in words. The proof and trial "of the love of God is the fulfilling of his Commandments, the fulfil-"ling of his works, willingly to love that God loveth, with a fervent "deſire to embrace that, the which God worketh. Then if thou loveſt "God, thou loveſt that that God doth, and if thou love that that God "doth, then thou loveſt Gods diſciplin. When thou art chaſtened, "thou loveſt Gods rod. Thou art pained with the cough, the lungs fail-"eth thee: thy ſtomack abhorres his meat: thou pineſt away with a "Conſumption: thou taſteſt not thy drink: thou art vexed within thy "body: thou art grieved with many ſundry and divers kinds of diſeaſes. "But al theſe, if thou have an eye to perceive, if thou reckon God, al "theſe, I ſay, are the gifts of God. Son, caſt not away the diſcipline "of the Father. There is no child, which the Father doth not cor-"rect, *&c.*

NUM. XXXIII.

Interrogatories for Dr. London.

WHether he commanded *Serles* upon *Palm*-Sunday Even, to write ſuch Articles or Sermons, as had been preached in *Kent*: [by thoſe of the New learning: Which *Serles* would have to be done by the Countenance of *Cranmer*.] MSS. CCCC. intit. Synodalia.

Whether *Serles* brought the Articles upon *Palm*-Sunday.

Whether he required *Serles* to go with him to the Councel, to preſent the ſaid Articles, or elſe to ſubſcribe them with his hand. And *Serles* refuſed ſo to do, becauſe they were not proved by Witneſſes, but only by hear-ſay.

Whether he threatned *Serles*, becauſe he would not ſet to his hand; notwithſtanding that *Serles* knew them not, but by hear-ſay.

How Dr. *London* did find out *Serles*; and how long he had enquired for him before he could find him.

Whe-

Whether in the preſence of *Serles* Dr. *London* did pen the Articles anew, otherwiſe then they were preſented.

Whether *Serles* ſaid then to Dr. *Willoughby*, whom Dr. *London* had perſuaded to go with him to the Councel; Beware what you do: for you ſhall never be able to prove of this ſort, that Dr. *London* doth now pen them.

Whether beſide the Book ſubſcribed by divers Prebendaries and others of *Cant.* Dr. *London* made another great book of many more articles. Where that book is, and of whom he had his Inſtructions.

What matters he knew againſt the ABp. of *Cant.* or others in *Kent*, before *Palm*-Sunday laſt paſt, when he had Articles of *Serles*. And of whom he had ſuch knowledg before the ſaid day.

Dr. Willoughbies *Confeſſion and Submiſſion; as to his medling in the ABp. of* Canterburies *buſines, under his own hand.*

HE declared, that he firſt met *Serles* at Dr. *Londons* houſe at *London*, on *Palm*-Sunday, coming to *London* to ſpeak with the Chamberlain of *London*. And then they opened the buſines firſt to him. That he was not able to ſay any thing againſt any one perſon mentioned in theſe Articles, more then by hear-ſay. That he and *Gardiner* had been gathering of matter a quarter of a year before. That he knew nothing that they minded any thing towards his Grace, til he ſaw it in writing: By whom, and whoſe deviſe God, the Devil and they know; he knew nothing for his part. And that it was the moſt deceitful and diſobedient country in the world. As concerning their preferment of their Articles at the Seſſions, he knew nothing of that neither. Nor was in *Kent* at that time, nor knew of no Seſſions, as God ſhould be his help. Nor that he ſpake with any Juſtices of Peace in this matter; or that he was privy, that any of them did. That he told Mr. *Moyle*, and Mr. *Thwaite* [two eminent Juſtices] what Mr. *London* ſaid to him, that the Juſtices al would be ſhent, becauſe they ſuffered ſuch preachings and contentions without doing any thing therin. That he only conſented to bear the name of putting up of theſe matters [that is, of preferring the Articles to the Seſſions.] He acknowledged, that he ſaid, he heard that it was in the Country in many places: lying upon himſelf like a fool: and yet that he never came before the Councel, nor never minded. But to avoyd the ſuſpition, he made much babling, bringing himſelf into much ſlander.

And for this doing he ſubmitted himſelf to God, and my Lords Grace. That, by his Father, [a ſort of oath] he had no dealing with *Pettit*; nor any other Lawyer, or did know what they did, as to indictment, or any other thing thereunto belonging: nor ever reaſoned with *Pettit* about any ſuch matter. What effect or head they intended to bring this matter unto, God knoweth: Moſt likely to ſubdue his Graces power. That they had good hope to have had other Commiſſioners, than his Lordſhip. So *London* promiſed them at the beginning, or elſe they would not have medled ſo much, as they did: and eſpecially

cially againſt his Grace. That as concerning their authority, he ſuſpected they took it of *Londons* preſumption, ſeeing him go forward againſt ſuch men of Worſhip [meaning the late Indictments of ſo many eminent perſons at *Winſor*] and of the rigor in handling and fetching up of Perſons.

Another Confeſſion of Dr. Willoughby.

MR. *Serles* manitimes reſorted home to me, and ſtil lay upon me to put up Articles that he and they ſhould deviſe, becauſe I was the Kings Graces Chaplain. Wherupon I granted, ſo they might be proveable and true. And ſo it fortuned in Paſſion week, He and I on *Friday* in the ſame week rode to *London*, and on *Saturday* he had be with Dr. *London*, and put up his Articles, (nothing to my knowledg, that he had any) and promiſing him, that he would put them up himſelf. And on *Palm-Sunday* in the morning he ſent for me, and prayed me to go with him to Mr. *London*: and ſo I did. And there (wo worth them both, *London* and *Serles*, who is ordained to cauſe much trouble) He told *London* that I would put up the articles: and ſo asked me the Queſtion. And I bad him read them, for I never ſaw them before, nor knew whether they were true or falſe: and ſo I told him. And *Serles* ſaid, ye know, it is openly ſpoken. And I ſaid, though I hear ſuch things, I am not ſure they be true: and alſo here is no record to affirm them true: Which methink were row [rough] matter, knowing neither party nor record. And therfore ſeeing *Serles* hath put them to you, let him preſent them himſelf. Then Mr. *London* ſaid, I have ſhewed them to part of the Councel already: and chid ſore with *Serles*, ſaying, that he would ſhew the truth, who brought them. Then ſaid Dr. *London* to me, put ye them up, knowing ſuch ſhameful Articles preſented here before your own face, it ſhal be hard for you to byde the danger hereof, knowing the Kings wil is to have it ſo. And alſo fear not; for I have ſet ſuch a ſpectacle before you at *Winſor*, in bringing to light abominable hereſies: at the which the Kings Majeſty was aſtonied, and wondred, angry both with the doers and bearers. And therfore if ye ſhrink herein, ye ſhal ſhew your ſelf not to be herein the Kings true ſubject. Therfore ſeeing ye be his Chaplain, ye did him never ſuch ſervice, as ye may do herein, to preſent them for your diſcharge. For now ye ſhal not be rid of them, and ye would. [Having heard them read, and ſo being privy to them.]

And with this threatning and fear I was content. And ſo Dr. *London* wrot them new, and added to them at his pleaſure: wherwith both *Serles* and I were vexed. Meaning, as he ſaid, to bring the matter into the Juſtices hond, and certain of the ſpiritualty; whoſe names *Serles* recited at his requeſt: Saying to us, it would never be known to be our doing. And ſo was I fain to take the old Copy with me into *Kent*, to get them recorded. And he ſent his Copy to my L. of *Wincheſter*. And ſo when I came down into *Kent*, remembring this Article to be put up in my name, and neither had record, nor knew them

to be true, I came to the Prebend of *Chriſtschurch*, and brought with me the Articles, being al of *Serles* hand, and gathering of him, and them among themſelves: and bad me ask for one *Salisbery* that had the key of his chamber, for certain other writings, and copy al in one, and ſet their hands to them: and Mr. *Gardiner* to ſign for himſelf, and *Serles* to boot. I could get neither writing nor ſign. And ſo I went up again: and told *London* of it with a heavy heart. Then Mr. *London* told me, I ſhould tel Mr. *Moyle*, that the Councel ſaid to him, that the Juſtices of every ſhire ſhould be ſhent, that ſuch things ſhould be, and not brought to knowledg. For if every Juſtice had done his duty, according to the Kings Injunctions, ſuch enormities need not to have been. And I told Mr. *Moyle* and Mr. *Thwaites* both, what I heard of *London*. Alſo Mr. *London* came to Mr. *Moyles* Lodging one day, and talked with him his mind, as may fortune he hath better in remembrance then I. But then I heard him tel Mr. *Moyle*, how he took up my L. of *Cant.* before the Councel. Then the next day I came to Mr. *Moyle* again; and becauſe he heard, that the Councel ſhould ſay ſo, and alſo had other Commandments for his diſcharge, ſent certain letters to Mr. *Thwaites*, Mr. *Walter Moyle*, Mr. *Green* and Mr. *Norton*, to ſearch out any Prieſt that lacked a crown with ſuch Articles as the Country rumoured of. Wherupon each of them ſent up ſome: And then the Prebendaries wrote up apace. And Mr. *Moyle* brought al that came to his hand to my L. of *Cant.* And therwith Mr. *London* was angry, and ſaid he would mar al.

Then I went down into *Kent* again, and brought up the Articles, wherin was matter againſt my L. of *Cant.* and received them of Mr. *Gardiner* on *Good-Friday* or *Eaſter-Even*. Mr. *Shether* copied them again. Which Articles they prayed me to carry to my L. of *Wincheſter*. And I kept it, and let Dr. *London* ſee it. And he cauſed me to ſend it down to be ſigned with the hands of them. And ſo I did, and kept the Copy. And then, when I had it ſigned, I kept it ſtil, til their coming. And they took it of me, and carried it to the Councel themſelves. And Dr. *London* had a copy of them, or elſe before. And they told me, they had great comfort of my L. of *Wincheſter*, and of Mr. *Baker* both

Alſo Dr. *London* brought me by commandment of mine allegiance, to go with him to the Councel chamber door; meaning to have me in before the Councel. But he went in, and told them of my being there; giving me this leſſon, that I ſhould ſay. "My Lords al; It is ſo, that "the Kings Majeſty and his Honourable Council hath been at great "charges, and taken great paines, to ſet a good and a godly way "among us. And for al that, in *Kent* among us we have the moſt "enormous hereſies, that may be. And becauſe I heard of this graci-"ous tydings, that his wil and pleaſure is, that every man in pain of "his Allegiance to bring in what he knoweth, or elſe hereafter we "know, and would not ſpeak it, our damage would be thence. And "becauſe of this, I come for my diſcharge to ſhew this. But I came not in, nor ſpake with none: their buſines was ſo much.

Alſo the next day after Dr. *London* carried me to my L. Privy Seals chamber, and the Articles with us. But he had no leiſure to ſe them.

Alſo

Alſo the next day after that I had been with my L. Privy Seal, Dr. *London* carried me to my L. of *Wincheſter*. And there he was carried in to my Lords ſecret chamber: and tarried there an hour, and had his Articles new copied with him. And in the next day, in the morning betimes, I went there to ſpeak with my L. of *Wincheſter* my ſelf. And I ſpake with him, and prayed him, that the Articles that Mr. *London* brought, ſhould not be put up in my name, for I knew not the matter; but in the names of them that ſent them. And he ſaid, he would. And another time I came to my L. of *Wincheſter*, and brought a roll from Mr. *London*: and then I prayed him again, that he would not put them up in my name, and had him recommended from Mr. *Gardiner*, that he would be good Lord to him for a buſines of for he had taken great paines in this matter. But he made me no promiſe. And alſo my L. of *Winch.* bad me not fear to do my duty. And the matter were not to be byde by, the doers ſhould bear the blame, and not the preſenter. It is al our duties to ſtand in ſuch things, as are contrary to the Kings Injunctions.

And here is al that ever I did in this matter, as I can remember: and al the Council that ever I came before in this matter, or any other. But thus by the comforting in this matter of my L. of *Wincheſter*, and Dr. *London*'s threatnings, have brought my ſelf in great dangers with other mens matters Nothing of my ſelf, that I can either ſe or prove, nor never did. But buſied my ſelf with other mens Articles: Yet had I never done it, and *London* had not been, that threat me to be no true ſubject. Wo worth them both, he and *Serles*: for by their falſe inventions I am ſhamed. If their Articles be falſe, puniſh the Inventors with ſhame: for ſhameful matters, and many have been gathered among them.

Alſo Mr. *London* commanding both *Serles* and me, that in ony wiſe wee ſhould get as much matter as could be deviſed: for it would be the goodlieſt deed, and the moſt bounden duty to our Prince, that ever we did.

Alſo Mr. *Shether* ſent his man to me on *Sunday* before *Al-Solne* day, bidding me in any wiſe not to be known of nothing: for that they had uttered nothing themſelves. And that I ſhould go to his brother *Parſon*, and I ſhould know more. But he was ſworn not to write to me: but he had written to his brother al his mind; and of him I ſhould know al. For Mr. Dr. *Cockes*, and Mr. *Hoſſy*, as he thought, was ſent to catch me. And therfore he ſent his man to be afore. And if I did ſpeak with them, I ſhould ſay, that I received no letter, but of *Cockſon*, which is dead. And this was but to bring me in danger, and skuſe themſelves. And if I come before the Councel, I will byde by al this: for it is true. But it is impoſſible for a man, to have every day or time in remembrance, that hath been done or ſaid in a year. But I put al to Gods grace, and the Kings, and to your Lordſhip.

Alſo, I asked *Shethers* man, whether he had been with my L. of *Winch.* ſince the coming down of my Lords Grace. And he ſaid, Yea: and told my Lord, how al was handled here among us. And my L. of *Winch.* anſwered and ſaid, My Lord of *Cant.* could not kil them. Therfore ſuffer. For al was againſt himſelf that he did. And he ſhould ſe, what would come of it.

Alſo, at the coming up of the Prebendaries to *London*, Mr. *Shether* put the Articles and Writings to Mr. *Ford*, that married his Siſter; that he ſhould write them. Which was a great book of two dayes labour. What was the Contents therof I know not. I think al the whole Articles compiled together.

Alſo Mr. Dr. *Thornton* in the Ale [Alley] before my door in *London*, I deſired him to ſpeak to my L. of *Cant.* or ſome of his Officers, to inſtruct him, that I never put up Articles againſt any man in my life. And he bade me ſtick to it, and be not afraid. For he had ſpoken to the Councel his mind therin, as he was bound: and ſo be yee, being the Kings Chaplain: or elſe hereafter it would be laid to your charge.

By me *John Willughby.*

Another Writing of Willoughby.

ABout Avent Mr. *Serles* preached at home with me at *Chillam*, and there he talked of his trouble: Saying, he had put up certain Articles to the Kings Majeſty: And yet they were ſo cloaked, that his Grace never ſaw them. Whereupon at his return he was layd in priſon. And ſo he lay upon me, and moved me, to put up ſuch Articles, as he and his company ſhould deviſe. Whereupon I granted, ſo they might be true and proveable. So I heard no more of this, til *Paſſion-Sunday*. For that day he preached with me again. At which time he told me, he would to *London* that week, and ſo to *Oxford*. And I promiſed to ride with him. And ſo I did, meaning no more of this matter, than the child unborn. Mine errand was to ſpeak with the Chamberlain of *London*. So on *Palm-Sunday* in the morning, he ſent his man for me to come meet him in *Pauls*. And ſo I did meet him there. And ſo he prayed me to go to Dr. *London* with him. Which man I never ſaw before, of my faith. But he had been with him the night before, and put up his Articles: promiſing him, that he would go on *Monday* in the Morning with him to the Court, and put them up before the Councel; as Mr. *Lond.* ſaid before his face. And in the morning he was clean changed; ſaying to Mr. *London*, that there was one *Willoughby*, that came to the Town with him, which had promiſed him, that whenſoever we wil bring our Articles unto him, he wil preſent them. And ſo Dr. *London* told me, that *Serles* ſaid ſo unto him; and hereupon he moved me. And I deſired to hear them: And ſo they were read unto me. Which things methought were but trifles. And I ſaid, they were of no effect, to preſent before the Councel: and alſo neither knew, nor could affirm none of them to be true: Saying, let *Serles* put them up, that brought them hither. For here is no record to affirm none of theſe to be true. Then ſaid *Serles*, ye know that al the Country doth ſpeak of theſe. And I ſaid, though I did hear part of them, yet I am not able to ſay, that one of them is true. And becauſe ye know them perfect, and the doers of them, and have alſo brought them hither, it is moſt meet for you to anſwer to them. And then Mr. *Lon-*

Mr. *London* ſaid, that he had ſhewed them to part of the Councel, and to my L. of *Wincheſter*. For I ſee the Copy that was ſent to my Lord, was of *Londons* own hand. For he that copied them out before us, was a Gentleman of my L. *Wincheſters*, or to him belonging, Mr. *Londons* Copy lying before him. This appeareth, that this matter was conſulted before: *Serles* can tel what the man was; (and ſo cannot I,) that did write them. But as I now remember, it was *German*. [that is, *German Gardner*.]

By me *John Willoughby*.

Gardiners *penitent letter unto the Archbiſhop.*

GEntle father. Whereas I have not born ſo good, ſo tender a heart towards you as a true child ought to bear, and as you never gave unto me occaſion otherwiſe, but rather by benefits provoked me unto the contrary, I ask of you with as contrite a heart, as ever did *David* ask of God, mercy. And I deſire you to remember the prodigal Child: Which although from his father ſwarving, yet into favour received again, to receive me, although unkindly now by folly I did forſake you, and not born my heart ſo lovingly, ſo truly towards you, as in dutifulneſs I ſhould have done. I am ful ſorry for my fault. And yet, Good father, be you wel aſſured, as I opened my conſcience unto you at my laſt communing with you, that I never did bear malice againſt you. But the greateſt cauſe, that ever occupied my heart againſt you, and for the which I did bear my heart ſo little towards you, was, as God ſhall ſave the Soul of me, that I ſaw ſo little quietneſs among us, and ſo great jars in Chriſts religion: Suppoſing, that by your permiſſion and ſufferance, (which was not ſo, as I do now perceive) That it did ariſe unto the great grief of my conſcience. I condeſcended the ſooner unto the making of the book againſt your Grace, when I was thereunto moved by that ſame ſuggeſter, *Willoughby*: Where and of whom he took occaſion to bring his bills unto *Canterbury*, I know not. Good father, for my ſetting forth the ſame book, partly by me made, heartily confeſſing my raſhneſs, and indeliberate doings, I ask of you mercy. Requiring of you, of your charity, to impute the great fault of it unto thoſe, which miniſtred unto me occaſion; and to remit unto me my lightnes. For of truth I was greatly ſeduced. Remember, Good father, that our Parent was ſeduced, and yet of God forgiven. Forgive me, Good father. By whom I was ſeduced, my Confeſſion doth declare. And, Father, if it ſhall pleaſe you now, more of your goodneſs then of my deſerving, (puniſhment and that ſharp I have deſerved) to forgive unto me this my fault and unkindneſs: You ſhal never hereafter perceive in me, but that at al times I ſhal be as obedient, and as true unto you, as ever was child unto his natural father. If otherwiſe at any time you find of me, never truſt me, never do for me; but utterly without al favor caſt me into pain, as poſſible is for a wretch to ſuffer. Gentle Father, ponder my grief, which is at my heart not little. And through your goodneſs

neſs remitting unto me my unkindneſs, and granting mercy with liberty, I deſire your Grace to ſet me into eaſe, both of heart and body. I am yours, aud ſhal be yours; and that truly, while I live.

God proſper your Grace

per me William Gardiner.

Good father, I have given my ſelf unto you, heart, body and ſervice; and you have taken me unto you. Now remember me, that I am your true ſervant.

Another letter of Gardiner *to the Archbiſhop.*

MOſt Honourable Prelate. Due commendations premiſed, Theſe be to give thanks unto your Grace, for that that you did yeſterday, ſo favourably, as my ſending for unto your preſence: Whom I thought that I ſhould never (penſiveneſs lay ſo ſore at my heart) have ſeen again. And among al your Communications, that your Grace had unto me, I noted theſe words of higheſt comfort. Your Grace did note that I did cal you *father* in my Writings, you ſaid unto me yeſterday, *You cal me father: In good faith I wil be a Father unto you indeed.* Words of high comfort unto me. Beſides this, Moſt honorable Lord, you promiſed that I ſhould have a book of al Articles layd in againſt me, to make anſwer unto them. I beſeech your Grace that I may ſo have. For there is nothing that I have done or known to be done, but if I can cal it into remembrance, I wil truly open it. God proſper your Grace.

By yours, and ever ſhal be, *William Gardiner.*

Shethers *letter of Submiſſion to the Archbiſhop.*

MY duty always remembred unto your gracious Lordſhip. I moſt humbly beſeech the ſame to have compaſſion upon me your priſoner. And for as much as I think, by the Articles, which Mr. *Joſeph* mentioned, that your Grace hath not only the Articles ſubſcribed with the Witnes hands, but alſo other Articles: Which I noted ſince that time; as I heard by Mr. *Gardiner*, *Coxton*, *Morice* and others. So that your Gracious Lordſhip knoweth al, that ever I have heard. Pleaſeth it your Lordſhip to underſtand, that many of thoſe Articles laſt noted were of the Book, that was preſented to my L. of *Wincheſter*, as unperfect and not proved: as indeed many could never be juſtified, as far as ever I heard. And therefore my L. of *Wincheſter* ſent it again, as I have ſaid in my firſt declaration. And it was never willed to be ſhewed as true. But, Gracious Lord, whether I have offended in that, that I noted thoſe Articles, after that I was willed by Mr. *Baker*, to mark the chiefeſt fautors of new opinions, I refer it

it to your gracious judgment: and whatſoever ſhal be thought (as nothing can be hid, nor I would ſhould not, of any my life, from any of you both,) that I have offended in; I beſeech you both of your mercy and favor, and to be good to me, Inſtantly and briefly (for I am loth to trouble you, or to ſeem to miſtruſt your goodneſs) deſiring you to have in remembrance my weak nature, and the long and ſolatory durance I have ſuffered, with grievous vexation of mind. And for refreſhing thereof to Licence me to eat and drink at meals with company: and being ſo nigh my chamber, that I may remain in the ſame: to the intent I may pas the time with my own Books. Heartily deſiring your Good Lp. that notwithſtanding any thing heretofore done, or how ever I have before wandred, not conformably to your gracious advertiſement or expectation: yet Gracious Lord, accept a poor heart, which would gladly be received into your fatherly favor again, to declare his faithful mind, he hath conceived towards your Goodneſs, upon ſuch pity as your Gracious Lp. hath ſhewed, and I truſt now wil, in his extreme need. Aſſuring your Grace that my whole confidence and only truſt is repoſed in your goodneſs only, and gentle Mr. Doctors; Dr. *Legh.* Whoſe native merciful hearts, as they have be declared oftentimes towards many, ſo I moſt meekly beſeech you both mercifully to interpretate my acts, and declare your pity in releaſing my ſorrows as ſhortly as ſhal ſeem convenient to your Wiſdomes. For whom I wil not ceaſe to be a perpetual Orator to Almighty God. I moſt heartily deſire to know your Gracious pleaſure in the premiſes, and eſpecially whether your Lordſhip hath the Book ſubſcribed with the Witneſs hands or no. For although that, in the Copy of my brothers book, it appeareth who hath ſubſcribed to other Articles of Mr. *Drom* and Mr. *Scory* and others, which I do not remember.

Your Gracious priſoner *Edmond Shether.*

Milles *letter of ſubmiſſion.*

MOſt Reverend Father in God, My humble duty remembred unto your Grace. And I know right wel in that I ſubſcribed unto certain articles (though unadviſedly) have ſhewed great unkindneſs unto your Grace in ſo doing. And again, for that have deſerved little kindneſs at your Graces hand, and do now ſuffer cold impriſonment at your Graces pleaſure. Which is very tedious painful unto me, and as I fear, great danger might enſue unto me, by augmenting that cold and cough, that I have taken before, and now increaſeth. Beſides the inward penſiveneſs of heart taken, for this my raſh fact, at other mens light motion, as others of my company did: Which now I think lamenteth them much: yea ſo much, that at ſuch time as I have been in company with them, I have heard them ſay, that they could not ſleep, neither eat that thing, or drink, that did do them much good, as I am one of them. Wherefore, moſt gracious Lord, theſe premiſſes and others conſidered, by the which ſickneſs of body may not the heart waſt, this ſhal be to humbly beſeech your Grace to mercifully intreat me,

me, and that now I may find ſome drop of mercy at your Graces hands, for this my impriſonment. Aſſuring your Grace that I ſhall take this puniſhment for my Learning; and not at any time hereafter to be ſo lightly allured at any mans motion to put ſo unadviſedly my hand, or conſent to any ſuch matter hereafter. Now, Gracious Lord, ſhew pity and mercy unto me, which I do ask of your Grace, and do heartily deſire it with weeping ey, and ſorrowful heart, as knoweth God.

By your *John Myllys.*

NUM. XXXIV.

A letter prepared for the King to ſign, to ratify certain Eccleſiaſtical lawes.

HENRICUS octavus Dei gratia, *Angliæ* & *Franciæ* Rex, Fidei Defenſor, & Dominus *Hiberniæ*, ac in terris *Anglicanis* ſub Deo Caput ſupremum: Omnibus Archiepiſcopis, Epiſcopis, Abbatibus, Clericis, Ducibus, Marchionibus, Comitibus, Baronibus, Militibus, Generoſis, ac alijs cujuscunque generis hominibus, ſubditis & Legiis noſtris, per Regnum noſtrum, & Dominia noſtra ubilibet commorantibus, Salutem, & Evangelicæ Veritatis incrementum.

Cum VOS optimi cives mei mihique chariſſimi, me nunc unum atque ſolum hujus Regni Principem, in terriſque ſecundum Deum, hujus Eccleſiæ Anglicanæ unicum ſupremúmque Caput, quemadmodum divini atque humani juris ratio poſtulat, poteſtatémque tam Eccleſiaſticæ quam Mundanæ politiæ mihi Majoribuſque meis, ipſo jure divino conceſſam (verum multis ſeculis unius Romani Epiſcopi malitia, fraude, dolis atque aſtutia ereptam) ad Me & Succeſſores meos pertinere una voce, uno omnium aſſenſu agnoſcitis, non poſſum in dies magis magiſque, muneris atque officij mei rationem non habere, deque illuſtranda Dei gloria, de Chriſtianæ pietatis vera doctrina propaganda, de imperij hujus incolumitate, & quiete tuenda, ſumma animi cura atque cogitatione non eſſe ſolicitus. Occurrant enim ſubinde animo meo verba illa, quæ *Sapientiæ* Cap. ſeptimo habentur ad hunc modum: *Audite Reges & intelligite, quoniam data eſt a Domino poteſtas Vobis, & Virtus ab Altiſſimo; qui interrogabit opera veſtra, & ſcrutabitur cogitationes. Ad vos ergo, Reges, ſunt hij Sermones mei, ut diſcatis Sapientiam, & ne excidatis. Qui enim cuſtodit juſtitiam, juſtè judicabuntur, & qui didicerunt juſta, invenient quid reſpondeant*, &c. Hinc facile perſpici poteſt exactiſſime a regibus poteſtatis ſuæ reddendam eſſe rationem, illoſque graviſſimas manere pœnas, ſi non, ut oportuit, in Rep. adminiſtranda ſeſe geſſerint.

Quod ſi tanta cura, ac ſolicitudine quibuſcunque regibus opus eſt, quam anxios igitur ac ſolicitos Chriſtianos reges eſſe debere cenſendum eſt, quibus non politia modo Civilis, ſed Eccleſiaſtica etiam poteſtas data eſt? Hos enim non tantum quæ ad Humanam ſocietatem pertinent, ſed etiam quæ divinæ Chriſtianæque religioni maximè conſentanea ſunt, curare

curare neceſſe eſt. Præſentem hujus ſæculi fælicitatem principes Chriſtianos ita metiri convenit, ut hac poteſtate ſua ad Dei cultum dilatandum utantur, & in hoc incumbant, ut recta doctrina propagetur, orneturque Dei gloria.

Cum igitur a Chriſtianis Regibus juſtitiam in Imperio, pacis tuendæ curam, pietatem, ſtudium juvandæ & ornandæ religionis Chriſtianæ exigi animadverterem, nihil mihi potius eſſe debere judicabam, quàm ut omnes inirem rationes, quo minus in hoc meo regno hæc a me deſiderentur, & quo ad poſſem, muneri impoſito ſatisfacerem. Hoc ut facilius, expeditiuſque præſtare valeam, non ignoratis vos, quantam curam adhibuerim in illis rebus promovendis tuendiſque, quæ huic negotio maximè conducere, atque adjumento eſſe videbantur; quæ contra impedire atque obeſſe viſa ſunt, quanto ſtudio tollere ac delere conatus ſum, aſſiduéque conor. Abunde enim vobis declaratum hactenus fuit, quam in hac noſtra *Britannia*, multis retro ſæculis, Epiſcopi Romani vis injuſta, ac non ferenda, ſacro ſancto divino numini inimica fuit; quantopere religioni Chriſtianæ, veræ doctrinæ propagandæ adverſata eſt, quantum hujus Reip. pacem ac tranquillitatem ſæpiſſimè interturbavit, poteſtatémque Regiam divinitus conſtitutam labefactando, debitam omnium obedientiam, a vero ac juſto Principis ſui imperio, contra omne jus divinum & humanum, ad ſe transferre auſus eſt. Hujus poteſtatem huic cum divino munere ſublatam eſſe manifeſtum eſt, & nequid ſupereſſet, quo non planè fractam illius vim eſſe conſtaret, leges omnes, decreta atque inſtituta, quæ ab authore Epiſcopo Romano profecto ſunt, prorſus abroganda cenſuimus. Quorum loco, ut facilius impoſterum Dei Opt. Max. gloria illuſtretur, & vera Philoſophia Chriſtiana regnumque Chriſti vigere poſſit, & quo omnia decenter & ordine in Chriſti hac eccleſia gerantur; en Vobis authoritate noſtra editas leges damus, quas a Vobis omnibus ſuſcipi, coli & obſervari volumus, & ſub noſtræ indignationis pœna mandamus, ut veſtra in Deum pietas, amor erga patriam, principemque Veſtrum obedientia, non ſine immenſa divini Nominis gloria omnibus conſpicua ſit, ac voſmetipſos non minus de veſtris rationibus ſolicitos oſtendatis, quam ego veſtra cauſa de officio fuerim meo, ſtricte præcipientes, ut his noſtris conſtitutionibus vos omnes & ſinguli, tam in judicijs, quam in gymnaſijs utamini, ſeverè prohibentes. ne quiſquam veſtrum alias, præter has, & regni noſtri leges admittere præſumat. Valete.

NUM. XXXV.

The Biſhop of Wincheſter *to Archbiſhop* Cranmer: *relating to the Reformation of Religion.*

AFter my duty remembred to your Grace. Your letters of the third came to my hands the of the ſame. And, upon the reading, and adviſed conſideration of the matter in them, have thought requiſite to anſwer unto them: and at length to open my mind frankly in ſome points of them. Tempering my words ſo, as I ſhal not be ſeen to have forgotten your place and Foxij MSS.

condition ne ſuch familiarite, as hath been between your G. and me. The remembrance of which familiarite maketh me ſpeke as frely, as on the other ſide your aſtate brydeleth me to be more moderate in ſpeech, then ſum matier I ſhal herafter ſpeke of, wold ells ſuffre and permit.

It greveth me moch to rede wryten from your G. in the begynning of your lettres, how the King our late Soveraign was ſeduced, and in that he knew by whom he was compaſſed in that I cal the *Kings Majeſties Book*. Which is not his Book, bicauſe I cal it ſo, but bicauſe it was indede ſo acknowledged by the hol Parliament, and acknowledged ſo by your G. thenn, and al his life; which, as you afterwards write, ye commaunded to be publiſhed and red in your Dioceſe, as his book: Againſt which by your G's ſpech ye commaunded *Joſeph* he ſhuld not prech. Al which I think your G. would not have doon, if ye had not thought the book to have conteyned truth. And in the truth can be no ſeducyng to it, as the Kings book conteyneth; but from it. Which if it had been ſo, I ought to think your G. would not for al the Princes chriſtened, being ſo high a Biſhop, as ye be, have yelded unto. For *Obedire oportet Deo, magis quam hominibus*. And therfore after your G. hath foure yere continually lyved in agrement of that doctrine under our late Soveraine Lord, now ſo ſodenly after his death, to wryte to me, that his Highneſs was *ſeduced*, it is, I aſſure you, a very ſtraunge ſpech. Which if your G. ſhuld bring in to open contention, as I know your G. of your Wiſedome, wyl not; But in that caſe wyl I, as an old ſervaunt of my late Soverayne

Much wanting.

it ſelf ſo many Calamities beſides, wherof I have more layſor to think on, thenn your G. as my chance is now, which I reckon in this reſpect very good; After ſo many yeres Service and in ſuch trouble without daunger paſſed over, to aryve in this haven of quyetnes without loſſe of any notable takel, as the Marryners ſay, (Which is a great matier as the wynds hath blowen) And if the preſent aſtate in this world wer to be conſidered, I have many times alleged for confirmation of thopinion of ſome in religion And the Proteſtants take it for a gret argument, to eſtabliſh ther procedyngs, that the emperor was ever letted, when he went about to enterprize any thing againſt them, as *Bucer* declareth at gret length in a letter written to the World. And whenne *Sledanus* was here in *England*, he told me the like at *Windeſore*: and then *Tanquam prædixit* of the effect of certain eclypſe: Adding, that I ſhuld ſee *magnas mutationes*. And ſo I have ſeen, and have heard mervelous chaunges ſynnes that; but otherwiſe than *Sledanus* toke it, and to deſtroy ther fancies, if that were to be regarded. But for my ſelf, I have ſeen my Soveraine Lord, with whom I conſented in opinion, make the honourable conqueſt of *Bolen*, and honorably in his life mainteyne it. And after in honorable peace made, leave this world over ſoon to us: but that was due by him to be payd to nature, diſcharged it honorably; buried honorably with ſorrow and lamentation of his ſervants and ſubgetts; and my ſelf his poor ſervant, with a litel fle-

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byting of this world, conveyed to an eaſy aſtate, without diminution of my reputation. And therfore whenne I hear fondly alleged, or rede more fondly wryten, the favor *toto*, that is by *Bale*, *Jove* and *Joſeph*, or ſuch like, newly called *the Word of God*, to be embraced for preſervation of the worldly aſtate, I ſe the clere contrary in experience, and conclude with my ſelf, that it proveth nought before man; and take it before God to be abomination. Which cauſeth me to ſpend ſome of my layſor to wryte ſo long a letter to your G. who hath leſſe layſor: Wyſhing that our layſor, gret or litel, may be ſpent otherwyſe then to trouble this Realm in the time of our Soveraine Lords Minority, with any novelte in matiers of religion: being ſo many other matiers, which, for that I was ſo late a Counſellor, cannot out of my memory: Requiring the hol endeavour of ſuch as have charge, and ſilence in the people, who ſhuld ſerve and obey, without quarelying among themſelf for matiers in religion. Specially conſidering it is agreed our late Soverain is receyved to goddes mercy. And though ſome wold ſay, he had [his errors] and ſaw not perfitely Gods truth: Yet for us, it were better to go to heven with oon yie after hym, thenne to travayle here for another yie with daungier to loſe both. There was good humanite in him that ſaid, *Malim errare cum* Platone, *quam cum alijs vera ſentire*. Which affection were to the world plauſible towching our Soveraine Lord, that made us: But we chriſten men may not teach ſo, but eſteme God above al, and his true divinite. In which caſe nevertheles, whenne the divinite pretended is ſo rejected of many, and utterly reproved: So doubted of many other, as it is ſuſpected and confeſſed among us, it is not neceſſary. For our Soveraine Lord is gone from us to heaven, in his way.

It is a mervelous matier what a certain loſs it is aforehand to entreprize to ſerch, which among a very few hath the name of Divinite, and of al the reſt is ſo named * as I wil not reherſe. And this I write not, becauſe your G. entendeth any ſuch thing ſoo far. For I may not, and wil not ſo think of you. But this I take to be true, that the way of error is let in at a little gappe. The vehemence of novelty wil flow further thenne your G. wold admitte. And when men hear of new gere, every man maketh his requeſt, ſum new hoſe, ſum new robes, ſum newe cappes, ſum new ſhirtes. Like as in religion we have ſeen attempted, where the people thought they might prevayle. Which cauſed the commotion in *Germany in bello civili Ruſticorum*, and hath made the ſame ſtir there now *in bello civili Nobilium*. It was a notable act of our late Soverain Lord, to reform and thenne moderate religion, as he did. Which he did not without al trouble. And how ſafe we be in religion, when al quietnes is acquired you Wiſdome canne conſider. Our late Soveraine Lord was wont to ſay, which I never forget, ſpeaking of himſelf man had not looked to the Pacification. He ſaw men deſirous to ſet forth their own fancies, which he thought to have excluded by his Pacification.

* Hereſie.

If your G. would ſay to me now, that I waſted moch ſpeche in vaine, and declared therby, I had to much layſor to write ſo moch in this matier, as though I feared that nedeth not to be feared: for your G. hath commannded our late Soveraine Lords book * to be redde, and mind- eth

* The Erudition of a Chriſtian man.

eth nothing now, but oonly Omylies, wherin your G. wold, I ſhuld write. Which to do wer neyther gret payne, ne hardneſſe to me: and I might as ſoon wryte an Homilie, as theſe letters. As for the facilite of the matier of wryting, or wryting by not traverſe. But then I conſider what contraverſie may ariſe in wryting. As for example (for ſeing I have layſor to wryte, I wil forget what layſor your G. hath to rede) if I ſhould make an Homily *De vita perfecta*, I wolde note two parts, Oon of life, Another of perfiteneſs. For the grownde of the oon, I wolde take S *John*, *Miſit Deus filium ſuum, ut vivamus per eum.* And for the other, *Eſtote perfecti, ſicut pater veſter, &c.* In Declaration of *Life*, I wolde take occaſion to ſpeke of *Faith* the gift of entre to life, and of *Charite* the very gift of Life; which who hath not remaineth in dethe. And therfore S. *James* ſaid, *Fides ſine operibus mortua eſt.* Not expounding that ſo, as though Faith without Charite were no Faith, as we ſay a dead man is no man. For I wolde wiſh the people in any wiſe to beware of that faſhion of teaching, and ſuch a ſophiſtical underſtanding of S. *James*; and for detection therof, declare, that deth conteyneth not alwayes a denyal of the thing dead not to be, but oonly wher the name of the thing noted now dead, conteyned before in it a ſignification of life. As the word *man* ſignifyeth a body living: and thenne it is truly ſaid, that a dead man is no man, no more thenne a paynted man. But Faith ſignifieth not alwayes a Life in it. For Devils have Faith without life. And when we ſpeke of ded faith, it is like as when ye ſpeke of a body indeed without life, but apt and mete to receyve life. As ſpawne is a body without life, and dead, but mete to receyve life with convenient circumſtance. And then we ſay not, that a body dead is no body. And therfore we may not ſay, that a dead Faith is no Faith. After which underſtanding, we ſhuld make S. *James* to treate, whether no faith might juſtify a man, or no: Which were a cold matier. And yet ſo muſt we ſay, if we wil expound this ſaying, that a dead faith is no faith.

And in this poynt I wold, in my Homily *De Vita*, be moſt erneſt to ſhew, that in charity is life, wherunto Faith is thentre. Which faith without charite is not noo faith, but dead. And therfore God, that geveth al life, geveth with faith charite: Wherof I wold make the moo words in the Homily, bicauſe the handling of S. *James* in the other ſophiſtical interpretation is an entre to unwholſome doctrine. And if your G. wold ſay, What of this, or to what purpoſe ſhuld it be wryten to you, that myndeth no ſuch matier: Surely for nothing but bicauſe I have plenty of leaſour, and wryte as though I talked with you. And that not al in vaine, for that I have hertofor harde of other, whom I have harde moch glory in that expoſition, to ſay S. *James* meaneth, that dead faith is no faith, even as a dead man is no man. Which, by my faye, is overfar out of the way: and yet myn Omylie might in ſuch an Homiler, and company of Omylies, encontre with oon of the trade I have ſpoken of; and bring forth matier of contention and altercation, without al frute or edification. And thus much for example of trouble in Homylies: Which theſe five yeres have reſted without any buſines, and the people wel doon their dueties, I truſt, to God in heven, and know wel, to ther Soverain Lord in yerth. And our Soverain Lord, that

that governed them without theſe Omylies goen to heven, whether, I truſt, we and the people ſhal go after, although we trouble them with noo Homilies. Which ſhal hardly be ſo accumulate *ex diverſis tractatibus*, with diverſe faſhion of wryting, diverſe phraſe of ſpeches, diverſe conceits in teachings, diverſe ends per caſe entended, as ſome wil conſtrue.

The reſt is wanting.

NUM. XXXVI.

Gardiner *Biſhop of* Winton *to the Duke of* Somerſet, *concerning the Book of Homilies and* Eraſmus *Paraphraſe, engliſhed.*

AFter my moſt humble Commendations unto your Good Lp. with hearty thanks that it hath pleaſed you to be content to hear from me. Wherein now I have liberty to write at large to you. I cannot find the like gentleneſs in my body to ſpend ſo much time as I would. And therfore I ſhal now deſire your G. to take in good part, tho I gather my matter in brief ſentences. *Cotton* library. *Veſpas.* D. 18.

The Injunctions in this laſt Viſitation contain a commandment to ſe taught, and learned two books. One of Homilies, that muſt be taught; another of *Eraſmus Paraphraſis*, that the Prieſts muſt learn.

Theſe Books ſtrive one againſt another directly. The Book of the Homilies teacheth Faith to exclude charity in the office of Juſtification. *Eraſmus Paraphraſis* teacheth Faith to have charity joyned with him in Juſtification.

The Book of Homilies teacheth how men may ſwear. The *Paraphraſis* teacheth the contrary very extremely. The Book of Homilies teacheth how Subjects owe tribute to their Prince, and obedience very wel. The Book of the *Paraphraſe* in a place upon S. *Poule* violently, and againſt al truth, after it hath ſpoken of duties to Heathen Princes, knitteth the matter up untruly; that between the Chriſten men at *Rome*, to whom he writeth, which is a Leſſon to al, there ſhould be no debt, or right, but mutual charity, * Which is a marvailous matter. The Book of Homilies in another p'ace openeth the Goſpel one way. The Paraphraſe openeth it clean contrary. The matter is not great, but becauſe there is contrariety.

* But theſe are not the words of *Eraſmus*, but S. *Paul. Rom.* XIII. 8

Now to conſider each of the aforeſaid Books. The Book of H. in the ſermon of Salvation teacheth the clean contrary to the doctrin eſtabliſhed by the Act of Parlament *; even as contrary as [Includeth] is contray to [Excludeth.] For theſe be the words of the Doctrin eſtabliſhed by Parlament; where in a certain place Faith doth *not exclude*. The doctrin of the Parlament ſpeaketh how they be joyned in Juſtification. The Homilies ſpeak the vertues to be preſent in the man juſtified, and how Faith *excludes* them in the office of Juſtification. Which can never be proved; and is in the mean time contrary to the Act.

* In the Book of *The Eruditi-on*, &c.

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The Book of H. hath in the H. of *Salvation*, how remiſſion of ſins is taken, accepted and allowed of God for our perfect Juſtification. The Doctrin of the Parlament teacheth Juſtification, for the fulneſs and perfection therof, to have more parts then Remiſſion of ſins, as in the ſame appeareth. And tho Remiſſion of ſins be a juſtification, yet it is not a full and perfect.

The Book of H. numbreth the hallowing of bread, Palmes and Candles among Papiſtical ſuperſtitions and abuſes. The Doctrin of the Parlament willeth them to be reverendly uſed. And ſo do the Injunctions now ſet forth. Which made me think the Printer might thruſt in an Homily of his own deviſe.

The book of H. hath words of S. *Chryſoſtom* alledged untruly, and not after ſuch a ſort, as might ſcape by over ſight, but of purpoſe. As calling that Faith which *Chryſoſtom* calleth Hope. And in place of one Sentence putteth another, which ſhould better ſerve the purpoſe of the Maker of the Homilies. Now if one would reaſon with me, that *Chryſoſtom* meant this, I would deny it him, as I may. But I may affirm, that *Chryſoſtom* ſaith Not. It is but a defamation of the truth: And under ſuch a Princes name as our Soveraign Lord is, whoſe tongue, in this ſo pure innocency, hath not been defiled with any untruth; I aſſure you, I thought there was not ſo great haſt in Homilies, but they might have tarried the printing even for that only cauſe. Truth is able to maintain it ſelf, and needeth no help of untrue allegations. It ſerves only for enemies to take advantage. All which [*i. e.* Enemies] uſe to be curious to know what they may reprove.

And now al the eyes and ears of the World be turned towards us. And as they ſhal have cauſe to talk honorably of your valiantneſs in the wars, ſo they talk otherwiſe of that, that is done in your abſence, if any thing be amiſs.

Now I ſhal ſhew your Grace what author *Eraſmus* is, to be, by name and ſpecial Commandment, had in credit in this realm. If he be to be believed, the doctrin of *Only Faith juſtifieth*, is a very poyſon. And he writeth by expres termes, and calleth this another poyſon, to deny puniſhment in Purgatory after this life. And another poiſon, to deny the Invocation of Saints, and worſhipping of them. And this he calleth a poiſon, to ſay, We need no ſatisfactory works, for that were to miſtruſt Chriſt *Eraſmus* in another place conferring the ſtate of the Church in the beginning, and now, he concludeth, that if S. *Paul* were alive at this day, he would not improve [*i. e.* diſallow] the preſent ſtate of the Church, but cry out of mens faults. This is *Eraſmus* judgment in his Latter dayes.

His Work, the *Paraphraſis*, which ſhould be authorized in the Realm: Which he wrot above ſix and twenty years ago, when his pen was wanton, the matter is ſo hauled, as being abroad in this realm, were able to miniſter occaſion to evil men to ſubvert, with religion, the policy and order of the Realm.

Theſe be the general words, the uttering whereof to your Grace in the place you occupy, were a great fault, unleſs I would ſhew ye good ground and truth, why to ſay ſo. And therefore I am glad I do rather write to you, then to have come and ſpake with you, becauſe my words in number might fly away; whereas written words remain to be read again.

Firſt,

Firſt, as concerning the *Policy* and ſtate of the Realm, Wherſoever *Eraſmus* might take an occaſion to ſpeak his pleaſure of Princes, he payeth home, as roundly, as Biſhops have been of late touched in pleas. And ſuch places of Scripture as we have uſed to allege for the ſtate of Princes, he wreſteth and windeth them ſo, as if the people read them and believed him, they would afterward ſmal regard that allegation of them. And if *Eraſmus* did truly, and that the Scripture bound him ſo to ſay, it were more tolerable, (For truth muſt have place) but when it is done in ſome place untruly, and in ſome place wantonly, to check that eſtimate, it can be no good doctrin among people, that ſhould obey. And this book of *Paraphraſis* is not like the other expoſitions of Scripture, where the Author ſpeaketh in his own perſon. For *Eraſmus* taketh upon him the Evangeliſts perſons and Chriſts perſon, and enterpriſeth to fit up Chriſts tale and his words. As for example where the Goſpel rehearſeth Chriſts ſpeech, when he ſaid, Give to the Emperor, that is the Emperors; (By which ſpeech we gather and truly gather, that Chriſt confeſſed the Emperor to have a duty;) *Eraſmus* writes it with an IF, after this ſort. *IF there be any thing due to them.* Which condition Chriſt put not to it, but ſpake plainly, *Give to Ceſar the things which are Ceſars, and unto God the things that are Gods.* And I write the very words of the *Paraphraſis*, as they be in Engliſh, for I have the book with me. And ſo ſhal no man ſay, that I miſreport the book. The words be theſe. *Render therfore unto Ceſar, if any things appertain unto Ceſar. But firſt of al, render unto God the things, that appertain unto God. Meaning that it is no hurt unto Godlines, if a man being dedicate unto God, do give tribute unto a prophane prince, altho he ought it not.* Theſe be the words in the book ordered to be ſet forth. Wherin what needeth *Eraſmus* to bring in doubt the duty, when God putteth no doubt at al. It were too long to write to your Grace every fault. This one I put for example, where *Eraſmus* doth corrupt Chriſts words, with a condition, which Chriſt ſpake not.

The other places of raylings would encumber your Grace overmuch. But as I write, your Grace ſhal find true, that whatſoever might be ſpoke to defame Princes government, is not left unſpoken. Biſhops be more gently handled. *Eraſmus* maketh them very Kings of the Goſpel, and calleth the true Kings of the World *Profane Kings.* Biſhops have the ſword, he ſaith, of God given, that is to ſay, the Goſpel. *Profane Princes*, as he calleth them, have a ſword committed unto them, and by *Homer*, he ſaith, be called *Paſtors of the people.* This matter is within the compas of the *Paraphraſis*, if it be not left out; with a commendation alſo of *Thomas Becket* of *Canterbury*, in excommunicating the King of the realm, that then was, by implication, for the manor of *Oxford*, which the King, as he rehearſeth, then withheld It may be the Tranſlator would have left this out. But *Eraſmus* pen in thoſe dayes was very light.

Moreover them, *Eraſmus* teacheth, that between Chriſten men is no debt, or right, but Charity. It is a mervailous matter towards the diſſolution of laws and duties. And therin *Eraſmus* doth violate Gods ſcripture, and ſaith not true.

Thus

Thus far is the doctrin pernitious for common policy. Nevertheles if he had ſaid true, let the truth prevail, but the truth is not ſo.

As touching *Religion* in this work of *Paraphraſis*, it is ſo wantonly, (I beſeech your Grace note my words) and therwith untruly handled, as if we ſhould uſe to read it, there ſhould enſue a marvelous confuſion. Some ſpecialties I wil note, but not al.

The Sacrament of the Altar is wantonly talked of by him, that as the world is now, the reading of him were the whole ſubverſion. *Eraſmus* in his latter dayes, hath for the Sacrament of the Altar ſpoken as reverently, and ſaid as much for confirmation of it, as may be, and cryeth out of them, that would take him otherwiſe. But this in the end, when age had tempered him.

In this *Paraphraſis*, which he wrot in his wanton age, the words and termes were able to ſubvert, if it were poſſible, as Chriſt ſaith, the elect.

If this *Paraphraſis* go abroad, people ſhal be learned to cal the Sacrament of the Altar *holy bread*, and a *Symbol*. At which new name many wil marvail. And they be wanton words ſpoken of *Eraſmus* without neceſſity.

By the doctrin of the *Paraphraſis*, whoſoever had done away his wife for advotrie might mary again. By the *Paraphraſis* al men may mary, Buſhops and Prieſts. Wherin *Eraſmus* took his pleaſure to underſtand S. *Poul*, as tho he ſhould deſcribe, of what quality Prieſts wives ſhould be, Wherin he forgat himſelf. For S. *Poul* knew, that if a Buſhop or Prieſt were once married, his Wife muſt pas with al her faults; and it would be too late to tel what ſhe ſhould be. For otherwiſe then ſhe is, ſhe wil not be, neither for S. *Poul*, nor S. *Peter*. And if Buſhops had that privilege, that they might change til they found ſuch one, as *Eraſmus* ſaith S. *Poul* would have them, their eſtate would be wonderfully envied. But S. *Poul* did not ſpeak there of Buſhops wiues. And ſo therin he doth violence to the Scriptures undoubtedly. Wherfore I write ſomewhat merrily to ſhew the abſurdity of the thing.

By the *Paraphraſis* the keeping of a Concubine is called but a light fault. And that were good for *Lancaſhire*. And *Eraſmus* bringeth it ſo prettily, that a Ruler of a Country, if he be himſelf the ſervant of avarice or Ambition, ſhould not browke with his brother, becauſe being overcome by weaknes of fleſh he uſeth a Concubine. Even thus it is Engliſhed in the book that ſhould go forth. And when to have a a Concubine, it is called a light fault, methinks if the maid can read, it may ſerve wel, lightly to perſuade her. And yet if the man doth it, overcome by the weakneſs of his fleſh, as the book termeth it, is made matter. Wherin *Eraſmus* ſpeaketh over lightly, to cal it a light fault. And the Tranſlator in Engliſh wanted ſpeech, when he turned it thus: That a man overcome with the weakneſs of his fleſh ſhould deſire a Concubine. I am bold with his Grace, to joyne here *Eraſmus* lightnes with the diſcretion of the Tranſlator. If to keep a Concubine ſhal by authority be called a light fault, the multitude of them may make the fault heavy.

By the doctrin of the *Paraphraſis*, every man muſt come to the high prick of vertue, or to be extremely naught. Which differeth far from the teaching of the Homilies, and from the truth alſo. The

The *Paraphraſis* teacheth thus truly; "More glorious it is to dy for "the Goſpels ſake. Which death, tho it ſhal be violent and ſore; yet "it ſhal not come before the day. Whenſoever it cometh it ſhal not "come without the providence of God. And by this it cometh to pas, that if ye endeavor to avoyd it, ye cannot. This is the doctrin which if it were taken for truth, might engender like obſtinacy in many, as it hath of late in ſome. *Eraſmus* teacheth here further, then he hath warrant by Scripture.

The *Paraphraſis* in another place doth clearly violate the Text, and untruly handle it, in a matter of Tiths, which your Grace deſireth, as appeareth by the Injunctions, to have truly payd. Wherin if *Eraſmus* had ſaid truth, let truth prevail; but when he handleth it untruly, it is pity it ſhould be ſuffered.

Thus have I here reckoned your Grace ſome ſpecial faults, that be *Eraſmus* own faults, with a great number, that I have not ſpoken of.

And further your Grace ſhal underſtand, that he which hath taken the labors to tranſlate *Eraſmus* into *Engliſh*, hath offended ſometimes, as appeareth plainly, by ignorance, and ſometimes of purpoſe, to put in, leave out, and change, as hee thought beſt. Wherwith I wil not encumber your Grace, but aſſure you it is ſo. And therin I wil grant to your Grace, that for every ly, that I make unto your Grace, ſet on an hundred pound fine on my head; and let me ly here like a begger, until my revenues pay. My words remain in writing, and be againſt me matter of record. And ſo I yield to have me charged, as the Bp. of *London* was with offering the farm of his Bpric. Which matter I do remember, when I wrot this.

I remit the Reader for the reſt of this letter to Wincheſter's *ninth letter in* Foxes *Acts: This former part of the letter, which is now expoſed to view, having been by him omitted.*

NUM. XXXVII.

Roger Aſcham *to* Mr. Cecyl, *giving him an account of a Diſputation in S.* John's *College, Whether the Maſs and the Lord's Supper bee al one.*

S. P. in *Chriſto Jeſu*. Ornatiſſime Vir. Ante menſem, aut plus eo, diſputatum fuit in hoc Collegio more noſtro de Miſſa, ipſane Cœna Dominica fuerit, nécne. Magna ſane eruditione hæc Queſtio tractata fuit a *Thoma Levero*, & *Rog. Hutchinſono*, quos opinor noſti. Sunt profecto docti viri. Quidam in Academia hanc rem ægrè tulerunt. Huc tandem res perducta eſt, vel ego potius pertractus fui hortatu communi multorum in noſtro collegio, ut hanc ipſam quæſtionem è domeſticis parietibus in publicas ſcholas præferrem, hoc animo & inſtituto, ut diſceremus libenter & ſine rubore a doctis Viris, quid e fontibus ſacræ ſcripturæ libari potuerit ad defendendam Miſſam; quæ non MSS. S. W. H.

ſolùm ſummum locum in religione & conſcientijs hominum occupat, ſed omne fidele propemodum miniſterium Verbi Dei & Sacramentorum, ex uſu & conſuetudine Chriſtianorum, abſtulit. Rem quietiſſimè aggreſſi ſumus, communia ſtudia nos inter nos conferebamus, Scripturam Canonicam nobis propoſuimus, cujus auctoritate totam hanc rem decidi cupiebamus: Veteres Canones ineuntis Eccleſiæ, Concilia Patrum, Decreta Pontificum, Judicia Doctorum, Quæſtioniſtarum turbam, Recentiores omnes, quos potuimus & *Germanos* & *Romanos*, ad hanc rem adhibuimus. Quidam in Academia publicis concionibus notabant hoc factum noſtrum, & tandem laborarunt, ut D. Madeûus Vicecancellarius, literis ſuis hanc Diſputationem prohiberet. Nos libenter paruimus, ut par fuit; ſed ægre tulimus diſputandi facultatem nobis intercipi, concionandi vero copiam pro libidine alijs concedi.

Audivimus *Cantuarienſem* nobis iniquiorem fuiſſe. Nec mirum eſt, nam adverſarij noſtri, cogor invitus acerbiori voce uti, Prudentiſſime Vir, tragicis clamoribus hanc rem illi detulerunt. Quod factum illorum majoríne malitia, aut imperitia inſtitutum fuit dubitari poteſt. *Thomas* enim *Aquinas* probat Miſſam Dominicam cœnam multis prærogativis ſuperaſſe, & longiſſimè ab ea diſcrepaſſe multis notis; Sexu, Miſſare enim Mulieres non debent: a Cœna tamen non excludantur: Ætate, Vitio Parentum, Luxatione Membrorum. Nam pueri, Nothi & Mutilati a Miſſæ dignitate repelluntur, ad Cœnæ humilitatem recipiuntur: & multis alijs modis. Ut ſiquis affirmaret eandem eſſe Miſſam & Cœnam, multo magis exclamarent.

Sed quid dicam de hijs noſtris? Nihil aliud, niſi quod *Herodes turbatus eſt, & tota Hieroſolyma cum eo.* Dicunt nos eſſe præcipites. Certe nemo tam præceps eſt, quin facile revocari poſſit; ut calcaribus potius, quam habenis tota *Cantabrigia* egeat.

Sed quod inſtitui tibi narrare, quanquam diſputatio noſtra fuerit prohibita, ſtudia tamen noſtra in eadem re quodammodo aucta ſunt. Scripſimus enim fere juſtum librum de Miſſa, quem brevi offerre inſtituimus D. Protectori, niſi tibi & magiſtro *Checo* aliter viſum fuerit.

Quantum ad tractationem rei pertinet, vellem ut judicium tuum, non ſermoni aliorum, ſed ipſi rei reſervare velis. Neque hoc dicimus, quia de nobis aliquid polliceri audemus, ſed quia veremur, ne certi homines nimis ſtudeant illud impedire quovis modo, quod ipſi non probant.

Legimus ſanctiſſimas confeſſiones Reginæ noſtræ cum tua eloquentiſſima epiſtola. Utinam aliquid temporis tui ad excolendam *Anglicanam* linguam impartire velis, ut homines intelligerent & noſtram linguam omnes eloquentiæ numeros facile admittere. Literæ Magiſtri *Checi* ad Collegium noſtrum fuerunt omnibus nobis gratiſſimæ, ubi minimis verbis maxima benevolentia, & ejus & tua, comprehenſa fuit. D. Protectoris literæ ad Acad. a te ſcriptæ mirificè nos omnes delectarunt. Commune votum eſt apud nos, ut *Cantabrigia* aliquando, imò breviſſimè, ſentiat *Joannem Checum* Præpoſitum Regij Collegij. Epiſcopus ille * nihil prodeſt ſtudijs, vellem ut non obeſſet. Et hoc non dico ad aucupium cujuſvis gratiæ, ſed ad Commodum totius Academiæ. Plurima ſunt, quæ nos ſic ſentire cogunt, & plura tua Prudentia videt. Nos ſic amici inter nos communicamus, fortaſſe non prudentiſſimè, Cautiſſimè tamen: & quod minimum eſt, valde amanter. Cogita de

* *Datus Cicestrensis.*

de hac re quid vis, promove tamen eam quantum potes. Nimis moleſtus ſum. Vale ἐν Χριστῷ. Quinto Januarij, 1548. E Coll. D. *Joan.* Cant.

Dignitatis tuæ Studioſiſſ. *R. Aſchamus.*

Ornatiſſimo Viro Magiſtro Gulielmo Cicello Supplicum libellorum Magiſtro.

NUM. XXXVIII.

The Univerſity of Cambridg *to the Archbiſhop.*

ALiquid a te ſuppliciter petere, cum Tu omnia nobis lubenter tribuis, Doctiſſime Præſul, non inane & ſupervacaneum negotium, ſed gratæ voluntatis debitum potius officium eſſe ducimus. Rogamus igitur te, ut in hoc Senatu veſtro, privilegia noſtra confirmentur. Quantum Reip. intereſt, ut doctrinæ ratio haberetur, omnes fere intelligunt: quantum verò puræ Religionis intereſt, tu unus plus univerſis alijs animadvertis. Scis enim tu, quod annis abhinc quingentis, aut plus eo, cognitio literarum, Regum vitio, a quibus ali debuerat, e conſpectu hominum ſeſe abducere, & in tenebras relabi cœpit. In quibus temporibus ſic caligine obductis, ſic ignorantia involutis, Aper ille ſingularis de ſylva ſupra modum depopulatus eſt vineam *Jeſu* Chriſti: non proculcans ſolum Reges terræ, & imperium ſibi collocans mundi; ſed ita invaſit erupitque in ſanctam ſedem, & Templum conſcientiæ, ut nulli fere nunc ſint mores, nulla inſtitutio vitæ, nullus cæremoniarum ritus, nullum Eccleſiæ Sacramentum, nullum Chriſti veſtigium, quod non ſit ejus aut fulmine proſtratum, aut halitu fœdatum; quod non ſit (ut mitius, ſeu ſignificantius cum Divo *Paulo* loquamur) prudentia humanæ ἐθελοθρησκείας fœdiſſimè corruptum, & conſtupratum. Hæc nox diſciplinarum, & ignoratio vocem Domini nobis abſtulit, & humanæ doctrinæ imperium in illam libidinem evexit; ut pro vero cultu Dei, recto diviniſſimarum rerum uſu, integra & pura vitæ conſuetudine, Hypocriſis, Idololatria, & Adulterium cervicibus hominum aſtutiſſimè imponeretur. Hanc inſcientiæ peſtem libentius commemoramus, quod nunc in magnam ſpem ducimur conſtituendæ de integro dignitatis literarum, in ijs præſertim temporibus, cum omnia ad veram religionem illuſtrandam, a qua præclara doctrina abeſſe certè non poteſt, mirificè comparata ſunt. Et cum prudentia tua, ad verbum Dei reſtituendum, divinitus ſit & nunc excitata, & diu reſervata; non dubitamus, quin omnem operam & authoritatem tuam, ad ſalutem etiam literarum continendam collaturus ſis: Commotus aliquid certè vel hac ratione, quod nulla hoc tempore literis vel inſperata clades, vel expectata commoditas accidere poteſt, cujus tu non aut author ad magnam commendationem; aut particeps ad aliquam reprehenſionem, voce ac ſermone omnium jactatus eris. D. *Jeſus*, &c.

Aſchamij Epp.

NUM. XXXIX.

Richard Smith *D. D. his Recantation of his Books.*

Becons Reports.

IN my book of Traditions I ſayd and affirmed, that Chriſt and his Apoſtles taught and left to the Church many things, without writing, which we muſt both beleve ſtedfaſtly, and alſo fulfil obediently under pain of Damnation ever to endure. Among the which I reherſed by name a great number to be obeyed, kept and followed: As the obſervation of *Lent* from fleſh or wyne: the keeping of the Sacrament in the pix: the receiving it at the Prieſts hands: the hallowing of the Water in the Font: the thrice dipping of the child in the water at the chriſning: The putting on of the *Chryſome*: the conſecration of the oyl: the anoynting of the chriſtened child: the hallowing of the Altars: the praying toward the *Eaſt*: the cenſing of the Altar: the waſhing of the hands: the ſaying of *Confiteor*: the lifting up of the Sacrament at Maſs: the making of holy water: that the twelve Apoſtles, every man a piece for his portion, made the Crede; and many mo beſide theſe. And after like ſort I ſpake of Canons, Decrees, and Ordinaunces of Biſhops and General Councels. I do now confes the ſaid doctrine, as concerning the obſerving of the ſaid Traditions, to be falſe and tyrannical, and unjuſt, unlawful and untrue, burden of mens conſciences, not fit to be taught, preached or defended.

There be many things aſcribed to the Apoſtles, and called Traditions, deduced from the time of the Apoſtles, and read in the name of old Authors, and ſet forth under the pretenſed title of their name, which be both feigned, forged and nothing true, ful of ſuperſtition and untrueth, fayned by them, which would magnify their power and authority; as is the Epiſtles of *Clemens*, *Anacletus*, *Evariſtus*, and *Fabianns* and other, which are ſet forth by the Bp. of *Rome*, and his complices, which be forged, fayned and of no authority, nor to be beleved, but counterfeited by them; who by the colour of antiquity would magnify that uſurped power of the Bp. of *Rome*.

And now concerning another book, which I made of the Sacrifice of the Maſs. Wher the moſt chief and principal article of our faith, and moſt directly pertaining to the redemption of our ſins, and to our Salvation, is; That our Savior Chriſt *Jeſu*, by his moſt precious death, and effuſion of his moſt precious blood upon the cros, did redeme mankind, taking away our ſins, pacifying the indignation of his Father, and cancelling the obligation, that was againſt us. In which Sacrifice-making unto his Father, our ſaid Savior Jeſus Chriſt, as S. *Paul* ſaith plainly to the *Hebrews*, was not a Prieſt after the order of *Aaron*, foraſmuch as he was of another tribe: and alſo, that Prieſthood was imperfect and unprofitable, bringing nothing to perfection. But our Savior Chriſt made his Sacrifice upon the Croſs perfectly, abſolutely, and with the moſt higheſt perfection that could be, ſo much, that after that one oblation and ſacrifice for ſin, made by him but once only, neither he nor any other creature ſhould at any time after, make any

any mo oblations for the ſame. And for that S. *Paul* ſaith, he was called an eternal Prieſt after the order of *Melchizedec*, and not of *Aaron*.

This faith ought every man and woman undoubtedly to beleve, and openly to profeſs upon pain of everlaſting damnation; and alſo to dy in this profeſſion, if caſe ſhal ſo require. The which moſt wholſome and moſt neceſſary doctrin of our Faith, I not diligently conſidering, as many times to right great Clerks and learned men in much writing in like matters it hath chaunced to ſay too far, the infirmity and weakneſs of men being ſuch, that ſeldome in many words error hath eſcaped: So in my Book of the Sacrifice of the Maſs, I did incircumſpectly and raſhly write and ſet forth to the people, that Chriſt was not a Prieſt after the order of *Melchizedec*, when he offered himſelf upon the croſs to his Father for our ſins, but was a Prieſt after the order of *Aaron*. And that when Chriſt did offer his own body to his father after the order of *Melchizedec*, to appeaſe his wrath, it may not be underſtand of the Sacrifice of the Cros, but of the Sacrifice, that Chriſt made at his Maundy in form of bread and wine. To the which indede S. *Pauls* doctrin is contrary, both in other places, and in the Epiſtle *Ad Hebræos*, very manifeſtly. Againſt whom, (who without doubt had the very Spirit of God) neither it becometh, nor I wil not willingly teach or defend any thing. Wherfore ye ſhal impute that, Good Audience, to the frailty of mans nature, and to my negligent marking, having at that time rather a reſpect to a fantaſy, that I then had in my mind, than to the true and infallible doctrin of ſcripture.

And moreover, in the ſame my book I ſaid not only, that the Sacrifice of the Maſs is the ſelf ſame ſubſtaunce of Chriſt, but alſo the ſelf ſame oblation or offering of our Savior Chriſts very fleſh and bloud, which himſelf once offered to his Father on the Croſs to appeaſe his wrath. And that the Prieſts do continually and daily in the Maſs offer not only the ſelf ſame body of Chriſt, but alſo to the ſame effect, that Chriſt did offer himſelf to his Father at his *Maundy*. Of the which words and doctrin, if they be not very warily and circumſpectly read, and more favorably taken, then the words as they ly, may wel bear; it might be gathered, that Prieſts herein be equal with Chriſt. Prieſts of the order of *Melchizedec*, appeaſing the wrath and indignation of the Father of heaven, crucifying, or offering Chriſt to the ſame effect, that Chriſt in his own perſon did upon the croſs, is a blaſphemy intolerable to be heard of Chriſten ears. For Chriſt, as S. *Paul* ſaith, was but once offered, once gave up himſelf for the Redemption of our ſins on *Good-Friday* upon the Croſs; nor never before, nor after was offered for us, but in a Sacrament, and as a commemoration of the ſame. And ſo of the *Maundy* or Supper of the Lord, Chriſt himſelf ſaith; *Hæc quotieſcunque feceritis, in meam commemorationem facietis.* Once he dyed for our ſins, and once again he roſe for our juſtification. He dyeth no more. And his Sacrifice was ſo good, ſo ful, ſo pleaſaunt, ſo precious to God, that ther neded no more oblations to appeaſe God, not only for the ſins paſt, but alſo for al the ſins to the day of doom. There nede no more Sacrifices, no more Offerers, but as having a reſpect and a remembrance of that moſt holy, moſt perfect, and moſt entier Lamb, then and for ever offered up for us.

But

But theſe things aforeſaid, I cannot deny, but they were ſpoken of me, and written. And as I do not now like them; ſo at the example of S. *Auſtin* and other good Doctors, I am not aſhamed to retract them, and cal them again and condemn them. For when I followed mine own invention, not directed by Scripture, I began, as the nature of man is, to wander, and at the laſt went clean contrary to Gods Word. wherfore I heartily exhort every man, as touching matters of Faith, to found the ſame upon Gods certain, true and infallible word: leſt by doing the contrary, they fal into Superſtition, Idolatry, and other manifold errors, as my ſelf, and many other have done.

Wherfore theſe my two books, the one of the Sacrifice of the Mas, and the other of the Traditions unwritten, in thoſe poynts before reherſed, and al other, wherin they be not ful conſonant to Scripture, I forſake and renounce as falſe, erroneous, and againſt the true word of God; requiring thee, good Chriſtian Reader, whoſoever ſhal read them, to give no further credence to them, then I would my ſelf. That is, not to take, as undoubted truth, all that is therin written, but as written of a man, that ſome time falleth: to be ſo far true, as they be conſonant to Scripture: wher they be not againſt Scripture, to be humane perſuaſion, which may either be ſo, or not ſo, as the greater reaſon ſhal lead: where they be not conſonant to Scripture, to be erroneous and falſe. And that I much lament and am ſorry, that I wrote them in thoſe poynts. And I deſire every man, that hath any of the ſaid books to beware of them, and to give no credence to them in al ſuch things in them written, as be not conſonant to the Scripture, as they wil avoyd occaſion of error, and tender the truth of Gods word and his glory. To whom be laud, praiſe and honor. *Amen.*

NUM. XL.

Archbiſhop Cranmers *Anſwers to the fifteen Articles of the Rebells* Devon. Anno 1549.

MSS.C.C.CC. Miſcellan. D.

WHen I firſt read your Requeſts, O ignorant men of *Devonſhire* and *Cornwal*, ſtraitwayes came to my mind a requeſt, which *James* and *John* made unto Chriſt: to whom Chriſt anſwered, *You ask you wot not what.* Even ſo thought I of you aſſoon as ever I heard your Articles, that you were deceived by ſome crafty Papiſt, which deviſed thoſe Articles for you, to make you ask you wiſt not what.

As for the Deviſors of your Articles, if they underſtand them, I may not cal them ignorant perſons, but, as they be indeed, moſt rank Papiſts, and wilful Traitors and Adverſaries, both to God and our Soveraign Lord the King, and to the whole realm. But I cannot be perſuaded ſo to think of you, that in your hearts willingly you be Papiſts and Traitors: but that thoſe that be ſuch have craftily ſeduced you, being ſimple and unlearned people, to ask you wot not what.

Wherfore, my duty unto God, and the pity that I have of your ignorance, move me now at this time to open plainly and particularly your own

own Articles unto you, that you may underſtand them, and no longer be deceived.

In your firſt Article you require, that al the General Councels and holy Decrees of our forefathers, may be obſerved and kept, and whoſoever ſhal againſay them to be holden as Hereticks.

This you al ask, but what you ask I dare ſay very few, or none of you underſtand. For how many of you, I pray you, do know certainly which be called the General Councels, and holy Decrees of the Fathers, and what is in them contained. The holy Decrees as they cal them, be nothing elſe but the Laws and Ordinances of the Bp. of *Rome*. Wherof the moſt part be made for his own advancement, glory and lucre; and to make him and his Clergy Governors of the whole world; and to be exempted from al Princes Lawes, and to do what they liſt. And would you ask, if you knew what you asked, that we ſhould put away the Lawes of our own realm, and be governed by the Bp. of *Romes* Lawes? If you mean this, then be you Traitors to the King, and enemies to your own realm. And if you mean it not, conſider what perſons they be, and how they have deceived you, that make you ask you wot not what.

And as for the General Councels, you ſay you wil have them al kept: but you be not ſo deſtitute of al reaſon, that you would have ſpoken ſuch words, if you had known what you had ſaid. For a great number of the Councels repugn one againſt another. How ſhould they then be al kept, when one is contrary to another, and the keeping of one is the breaking of another. And among your own Articles you ſay, you wil have divers things obſerved, which be not only contrary to the General Councels, but alſo contrary to the Law of this realm, and alſo to Gods Laws, as it ſhal be plainly declared, when we come to the Articles.

And al reaſon is contrary that you ſhould have asked ſuch things, if you had known what you had asked. I have this opinion of the greater number of you, that you would fain walk in the right way, if you could find it. And foraſmuch as I perceive, that wicked and falſe guides, under pretence to bring you to the high way, have brought you clean out of it, my good wil ſhal be, ſeeing you ſo far wandring out of the way, and ſo blindfolded with il perſuaſions, that you cannot ſee where you go, to open your eyes that you may ſee, and to ſet you again into the right way. And when your eyes be ſo opened, that you may ſe, and the right way ſhewed unto you, wherin you ſhould walk; then if you wil ſtil wink, and not ſee, and run headlong in error, and not come to the right way, you may no longer be called ſimple and ignorant people, but perverſe, froward and wicked Papiſts and Traitors, Enemies to God and your own realm.

But now I wil come to your Articles, particularly opening every one of them by himſelf, that you may ſe the bowels therof, and what is contained in the ſame. That when you ſhal underſtand the whole, you may judge whether you knew before what you asked, or you were deceived by ſubtil and wily Papiſtical Traitors.

Your

Your firſt Article is this.

I. *WEE wil have al the General Councels, and holy Decrees of our forefathers obſerved, kept and performed: and whoſoever ſhal againſay them, we hold them as Hereticks.*

Firſt, to begin with the manner of your phraſe. Is this the faſhion of Subjects to ſpeak unto their Prince; *We wil have*? Was this maner of ſpeech at any time uſed of the Subjects to their Prince, ſince the beginning of the world? Have not al true Subjects ever uſed to their Soveraign Lord this form of ſpeaking, Moſt humbly beſeecheth your faithful and obedient Subjects. Altho the Papiſts have abuſed your ignorance in propounding ſuch Articles, which you underſtand not, yet you ſhould not have ſuffered your ſelves ſo much to be led by the noſe, and bridled by them, that you ſhould clearly forget your duty of Allegiance unto your Soveraign Lord, ſaying unto him, This we wil have; and that ſaying with armour upon your backs and ſwords in your hands. Would any of you, that be Houſeholders, be content, that your ſervants ſhould come upon you with harneſs unto their backs, and ſwords in their hands, and ſay unto you, This we wil have? If then you would abhor and deteſt this in your ſervants towards your ſelves, how can you allow your fact? With what conſcience can you, being but ſubjects, do to your King that thing, which you would condemne in your ſervants towards your ſelves? But anſwer me this, Be you Subjects or no? If you be Subjects, then I admoniſh you, as S. *Paul* taught *Titus*, ſaying, *Warn them to be ſubject to Princes, and Rulers, obeying them at a word.* But tel me again. Pertaineth this to ſubjection and obedience to ſay, This we wil have? S. *Peter* ſaith, *Be ſubject unto Kings, as unto chief heads, and to other Rulers ſent by them. For ſo is the Wil of God.* Gods wil is, that you ſhould be ruled by your Princes. But whether is this to be ruled by your King, or to rule your King, to ſay, Thus we wil have the Realm governed? Your Servants be by the Scripture commanded, as they fear God, to be obedient to their Maſters, whether their Maſters be good or evil. And can you think it meet and lawful for you to diſobey your undoubted King; being a Prince moſt innocent, moſt godly, and moſt careful for your ſorrow and wealth? If any thing can declare diſobedience, what can declare it more then Subjects to come with force of armes to their natural King and Prince, and ſay, This we wil have?

But now leaving your rude and unhanſome maner of ſpeech to your moſt Soveraign Lord, I wil come to the point, and joyn with you in the effect of your firſt Article. You ſay, you wil have al the holy Decrees obſerved and kept. But do you know what they bee? The holy Decrees, as I told you before, be called the Bp. of *Romes* ordinances and lawes. Which how *holy* and godly ſoever they be called, they be indeed ſo wicked, ſo ungodly, ſo ful of tyranny and ſo partial, that ſince the beginning of the world, were never deviſed or invented the like. I ſhal reherſe a certain of them, that your ſelves may ſee, how holy they be, and may ſay your minds, whether you would have them kept or no. And at the hearing of them, if you ſhal not think them

them meet to be kept here in this realm, then you may ſee how they deceived you, that moved you to ask this Article. And if you like them and would have them kept, after you know what they be, then I ſay aſſuredly, that you be not only wicked Papiſts, but alſo Heretics, and moſt hainous Traitors to the King and this his realm. And yet how an abſolute Papiſt varieth from an Heretick or Traitor, I know not: but that a Papiſt is alſo both a Heretic and a Traitor withal.

One Decree ſaith, *That whoſoever doth not acknowledg himſelf to be under the obedience of the Bp. of Rome is an Heretic.* Now anſwer me to this Queſtion, Whether be you under the obedience of the Bp. of *Rome*, or not? If you ſay, that you be under his obedience, then be you Traytors by the laws of this realm. And if you deny it, then be you Heretics by this Decree. And ſhift is there none to ſave you from treaſon, but to renounce this Decree, that commandeth you to be under the Bp. of *Rome*: and ſo to confes contrary to your own firſt Article, That al Decrees are not to be kept.

Yet a great many other Decrees be as evil, and worſe than this. One ſaith, *That al Princes lawes, which be againſt a Decree of the Bp. of* Rome, *be void, and of no ſtrength.* Another Decree ſaith, *That al the Decrees of the Bp. of* Rome *ought for ever to be kept of al men, as Gods word.* Another Decree there is, *That whoſoever receiveth not the law of the Bp. of* Rome, *availeth neither him the Catholick faith, nor the four Evangeliſts. For his ſin ſhal never be forgiven.* Yet is there a worſe, and more deteſtable decree, *That al Kings and Princes that ſuffer the Bp. of* Romes *Decrees to be broken in any point, are to be taken as Infidels.* Another is there alſo, *That the Bp. of* Rome *is bound to no maner of Decrees, but he may conſtrain al other perſons, both Spiritual and Temporal, to receive al his Decrees, and Canons.* Another is yet more deviliſh, then any before reherſed, *That altho the Bp. of* Rome *neither regard his own Salvation, nor no mans elſe, but put down with himſelf headlong innumerable people by heaps unto hell, yet may no mortal man preſume to reprove him therfore.* But what ſhould I tarry, and make you weary in reherſing a number? For a thouſand other like Canons and Decrees there be, to the Advancement of the Bp. of *Rome* his uſurped power and authority.

I cannot think of you, that you be ſo far from al godlineſs, from al wit and Diſcretion, that you would have theſe Decrees obſerved within this Realm, which be ſo blaſphemous to God, ſo injurious to al Princes and Realms, and ſo far from al equity and reaſon. But here you may eaſily perceive, what wily foxes you met withal, which perſuaded you to arme your ſelves, to make ſedition in your own Country, to ſtand againſt your Princes, and the laws of your Realm, for ſuch Articles as you underſtand not, and to ask you wiſt not what. For I dare ſay for you, that the ſubtil Papiſts, when they moved you to ſtand in this Article, that al the holy Decrees ſhould be obſerved, they ſhewed you nothing of theſe Decrees, that they would have taken for *holy* Decrees. For if they had, they knew right wel, that you would never have conſented unto this Article; but would have taken them for Traitors, that firſt moved you thereto.

For now ſhal I ſhew you, what miſerable caſe you ſhould bring your ſelves unto, if the Kings Majeſty ſhould aſſent unto this firſt Article, that al the Decrees ſhould be kept and obſerved. For among other partial Decrees made in favor of the Clergy, this is one, *That none of the Clergy ſhal be called, or ſued before any Temporal Judge, for any maner of cauſe, either for debt, ſuit of lands, fellony, murther, or for any other cauſe or crime: Nor ſhal have any other Judge, but his Bp. only.* Another is, *That a Spiritual man may ſue a Temporal man before a Temporal or Spiritual Judge at his pleſure: but a Temporal man cannot ſue a Spiritual, but only before his Ordinary.* I cannot deny, but theſe been good and beneficial laws for the liberty of the Clergy. But for your own part, I ſuppoſe you do not think it any indifferent Law, that a Prieſt ſhal ſue you where he liſt with the licence of his Ordinary; and you ſhal ſue him for no maner of cauſe, but ouly before his own Ordinary. Or if a Prieſt had ſlain one of your ſons or brether, that you ſhould have no remedy againſt him, but only before the Bp. What mean thoſe Papiſtical prieſts, that ſtirred you to ask, and wil, ſuch decrees and lawes to be obſerved in this realm, but covertly and craftily to bring yon under their ſubjection: And that you your ſelves ignorantly asking you wiſt not what, ſhould put your own heads under their girdles?

For ſurely if you had known theſe Decrees, when you conſented to this Article, you would have torn the Article in pieces, and they that moved you therto alſo. For theſe Decrees be not only partial, and againſt al equity and reaſon, made only for the favor of the Clergy, and the ſuppreſſion of the Laity; but alſo they be, and ever have be, clearly contrary to the Lawes and cuſtomes of this Realm. And yet by this Article you wil have the old antient Laws and cuſtomes of this realm (which have ever been uſed in al Kings times hitherto) to be void and to ceaſe, and theſe Decrees to come in their place, and be obſerved of al men, and againſaid of no man. For whoſoever ſpeaketh againſt them, you wil hold them for Heretics. And in ſo ſaying, look what ſentence you give of your ſelves, altho your Article ſay it, yet I am ſure you be not ſo much enemies to your own Realm, that you would have the old antient Laws and Cuſtoms of this Realm (for the defence whereof al the Noble Kings of this Realm have ſo valiantly and ſo juſtly ſtand againſt the Biſhops of *Rome*) now to be taken away and give place unto *Romiſh* Decrees. And then by your own Article you hold and condemn your ſelves to be Heretics.

How be you bewitched by theſe falſe Papiſts? Why do you ſuffer them thus to abuſe you by their ſubtilty, to make you condemn your ſelves of Hereſy? Why do you not ſend them unto the Kings Majeſty, like errant Traitors, as indeed they be, Saying unto him, "Moſt mighty Prince, and moſt drad Soveraign Lord, we preſent "here unto you moſt heinous Traitors againſt your Majeſty and realm, "and greateſt Diſſemblers and falſeſt Deceivers of us, your Simple and "ignorant people, and yet in our own hearts your true and faithful "Subjects. We have erred, We have grievouſly offended your Ma-"jeſty: but by ignorance, being ſo ſeduced, and provoked by the "crafty perſuaſions of theſe moſt hainous Traitors, that we wiſt not "what we did. But pardon us, Soveraign Lord, have pity upon "our

" our Simplicity and ignorance: and theſe abominable Traitors pu-
" niſh, according to their deſervings. Have mercy, moſt merciful
" Prince, of us, your poor flock, which were ignorantly led out of
" the way, and ſtrike with the Swords thoſe malicious guides, that
" purpoſely would have led us to our utter deſtruction.

If you did thus, then would you do the parts of true faithful and loyal Subjects, and ſhould declare to the world, that al that you have hitherto done was done by error and ignorance. And I would nothing doubt of the Kings Majeſtie his Clemency and Mercy towards you.

But yet, to the intent that you may further know how unreaſonable your firſt Article is, I wil yet reherſe another ſort of the holy Lawes and Decrees. One is, *That no Lay man may have a Benefice to farm.* Another is, *That none of the Clergy may give any thing to the relief of the commonweal, aud neceſſity of their own realm, without the conſent of the Bp. of* Rome. Another is, *That no Lay man may meddle with election, or any other thing, that pertaineth unto any of the Clergy.* Another is, *That none of the Clergy ought to give any oath of fidelity to their Princes, except they have temporal lands of them.* Another is, *That Princes ought to obey the Bps, and the Decrees of the Church, and to ſubmit their Heads unto their Bps, and not to be judges over the Bps.* Another is, *Whoſoever offendeth the Liberties of the Church, or doth break any Interdiction that cometh from* Rome, *or conſpireth againſt the Perſon or Eſtate of the Bp. or See of* Rome, *or by any maner offendeth, diſobeyeth, or rebelleth againſt the ſame Bp. or See, or that killeth a Prieſt, or offendeth perſonally againſt a Bp. or other Prelate, or invadeth, ſpoileth, withholdeth, or waſteth Lands belonging to the Church of* Rome, *or to any other Church, immediately ſubject unto* Rome, *or whoſoever invadeth any Pilgrims, that go to* Rome, *or any Suitors to the Court of* Rome, *or that let the devolution of cauſes unto that Court, or that put any new charges or impoſitions, real or perſonal, upon a Church, or eccleſiaſtical perſon*; and generally, *All others that offend in the caſes contained in the Bul,* which is uſually publiſhed by the Bps. of *Rome* upon Maunday thurſday; Al theſe can be aſſoiled by no Prieſt, Bp, Archbp, nor by none other, but only by the Bp. of *Rome*, or by his expreſs Licence. Theſe with an infinite number of like ſort, be the *godly* and *holy* Decrees, which you long ſo ſore for, and ſo much deſire.

Now would I know, whether you think, that theſe decrees were made for the common wealth of al realmes, or only for the private weal of the Bp. of *Rome*, and of his Bps. and Clergy? And whether you like and long for theſe laws; or now, at the hearing of them, your longing is done? If you like them, Wel, for my part, I would you had them practiſed among you for a while, ſo that the reſt of the Realm were not troubled, neither with you, nor with your Decrees, unles you repented your ſelves of your fooliſh demands. I think within a year you would kneel on your knees to the Kings Majeſtie, deſiring him to take from your necks the yokes and halters, which you had made for your ſelves.

But to conclude the ſum of the firſt Article in few words. It is nothing elſe but a clear ſubverſion of the whole State and Lawes of this realm; and to make this Realm to be whole governed by *Romiſh*

Lawes, and to crown the Idol and Antichriſt of *Rome*, king of this realm, aud to make our moſt undoubted and natural King his vile Subject and ſlave. Oh! what was in your minds to ask ſuch a thing, and ſo preſumptuouſly to ſay, that you *wil* have it? I truſt there be not in you ſo much malice and deviliſhneſs, as the Article containeth; but that you were craftily ſubornate by ſubtil Papiſts to ask and demand you wiſt not what.

If you had asked, that the Word of God might be duly obſerved and kept every where within this Realm: And whoſoever would gainſay Gods word, to be holden as a Heretic: If you had declared your ſelves to be godly men; al that be godly would have commended and furthered your requeſts. But foraſmuch as you ask *Romiſh* Canons and Decrees to be obſerved and kept here in *England*, and whoſoever ſhal againſay them, to be holdon as hereticks, there is neither godly, nor truly *Engliſh* man, that will allow you, or conſent to your Articles. But clean contrary to your Articles, a great number of godly perſons within this realm, for the very love that they have to God, that his Name may be glorified above al things, be daily humble Suitors to the Kings Majeſty, that he following the ſteps of his Father, wil ſtudy, and travail to weed out of this his Realm, al Popiſh Decrees, Lawes and Canons, and whatſoever elſe is contrary to Gods word: and that the ſpeakers againſt Gods word may be taken, as they be indeed, for Heretics. And is any of you ſo far from reaſon, that he thinketh the Kings Majeſty ought to hearken to you, that by force and ſtubbornneſs ſay, you wil have *Romiſh* Laws and Decrees kept in this realm, and to turn his ears from them, that with al humility be ſuitors for Gods Word?

But now wil I come to your other Articles, wherein I wil be brief, foraſmuch as in the firſt I have been long and tedious.

Your ſecond Article is this,

II. WE E *wil have the Law of our Soveraign Lord K.* Henry VIII. *concerning the ſix Articles, to be uſed again, as in his time they were.*

Letting pas your rude ſtile, nothing becoming Subjects, to ſay, *You wil have,* Firſt, I examine you of the cauſe of your wilful wil, wherefore you wil have theſe ſix Articles, which never were laws in no region, but this: nor in this realm alſo, until the 31*ſt.* year of King *Henry* VIII. And in ſome things ſo enforced by the evil Counſil of certain Papiſts againſt the truth, and common judgment, both of Divines and Lawyers, that if the Kings Majeſty himſelf had not come perſonally into the Parlament houſe, thoſe lawes had never paſſed. And yet within a year or little more, the ſame moſt noble Prince was faine to temper his ſaid lawes, and moderate them in divers points. So that the ſtatute of ſix Articles continued in his force little above the ſpace of one year. Is this then ſo great a matter to make theſe uproars, and to

ariſe

ariſe againſt the whole realm? Wil you take away the preſent laws of this Realm, which be and ever have been, the laws of al other Countreis alſo, and ſet up new Lawes, which never were, but in this Realm only, and were here in force not fully thirteen months? And how chanceth it, that you be ſo earneſt in this Article, which is directly contrary to your firſt Article, but you know not what neither of the Articles meaneth; but be perſuaded by Papiſts to ask you wot not what? But now here is the repugnance of the two Articles: By your Firſt you wil have al General Councels and Decrees obſerved and kept; and by your Second Article you wil have the ſix Articles uſed again. Then let us compare the general Councels and Decrees with the Six Articles; and you ſhal ſee them aggree as wel together, as black and white.

Firſt, it is contained in the Canons of the Apoſtles, that a prieſt under no pretence of holines may put away his wife; and, if he do, he ſhal be excommunicate. And the ſix Articles ſay, that if any Prieſt put not away his wife, he ſhal be taken for a Felon. If he keep her not ſtil, he muſt be excommunicate by the Canon of the Apoſtles. And if he keep her ſtil, he muſt ſuffer death by the ſix Articles. You be cunning men, if you can ſet theſe together. Alſo, the Councel of *Nice*, which was the chief of al the General Councels, and was celebrated more then twelve hundred years paſt, decreed clean contrary to the ſix Articles. For where the ſix Articles command al Prieſts to be ſeparate from their wives, *Nicen* Councel determined clean contrary, that they ſhould not be ſeparated, confeſſing ſuch copulation to be *holy* and *godly*. And the Councel of *Gangrenſe*, which was about the ſame time, ſo much allowed the marriage of prieſts, that they accurſed them that would abſtain from the Miniſtration of prieſts, becauſe they were married. Theſe Councels vary ſo far from the ſix Articles, that either you muſt put the General Councels out of your Book, or elſe the ſix Articles.

Likewiſe, concerning Private Maſſes, the law of ſix Articles far differeth from the Canon of the Apoſtles, and from the Councels, *Nicen* and *Antioch*, as ſhal be declared in the next Artic'e.

Other things there be divers alſo in the ſix Articles, which cannot ſtand with ſundry old Canons, Decrees and Councels. So that if you wil ſtand to the Canons, Decrees and Councels, you muſt of force be conſtrained utterly to put out of your book your ſecond Article, which requireth the uſage of the Six Articles. But now for ſhortnes of time I wil come to your third Article: Which is this,

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The third Article.

WE wil have the Maſs in Latine, as was before, and celebrated by the Prieſt, without any man or woman communicating with him. III.

Foraſmuch as there is nothing with you, but *Wil*, let your wil be conferred with reaſon and Gods word; and then you ſhal ſe how far your Wil differeth from them both: Firſt as touching the Latine Maſſes, Whatſoever the Prieſt ſaith in the old Maſſes, whether he pray and

and ask any thing of God, or give thanks to God, or make the true Profeſſion of the Faith, or whatſoever he doth beſides, al he doth in your perſons and in your names; and you anſwer unto that which he ſaith, ſometimes *Amen*, ſometimes *Et cum ſpiritu tuo*; and ſometimes other things, as the matter ſerveth. For al the whole that is done ſhould be the act of the people, and pertain to the people, as wel as to the prieſt. And ſtandeth it with reaſon, that the Prieſt ſhould ſpeak for you, and in your name, and you anſwer him again in your own perſons; and yet you underſtand never a word, neither what he ſaith, nor what you ſay your ſelves? The Prieſt prayeth to God for you, and you anſwer *Amen* you wot not whereto. Is there any reaſon herein? Wil you not underſtand what the Prieſt prayeth for you? What thanks he giveth for you, What he asketh for you? Wil you neither underſtand what he ſaith, nor let your hearts underſtand what your own tongues anſwer? Then muſt you needs confes your ſelves to be ſuch people as Chriſt ſpake of, When he ſaid, *Theſe people honor me with their lips, but their hearts be far from me.* Had you rather be like Pyes or Parrots, that be taught to ſpeak, and yet underſtand not one word what they ſay, then be true chriſten men, that pray unto God in heart and in faith? The Prieſt is your Proctor and Atturney, to plead your cauſe, and to ſpeak for you al; and had you rather not know, then know what he ſaith for you? I have heard Sutors murmur at the bar, becauſe their Atturneyes have pleaded their caſes in the *French* tongue, which they underſtood not. Why then be you offended, that the Prieſts, which plead your cauſe before God, ſhould ſpeak ſuch language, as you may underſtand? If you were before the Kings Highnes, and ſhould chuſe one to ſpeak for you al, I am ſure you would not chuſe one, that ſhould ſpeak *Greek* or *Hebrew*, *French* or *Italian*; no, nor one, that ſhould ſpeak *Latine* neither. But you would be glad to provide ſuch one, as ſhould ſpeak your own language, and ſpeak ſo loud, that you might both hear him, and underſtand him: that you might allow or diſallow that that he ſaid in your Names. Why do you then refuſe to do the like unto God?

When the Prieſt deſireth any thing of God for you, or giveth thanks for you, how can you in your heart confirm his Sayings, when you know not one word what he ſaith? For the heart is not moved with words, that be not underſtand.

But if reaſon wil not perſuade you, I wil prove what Gods word will do unto you. S. *Paul*, in the firſt Epiſtle to the *Corinthians*, ſaith, that whoſoever ſhal ſpeak to the people in the Church to their edification, muſt ſpeak ſuch language as the people may underſtand: or elſe he willeth him to hold his peace, and ſpeak ſoftly to himſelf and to God. For he which ſpeaketh in a ſtrange language, which the people underſtand not, doth not edify them, as S. *Paul* ſaith. And he giveth an example of the trumpet in the field, which when it giveth ſuch a ſound, that the Soldier underſtandeth, it availeth much. For every Soldier therby knoweth what to do. But if ſuch a blaſt be blowen, as no man underſtandeth, then the blaſt is utterly in vain. For no man knoweth therby, whether the horſemen ſhal make them ready, or leap upon horſeback, or go to their ſtandard. Or whether the footmen ſhall make them ready, or ſet themſelves in array, or ſet upon the enemy

enemy, or retyre to the ſtandard. Even ſo ſhould the Prieſts be Gods trump in in his Church. So that if he blow ſuch a certain blaſt, that the people may underſtand, they be much edified therby. But if he give ſuch a ſound, as is to the people unknown, it is clearly in vain, ſaith S. *Paul*. For he ſpeakes to the air, but no man is the better or edified therby; Nor knoweth what he ſhould do by that he heareth. Furthermore in the ſame place S. *Paul* ſaith, That if a man giveth thanks to God in a language to the people unknown, how can they ſay *Amen* to that they underſtand not? He doth wel in giving thanks to God; but that nothing availeth or edifieth the people, that know not what he ſaith. And S *Paul* in one brief ſentence concludeth his whole Diſputation of that matter: Saying, *I had rather have five words ſpoken in the Church to the inſtruction and edifying of the people, then ten thouſand in a language unknown, that edifieth not.* And for this purpoſe alledgeth the Prophet *Eſay*. Who ſaith, that *God wil ſpeak to his people in other tongues, and in other languages.* Meaning therby that he would ſpeak to every country in their own language. So have the *Greeks* the Maſs in the *Greek* tongue, the *Syrians* in the *Syry* tongue, the *Armenians* in their tongue, and the *Indians* in their own tongue. And be you ſo much addict to the *Romiſh* tongue, which is the *Latine* tongue, that you wil have your Mas in none other language, but the *Romiſh* language? Chriſt himſelf uſed among the *Jews* the *Jews* language: and willed his Apoſtles to do the like in every country, wherſoever they came. And be you ſuch enemies to your own country, that you wil not ſuffer us to laud God, to thank him, and to uſe his Sacraments in our own tongue: but wil inforce us contrary, as wel to al reaſon, as to the word of God?

So many as be godly, or have reaſon, wil be ſatisfied with this. But the mere Papiſts wil be ſatisfied with nothing. Wherfore I wil no longer tary to ſatisfy them, that never wil be ſatisfied, but wil procede to the ſecond part of this Article, wherin you ſay, that you wil have neither men nor women communicate with the Prieſt. Alas! good ſimple ſouls, how be you blinded with the Papiſts? How contrary be your Articles one to another? You ſay in your firſt Article, that you wil have al General Councels and Decrees obſerved, and now you go from them your ſelves. You ſay, you wil have no body to communicate with the Prieſt. Hear then what divers Canons, Decrees and general Councels ſay clean againſt you. There is one Decree which ſaith thus, *When the Conſecration is done, let al the people receive the Communion, except they wil be put out of the Church.* And in the Canons of the Apoſtles, in the eighth Chapter, is contained, *That whenſoever there is any Mas, or Communion, if any Bp., Prieſt, Deacon, or any other of the Clergy, being there preſent, do not communicate, (except he can ſhew ſome reaſonable cauſe to the contrary) he ſhal be put out of the Communion, as one that giveth occaſion to the people to think evil of the Miniſters.* And in the ninth Chapter of the ſame Canons of the Apoſtles, and in the General Council held at *Antioch*, is thus written, *That al chriſten people, that come into the Church, and hear the holy Scriptures read, and after wil not tarry to pray, and to receive the holy Communion, with the reſt of the people: but for ſome miſordering of themſelves, wil abſtain therfrom, let them be put out of the Church, until by humble knowledging of their fault,*

and

and by the fruits of Penance, and prayers, they obtain pardon and forgivenes. And the Councel *Nicene* alſo ſheweth the order, how men ſhould ſit in receiving the Communion, and who ſhould receive firſt. Al theſe Decrees and general Councels utterly condemn your third Article, wherein you wil, That the Prieſt ſhal receive the Communion alone without any man or woman communicating with him. And the whole Church of Chriſt alſo, both *Greeks* and *Latines*, many hundred years after Chriſt, and the Apoſtles, do al condemn this your Article: Which ever received the Communion in flocks and numbers together, and not the Prieſt alone.

And beſides this, the very words of the Mas, as it is called, ſhew plainly, that it is ordained not only for the Prieſt, but for others alſo to communicate with the Prieſt. For in the very Canon, which they ſo much extol, and which is ſo holy, that no man may know what it is (and therfore is read ſo ſoftly, that no man can hear it) in that ſame Canon, I ſay, is a prayer concerning this; that *not only the Prieſt, but alſo as many beſide, as communicate with him, may be fulfilled with grace and heavenly benediction.* How aggreeth this prayer with your Article, wherein you ſay, that neither man nor woman ſhal communicate with the prieſt? In another place alſo of the ſaid Canon, the prieſt prayeth for himſelf, and *for al that receive the communion with him, that it may be a preparation for them unto everlaſting life.* Which prayer were but a very fond prayer, and a very mocking with God, if no body ſhould communicate with the prieſt. And the Communion concludes with two prayers in the name of the prieſt, and them that communicate with him, wherin they pray thus: "O Lord, that "thing which we have taken in our mouth, let us take it alſo with "pure minds, that this Communion may purge us from our ſins, and "make us partakers of heavenly remedy. And beſides al this, there be an infinite ſort of *poſtcommons* in the Mas-books. Which al do evidently ſhew, that in the Maſſes, the people did communicate with the prieſt.

And altho I would exhort every good chriſten man often to receive the holy Communion: yet I do not recite al theſe things to the intent, that I would in this corrupt world, (when men live ſo ungodly as they do) that the old Canons ſhould be reſtored again, which command every man preſent to receive the Communion with the prieſt. Which Canons, if they were now uſed, I fear that many would receive it unworthily. But I ſpeak them to condemn your Articles, which would have no body, neither man nor woman, to be communicated with the prieſt. Which your Article condemneth the old Decrees, Canons and General Councels, condemneth al the old primitive church, al the old, antient, holy Doctors, and Martyrs, and al the formes and maner of Maſſes, that ever were made, both new and old. Therfore eat again this Article, if you wil not be condemned of the whole world, and of your ſelves alſo by your firſt Article: Wherin you wil al Decrees, and general Councels to be obſerved. But foraſmuch as I have been ſo tedious in this Article, I wil endeavour my ſelf to be ſhorter in the next.

Your

Your fourth Article is this,

WE wil have the Sacrament hang over the high Altar, and there to be worſhipped, as it was wont to be; and they which wil not therto conſent, we wil have them dy like Heretics againſt the holy Catholic faith. IV.

What ſay you, O ignorant people in things pertaining to God? Is this the holy Catholic faith, that the Sacrament ſhould be hanged over the Altar and worſhipped? And be they Heretics, that wil not conſent therto? I pray you, who made this Faith? Any other, but the Biſhops of *Rome*? And that after more then a thouſand years after the Faith of Chriſt was ful and perfect. *Innocent* III. about 1215 years after Chriſt, did ordain, that the Sacrament and Chriſm ſhould be kept under lock and key. But yet no motion he made of hanging the Sacrament over the high Altar, nor of the worſhiping of it. After him came *Honorius* III. and he added further, commanding that the Sacrament ſhould be devoutly kept in a clean place, and ſealed, and that the prieſt ſhould often teach the people reverendly to bow down to the hoſt, when it is lifted up in the Maſs time, and when the prieſts ſhould cary it to the ſick folkes. And altho this *Honorius* added the worſhipping of the Sacrament, yet he made no mention of the hanging therof over the high Altar, as your Article proporteth. Nor how long after, or by what means, that came firſt up into this realm, I think no man can tel. And in *Italy* it is not yet uſed until this day. And in the beginning of the Church it was not only not uſed to be hanged up, but alſo it was utterly forbid to be kept.

And wil you have al them that wil not conſent to your Article, to dy like heretics, that hold againſt the Catholic faith? Were the Apoſtles and Evangeliſts heretics? Were the Martyrs and Confeſſors heretics? Were al the old Doctors of the Church heretics? Were al chriſten people heretics, until within three or four hundred years laſt paſt, that the Biſhops of *Rome* taught them what they ſhould do and believe? All they before rehearſed neither hanged the Sacrament over the Altar, nor worſhiped it, nor not one of them al ſpake any one word, either of the hanging up, or worſhiping of the Sacrament. Mary, they ſpeak very much of the worſhiping of Chriſt himſelf, ſetting in heaven at the right hand of his Father. And no man doth duely receive the Sacrament, except he ſo, after that maner, do worſhip Chriſt, whom he ſpiritually receiveth, ſpiritually feedeth and nouriſheth upon, and by whom ſpiritually he liveth, and continueth that life that is towards God. And this the Sacrament teacheth us.

Now to knit up this Article ſhortly. Here is the iſſue of this matter: that you muſt either condemn of hereſy the Apoſtles, Martyrs, Confeſſors, Doctors, and al the holy Church of Chriſt, until the time of *Innocentius* and *Honorius*, becauſe they hanged not the Sacrament over the Altar to be worſhiped; or elſe you muſt be condemned your ſelves by your own Article, to dy like heretics againſt the holy Catholic faith. Now to your fifth Article.

Your fifth Article is this,

V. WE *wil have the Sacrament of the Altar but at* Eaſter *delivered to the Lay-people; and then but in one kind.*

Methinks you be like a man, that were brought up in a dark dungeon, that never ſaw light, nor knew nothing that is abroad in the world. And if a friend of his pitying his ignorance and ſtate, would bring him out of his dungeon, that he might ſe the light and come to knowledg, he being from his youth uſed to darknes, could not abide the light, but would wilfully ſhut his eyes, and be offended both with the light, and with his friend alſo. A moſt godly Prince of famous memory K. *Henry* VIII. our late Soveraign Lord, pitying to ſe his Subjects many years ſo brought up in darknes, and ignorance of God, by the erroneous doctrines and ſuperſtitions of the Bp. of *Rome*, with the counſil of al his Nobles and learned men, ſtudied by al means, and that to his no little danger and charges, to bring you out of your ſaid ignorance and darknes unto the true light, and knowledg of Gods word. And our moſt dread Soveraign Lord, that now is, ſucceding his father, as wel in this godly intent, as in his realmes and dominions, hath with no leſs care and diligence, ſtudied to perform his fathers godly intent and purpoſe. And you like men, that wilfully ſhut their own eyes, refuſe to receive the light, ſaying you wil remain in your darknes. Or rather you be like men, that be ſo far wandred out of the right way, that they can never come to it again without good and expert guides: and yet when the guides would tel you the truth, they would not be ordered by them, but would ſay unto them, Wee wil have, and follow our own wayes.

And that you may underſtand how far you be wandred from the right way in this one Article, wherin you wil have the Sacrament of the Altar delivered to the Lay-people but once in the year, and then but under one kind, be you aſſured, that there was never ſuch law, nor ſuch requeſt made among chriſten people, until this day. What injury do you to many godly perſons, which would devoutly receive it many times, and you command the prieſt to deliver it them but at *Eaſter*. Al learned men and godly have exhorted chriſten people, (altho they have not commanded them) often to receive the Communion. And in the Apoſtles time, the people at *Jeruſalem* received it every day, as it appeares by the manifeſt word of the Scripture. And after, they received it in ſome places every day: In ſome places four times in the week: in ſome three times: ſome twice: commonly every where at the leaſt once in the week. In the beginning, when men were moſt godly and fervent in the holy Spirit, then they received the Communion daily. But when the Spirit of God began to be more cold in mens hearts, and they waxed more worldly than godly, then their deſire was not ſo hot to receive the Communion, as it was before. And ever from time to time, as the world waxed more wicked, the more the people withdrew themſelves from the holy Communion. For it was ſo holy a thing; and the threatnings of God be ſo ſore againſt them, that come therto unworthily, that an ungodly man abhorreth it, and not without cauſe dare in no wiſe approch therunto.

But

But to them that live godly, it is the greateſt comfort, that in this world can be imagined. And the more godly a man is, the more ſweetnes and ſpiritual pleſure and deſire he ſhal have, often to receive it. And wil you be ſo ungodly, to command the Prieſt, that he ſhal not deliver it to him, but at *Eaſter*: and then but only in one kind? When Chriſt ordained both the kinds, as wel for the Lay-men, as for the Prieſts: and that to be eaten and drunken at al times.

What enemies be you to al Lay-men, and to your ſelves alſo, to refuſe to drink of Chriſts cup, which he commanded al men to drink upon, ſaying, *Take and divide this among you*; and, *Drink ye al of it?*

But need any more be brought for the reproving of this Article, then your own firſt Article, where you wil have kept al Decrees and Councels. Now in the Decrees *De Conſecrat. Di.* 2. there is one Decree that commandeth al men to receive the Communion at the leaſt thrice in the year, at *Eaſter, Whitſuntide*, and *Chriſtmas*. Another commandeth every man to receive the ſame upon *Shere-thurſday*. The Councel *Agathenſe* ſaith, that al Lay-men which receive not the Communion at *Chriſtmas, Eaſter, Whitſuntide*, ſhal not be taken for Catholics. And the Decree of *Gelaſius*, that the receiving under one kind is great Sacrilege. Then by your firſt Article you do not only condemn your fift Article, but alſo you ſhew your ſelves not to be Catholics, except you receive the Communion at the leaſt three times in the year: and that under both kinds. Which is clean repugnant to this Article. And yet I pray God, you receive it worthily once in your life; which you ſhal never do, except you wonderfully repent this your misbehaviour: and al your life time ſtudy to amend and redreſs that you have now offended. Now to your ſixt Article.

Your Sixt Article is this.

VI. WEE *wil that our Curates ſhal miniſter the Sacrament of Baptiſm at al times, as wel in the week day, as on the holy day.*

Who letteth your Miniſters to baptize your child every day, if any caſe of neceſſity ſo do require? But commonly it is more convenient, that Baptiſm ſhould not be miniſtred, but upon the holy day, when the moſt number of people be together. As wel for that the whole church there preſent may rejoice together of the receiving of new members of Chriſt into the ſame church, as alſo, that al men, being preſent, may remember, and the better know what they promiſed themſelves by their Godfathers and Godmothers in their own baptiſm; and be the more earneſtly ſtirred in their hearts to perform the ſame: And alſo, may altogether pray for them, that be baptized, that they may have grace to perform their Profeſſion. S. *Greg. Nazienz.* as great a Clerk as ever was in Chriſts church, and Maſter to S. *Hierom*, counſelled, that children ſhould not be chriſtened, until they came to three years of age, or thereabouts, except they were in danger of life. And it was thought ſufficient to our forefathers to be done two times in the year, at *Eaſter* and *Whitſuntide*, as it appeareth by divers of their Coun-

De Consecr. di. 4. Non ratione, Domino proprie. Siquis. De Catechumenis, Siqui, Venerabilis, Baptizand.

cels and Decrees. Which forbid Baptiſm to be miniſtred at any other time than *Eaſter* and *Whitſuntide*, except in caſe of neceſſity. And there remained lately divers ſignes and tokens thereof. For every *Eaſter* and *Whitſun-even*, until this time, the Fonts were hallowed in every church, and many Collects and other prayers were read for them that were baptized. But alas! in vain, and as it were a mocking with God. For at thoſe times, except it were by chance, none were baptized, but al were baptized before. For as *Vigils*, otherwiſe called *Watchings*, remain in the *Calendars* upon certain Saints Evens, becauſe in old times the people watched al thoſe nights; and *Vigilantius*, becauſe he ſpeaketh againſt theſe Watchings, was condemned of hereſy; but now theſe many years thoſe *Vigils* remained in vain in the books, for no man did watch; Even ſo until this day, the order and form of chriſtening was read and kept every year at *Eaſter* and *Whitſuntide*, but none was then chriſtened. Wherin it appeareth how far we be ſwerved from our forefathers.

And, to conclude this Article ſhortly, If you wil needs have Baptiſm miniſtred no more at one time than another, then muſt you needs renounce your firſt Article; Which wil'eth the Councels and Decrees of the forefathers to be obſerved and kept. And this briefly ſufficeth for the ſixt Article.

Your Seventh Article is this.

VII. WE *wil have holy bread and holy water every* Sunday, *Palmes and aſhes at the time accuſtomed; Images to be ſet up again in every Church; and al other antient, old Ceremonies uſed heretofore by our Mother holy Church.*

Oh! Superſtition and Idolatry, how they prevaile among you? The very true, heavenly bread of life, the food of everlaſting life, offered unto you in the Sacrament of the holy Communion, you refuſe to eat, but only at *Eaſter*. And the Cup of the moſt holy bloud, wherewith you were redeemed and waſhed from your ſins, you refuſe utterly to drink of at any time. And yet in the ſted of theſe you wil eat often of the unſavoury and poiſoned bread of the Biſhop of *Rome*, and drink of his ſtinking puddles, which he nameth Holy bread and Holy water. Conſider, oh! ignorant people, the authors and intents of the makers of them both. The water of Baptiſm, and the holy bread and wine of the holy Communion, none other perſon did ordain, but Chriſt himſelf. The other that is called Holy bread, Holy water, Holy aſhes, Holy Palmes, and al other like ceremonies, ordained the Bps. of *Rome*; Adverſaries to Chriſt, and therfore rightly called *Antichriſt*. And Chriſt ordained his Bread and his Wine and his Water to our great comfort, to inſtruct us and teach us what things we have only by him. But Antichriſt on the other ſide hath ſet up his Superſtitions, under the name of Holines, to none other intent, but as the Devil ſecketh al means to draw us from Chriſt, ſo doth Antichriſt avance his holy Superſtitions, to the intent that we ſhould take him in the

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ſted of Chriſt, and believe that we have by him ſuch things, as we have only by Chriſt. That is to ſay, Spiritual food, Remiſſion of our ſins and Salvation.

Firſt, Our Savior Chriſt ordained the Water of Baptiſm to ſignify unto us, that as the Water waſheth our bodies outward y, ſo be we ſpiritually within waſhed by Chriſt from al our ſins. And as the Water is ca led Water of Regeneration, or New birth, ſo it declareth unto us, that through Chriſt we be born anew, and begin a New life towards God: and that Chriſt is the beginning of this New life. And as the body that is new born, altho it have life within it, yet can it not continue in the ſpiritual life towards God, except we be continually nouriſhed with ſpiritual food. And that ſpiritual food is Chriſt alſo. For as he is the firſt beginning of our ſpiritual life, ſo is he the Continuance and ending therof. And for this cauſe did Chriſt ordain in the holy Communion, to be eaten bread, and drunken wine, that we ſhould ſurely believe, that as our bodies be fed with bread and wine in theſe holy myſteries, ſo be we out of doubt, that our ſouls be fed ſpiritually with the lively food of Chriſts body and blood; wherby we have remiſſion of our ſins and ſalvation. But the Bp. of *Rome* invented new deviſes of his own making, and by them promiſed remiſſion of ſins and ſalvation, that he might be ſet up and honored for a Savior equal to Chriſt. And ſo to be eſteemed above al creatures, and to ſet in the Temple of God, that is in the Church of Chriſt, as he were God.

And to bring this to pas he hath horribly abuſed holy Scriptures, altering them to his purpoſe in the ſted of Chriſts moſt holy bloud, putting in his holy Water. As it appeareth evidently in this Sentence of S. *Paul* written in the ninth Chap. of the *Hebrewes: If the bloud of Oxen and Goats*, ſaith S. *Paul*, *and the aſhes of a yong Cow purified the unclean, as touching the purifying of the fleſh, how much more the bloud of Chriſt (which through the eternal Spirit offered himſelf without ſpot unto God) ſhal purge your conſciences from dead works, for to ſerve the Living God. And for this cauſe he is the Mediator of the New covenant.* Conſider wel this ſentence of *Paul*, and you ſhal find two purifyings one of the body, and another of the Soul, or Conſcience. You ſhal find alſo two Mediators: One was the Prieſt of *Moſes* law, and the other is Chriſt. The Prieſts of the old Law, with the bloud of Oxen and Goats, and other their Sacrifices, purged only the bodies of them that were defiled, but the Soul, or Conſcience, they could not help. But our Savior Chriſt by his own bloud purged both body and ſoul. And for that cauſe he, and none other, is the Mediator of the New Covenant. But the Bp. of *Rome*, to make himſelf alſo a Mediator with Chriſt, hath taken upon him to purify the ſoul and conſcience with holy water, holy ſalt, and other his holy creatures of his own deviſing, to the intolerable injury of Chriſts blood, which only hath the effect. And to bring this to paſs, hee hath moſt ſhamefully changed the words of the Scripture, and wreſted them to his purpoſe: Some words putting out, and only in the ſted of Chriſts bloud, putting in his own holy water and ſalt. For wheras S. *Paul, if the blood of Oxen and Goats, and the aſhes of a Cow purified the unclean, as touching the purifying of the fleſh:* here the Bp. of *Rome* leaveth out theſe words, *As touching*

touching the purifying of the flesh. And where S. *Paul*, extolling the effect of Christs bloud in comparison of the bloud of Oxen and Goats, saith, *How much more the bloud of Christ, which through the eternal spirit offered himself, being without spot, unto God, shal purge your consciences*: Here the Bp. of *Rome*, extolling his water and salt puts out Christs bloud, and in the place thereof puts his holy water and salt; saying, *How much more water, which is sprinkled with salt, and hallowed with godly prayers, shal sanctify and purify the people.* Oh! intolerable blasphemy against the most precious bloud of Christ! Oh! shameles audacity and boldnes, so to corrupt and pervert Gods holy word! If he by his holy water presume to purify our souls, as Christ did by his bloud, what is that else, but to make himself equal, and another Mediator with Christ? And what is it, to Tread under foot the Son of God, and to make the bloud of the N. Testament (wherby he was Sanctified) like other common things, and to dishonor the spirit of grace, if this be not? And yet not contented with this blaspheming the bloud of Christ, he preferreth his holy creatures far above the bloud of Christ, promising by them many benefits, which by the bloud of Christ be not promised. For in the same place he promiseth by his holy ceremonies to take away from us dearth and scarcity of al worldly things, and to multiply and encrease us with the same. Also to defend us from the assaults of the Devil, and al his deceits, and to give us health both of body and soul. But al men se him so shamefully to ly in these worldly things, that no man, that wise is, wil trust him in the rest. Nor no man, that is godly, wil desire such things to remain stil, which so much have deceived simple people, and dishonored God, and been contumelious to the bloud of Christ.

But now to your Images, which, you say, you wil have set up again in every Church. What moved you to require this Article, but only Ignorance? For if you had known the Laws of God, and the use of godly religion, as wel before the Incarnation of Christ, as four or five hundred years next after, and by whom Images were at first brought into Christs church, and how much Idolatry was every where committed by the means of the same, it could not have been, that ever you would have desired this Article, except you had more affection to Idolatry, then to true religion. For Almighty God, among the ten Commandments rehearsed this for the Second, as one of the chief, *Thou shalt not make to thy self any graven image, nor the likenes of any thing, that is in heaven above, or in the earth beneath, nor in the water under the earth. Thou shalt not bow to them, nor worship them.* This Commandment was diligently kept in the old Testament, so long as the people pleased God. For in their Tabernacle was not one image, less nor more, that the people might se. Although upon the Propitiatory were two Cherubins of gold by the Commandment of God. And that was in such a place, as the people never came near, nor saw. But when the people forgetting this Commandment, began to make images, and to set them up in the place of Adoration, by and by they provoked Gods indignation against them, and were grievously punished therfore.

The Church of Christ likewise in the N. Testament, for the space of four or five hundred years after Christ's Ascension, utterly refused to have Images in the Church, a place of Adoration. As it may plainly appear

appear by al the old, antient Authors, that lived and wrot in that time. In ſo much, that above four hundred years after Chriſt, when ſome Superſtitious, and ignorant people, in ſome places, began to bring painted images, not into the Church, but to the Church doores, the great Clerk *Epiphanius*, Bp. of *Cyprus*, finding ſuch a painted Image of Chriſt, or ſome other Saint, hanging at the Church door, in a Town called *Anablatha*, he cutt it in pieces, ſaying, that *it was againſt the authority of ſcripture, that in the Church of Chriſt ſhould hang the Image of a man.* And the ſame *Epiphanius* wrot unto the Bp. of *Jeruſalem*, that he ſhould command the Prieſts, that in no wiſe they ſhou'd ſuffer ſuch Images to be hanged in the church of Chriſt, which were contrary to our religion.

But peradventure you wil mervail, and ask me the queſtion, how it was brought to pas, that of late years al Churches were ſo ful of Images, and ſo much offering, and pilgrimages done unto them, if it were againſt the Commandment of God, againſt the uſage of al godly people in the O. Teſtament, and alſo againſt the cuſtom of Chriſts church in the N. Teſtament, ſo long as it was pure and holy, and kept from Idolatry? Who was able to bring this to effect, contrary both to Gods expres Commandment, and the cuſtom of al godly people from the beginning of the world, until four or five hundred years after Chriſt? No man ſurely could have wrought this thing ſo much contrary to God, but Antichriſt himſelf, that is to ſay, the Bp. of *Rome*. To whom God hath given great power to work wonders, to bring into error thoſe that wil not believe the truth. But by what means did he compas this matter? By ſuch means as were moſt meet for himſelf, and as he hath commonly practiſed in al other matters: that is to ſay, by Sedition and Murder, by Confederacies and Perſecutions, by raiſing the Sons againſt their Fathers, the childre againſt their mother, and the Subjects againſt their Rulers; by depoſing of Emperors and Princes, and murdering of learned men, Saints and Martyrs. For thus he wrought againſt the Emperor of the Eaſt parties from *Gregory* II. his time, until *Gregory* III. who at length, after this condition had endured above five hundred years, in a Councel held at *Lions*, by feigned promiſes, perſuaded the Emperor of the Eaſt to condeſcend to his purpoſe, as wel to receive Images into the churches, as to other his requeſts. But nevertheles the Bp. of *Rome* failed of his purpoſe. For yet to this day the Chriſten men in the Eaſt do not allow images to ſtand in their churches; neither the *Greeks*; nor the *Armenians*, nor the *Indians*, nor none other chriſten men. And that more is, Search al the world through out, of what religion ſoever they be, whether they be *Jews*, *Turks*, *Saracens*, *Tartaries*, or Chriſten people; and you ſhal not find an image in none of their churches, but that was brought in by the Bp. of *Rome*, and where the Bp. of *Rome* is, or with in theſe forty years was, taken for the head of the Church, and Chriſt's Vicar in earth.

And at the beginning the Bps. of *Rome*, to cloak their Idolatry, pretended to have Images ſet up, only for a remembrance to Lay men, and to be, as it were, Lay mens books. But after, they defined plainly, that theſe ſhould be worſhipped. And ſo it encreaſed at length, that Images were kneeled unto, offered unto, prayed unto, ſought unto,

unto; Incenſed, and Pilgrimages done unto them, and al maner of ſuperſtition and idolatry that could be deviſed. Almighty God knoweth our corrupt nature better, then we do our ſelves. He knoweth wel the inclinations of Man, how much he is given to worſhip creatures, and the work of his own hands: and eſpecially fond Women, which commonly follow ſuperſtition rather then true religion. And therfore he utterly forbad the people the uſe of graven images; eſpecially in places dedicated to the honor of God, knowing aſſuredly, that of the having would follow the worſhipping them.

Now, thanks be to God, in this Realm, we be clearly delivered from that kind of idolatry (which moſt highly offended God,) and we do according to the Councel *Elebertyne*, which ordained, that no Images ſhould be in Churches. And this is ſo antient, that it was about the ſame year, that *Nicene* Councel was. What ſhould then move you to ask again your Images in the Church, being not only againſt Gods commandments, and the uſe of Gods Church evermore, ſince the beginning of the world, when it was pure from idolatry; but alſo being chargeable to the realm, and great occaſion of hainous idolatry; But that ſome Papiſtical and covetous prieſts have perſuaded you hereto? Which care neither for Gods honor, nor your damnation: ſo that they may have any commodity or profit therby.

I have been very long in this Article, and yet the matter is ſo large, that it requireth much more to be ſpoken therin, which for ſhortnes of time I am conſtrained to leave, until a more occaſion: and ſo come to your eigth Article.

Your Eighth Article is this.

VIII. *WE wil not receive the new Service, becauſe it is but like a Chriſtmas game: but we wil have our old Service of Mattins, Maſs, Evenſong, and Proceſſion in Latine, as it was before. And ſo we the* Corniſh *men, wherof certain of us underſtand no Engliſh, utterly refuſe this new Engliſh.*

As concerning the having of the Service in the Latine tongue, is ſufficiently ſpoken of in the anſwer to the third Article. But I would gladly know the reaſon, why the *Corniſh* men refuſe utterly the *New Engliſh*, as you cal it, becauſe certain of you underſtand it not: and yet you wil have the Service in Latin, which almoſt none of you underſtand. If this be a ſufficient cauſe for *Cornwal* to refuſe the Engliſh Service, becauſe ſome of you underſtand none Engliſh, a much greater cauſe have they, both of *Cornwal* and *Devonſhire*, to refuſe utterly the late Service; for as much as fewer of them know the Latine tongue, then they of *Cornwal* the Engliſh tongue. But where you ſay, that you wil have the old Service, becauſe the new is *like a Chriſtmas game*, you declare your ſelves what ſpirit you be led withal, or rather what ſpirit leadeth them, that perſuaded you, that the Word of God is but like a Chriſtmas game. It is more like a game and a fond play to be laughed at of al men, to hear the Prieſt ſpeak aloud to the people in Latine, and the people liſten with their ears to hear; and ſome walking up and down in the Church, ſome ſaying other prayers in Latin, and none underſtandeth

ſtandeth other. Neither the Prieſt nor his pariſh wot what they ſay. And many times the thing that the Prieſt ſaith in Latine is ſo fond of it ſelf, that it is more like a play, then a godly prayer.

But in the Engliſh Service appointed to be read, there is nothing elſe but the eternal word of God. The New and the Old Teſtament is read, that hath power to ſave your Souls: Which, as S. *Paul* ſaith, *is the power of God to the Salvation of all that believe*: The clear light to our eyes, without the which we cannot ſee; and a Lanthorn unto our feet, without which we ſhould tumble in darknes. It is in it ſelf the Wiſdome of God, and yet to the Jews it is a ſtumbling block, and to the Gentiles it is but fooliſhnes. *But to ſuch as be called of God, whether they be Jewes or Gentiles, it is the Power of God and the Wiſdom of God.* Then unto you if it be but fooliſhneſs and a *Chriſtmas Game*, you may diſcern your ſelves what miſerable ſtate you be in, and how far you be from God. For S. *Paul* ſaith plainly, that the Word of God is fooliſhnes only to them that periſh: but to them that ſhal be ſaved it is Gods might and power. To ſome it is a lively ſavor unto life; and to ſome it is a deadly ſavor unto death. If it be to you but a Chriſtmas game, it is then a Savor of death unto death. And ſurely perſuade your ſelves, that you be not led by the ſpirit of God, ſo long as the word of God Savoureth no better unto you, but ſeemeth unto you a Chriſtmas paſtime, and fooliſhnes. And therfore the old Service pleaſeth you better. Which in many things is ſo fooliſh and ſo ungodly, that it ſeems rather to be old wives tales and lies, then to ſound to any godlines. The Devil is a lyar, and the Author of lyes: and they may think themſelves governed rather of his ſpirit, then of God, when lyes delight more, then Gods moſt true word.

But this I judge rather of your Leaders then of your ſelves; who by ignorance be carried away by others, you wot not whether. For when the Service was in the Latine tongue, which you underſtood not, they might read to you truth or fables, godly or ungodly things, as they pleaſed: But you could not judge that you underſtood not. And what was the cauſe why S. *Paul* would have ſuch languages ſpoken in the Church as that people might underſtand? That they might learn and be edified therby, and judge of that which ſhould be ſpoken, whether it were according to Gods word, or not.

But foraſmuch as you underſtand not the old Latine Service, I ſhal rehearſe ſome things in Engliſh, that were wont to be read in Latine, that when you underſtand them, you may judge them, whether they ſeem to be true tales, or fables: and whether they, or Gods word ſeem to be more like playes and Chriſtmas games. "The Devil entred "into a certain perſon; in whoſe mouth S. *Martin* put his finger. And "becauſe the Devil could not get out at his mouth, the man blew him, or cacked him out behind. This was one of the tales, that was wont to be read in the Latine ſervice, that you wil needs have again. As tho the Devil had a body, and that ſo craſs, that he could not pas out by the ſmal pores of the fleſh, but muſt needs have a wide hole to go out at. Is this a grave and godly matter to be read in the Church, or rather a fooliſh Chriſtmas tale, or an old wives fable, worthy to be laughed at and ſcorned of every man, that hath either wit or godly judgment? Yet more fooliſh, erroneous and ſuperſtitious things be

read in the feaſts of S. *Blaſe*, S. *Valentine*, S. *Margaret*, S. *Peter*, of the Viſitation of our Lady, and the Conception, of the Transfiguration of Chriſt, and in the feaſt of *Corpus Chriſti*; and a great number mo. Wherof ſome be moſt vain fables, ſome very ſuperſtitious, ſome directly againſt Gods word, and the Lawes of this realm: and altogether be ful of error and ſuperſtition. But as Chriſt commonly excuſed the ſimple people, becauſe of their ignorance, and juſtly condemned the Scribes and Phariſees, which, by their crafty perſuaſions, led the people out of the right way: So I think not you ſo much to be blamed, as thoſe Phariſees and Papiſtical Prieſts, which, abuſing your ſimplicity, cauſed you to ask you wiſt not what, deſiring rather to drink of the dregs of corrupt error, which you know not, then of the pure and ſweet wine of Gods word, which you may and ought to underſtand. But now have I ſufficiently ſpoke of your eighth Article: I wil go forward unto the ninth.

Your ninth Article is this,

IX. *WE wil have every preacher in his Sermon, and every Prieſt at the Maſs, pray eſpecially by name for the ſouls in Purgatory, as our forefathers did.*

To reaſon with you by learning, which be unlearned, it were but folly; Therfore I wil convince your Article with very reaſon. Firſt, Tell me I pray, if you can, whether there be a Purgatory, or no: and Where or What it is. And if you cannot tel, then I may tel you, that you ask you wot not what. The Scripture maketh mention of two places, where the Dead be received after this life. *Viz.* of Heaven, and of Hel: but of Purgatory is not one word ſpoken. Purgatory was wont to be called a Fire, as hot as Hel, but not ſo long during. But now the Defenders of Purgatory within this Realm, be aſhamed ſo to ſay: Nevertheles they ſay, it is a third place. Where or What it is, they confes themſelves they can no tel. And of Gods word they have nothing to ſhew neither, Where it is, nor What it is, nor That it is. But al is fained of their own brains without authority of Scripture.

I would ask of them then, Wherfore it is, and to what uſe it ſerveth. For if it be to none uſe, then it is a thing fruſtrate and in vain. Mary, ſay they, it is a place of puniſhment, wherby they be purged from their ſins, that depart out of this life, not fully purged before. I cannot tel, whether this ſaying be more fooliſh, or more contumelious to Chriſt. For what can be more fooliſh, then to ſay, that paines can waſh ſins out of the Soul. I do not deny but that corrections and puniſhments in this life, is a calling of men to repentance and amendment; and ſo to be purged by the bloud of Chriſt. But correction without repentance can nothing avail: and they that be dead be paſt the time of repentance; and ſo no correction or torments in Purgatory can avail them. And what a contumely and injury is this to Chriſt, to affirm that al have not ful and perfect purgation by his bloud

bloud, that dy in his faith? Is not al our truſt in the bloud of Chriſt, that we be cleanſed, purged and waſhed therby? And wil you have us now to forſake our faith in Chriſt, and bring us to the Popes Purgatory, to be waſhed therin: Thinking that Chriſts bloud is an imperfect Lee or Sope, that waſheth not clean? If he ſhal dy without mercy, that treads Chriſts bloud under his feet, what is treading of his bloud under our feet, if this be not? But if according to the Catholic faith, which the holy Scripture teacheth, and the Prophets, Apoſtles and Martyrs confirmed with their bloud, al the faithful, that dy in the Lord, be pardoned of al their offences by Chriſt, and their ſins be clearly ſpunged and waſhed away by his bloud, ſhal they after, be caſt into another ſtrong and grievous priſon of Purgatory, there to be puniſhed again for that which was pardoned before? God hath promiſed by his word, that the Souls of the *Jews* be in Gods hand, and no pain ſhal touch them: And again he ſaith, *Bleſſed be they that dy in the Lord. For the ſpirit of God ſaith, that from henceforth they ſhal reſt from their pains.* And Chriſt himſelf ſaith, *He that believeth in him, that ſent me, hath everlaſting life, and ſhal not come to judgment, but ſhal pas from death unto life.* And is God no truer of his promiſes, but to puniſh that, which he promiſeth to pardon? Conſider the matter by your own caſes. If the Kings Majeſty ſhould pardon your offences; and after, would caſt you into priſon, would you think that he had wel obſerved his promis? For what is, to pardon your offences, but to pardon the puniſhment for the ſame? If the King would pardon you, would you take that for a pardon? Would you not alledg your Pardon, and ſay, that you ought not to be puniſhed? Who can then, that hath but a crum of reaſon in his head, imagin of God, that he wil, after our death, puniſh thoſe things that he pardoned in our life time?

Truth it is, that Scripture maketh mention of Paradiſe and *Abrahams* boſome after this life; but thoſe be places of joy and conſolation, not of pain and torments. But yet I know what ſubtil Sophiſters uſe to mutter in mens ears to deceive them withal. *David*, ſay they, with many other, were pardoned of their offences, and yet were they ſore puniſhed after, for the ſame, of God. And ſome of them, ſo long as they lived. Wel, be it were ſo. Yet after their lives, they were not puniſhed in Purgatory therfore. But the end of their lives was the end of their puniſhment. And likewiſe it is of Original ſin after Baptiſm, which altho it be pardoned, yet after paines therof continue ſo long as we live. But this puniſhment in this life time is not to revenge our Original ſin, which is pardoned in Baptiſm; but to make us humble, penitent, obedient to God, fearful to offend, to know our ſelves, and ever to ſtand in fear and aw; as if a Father, that hath beaten a wilful child for his faults, ſhould hang the rod continually at the childs girdle, it ſhould be no ſmal pain and grief to the child, ever hanging by his ſide. And yet the father doth it not to beat the child for that which is paſt and forgiven; but to make him beware hereafter, that he offend not again, and to be gentle, tractable, obedient and loth to do any thing amiſs. But after this life there is no ſuch cauſe of puniſhment: Where no rod nor whip can force any man to go any faſter or further, being already at the end of his journey.

Likewiſe a Maſter, that hath an unthrifty Servant, which out of his Maſters ſight doth nothing but riot and diſorder himſelf, if he forgive his Servant, and for the love he beareth to him, and the deſire he hath to ſe him corrected and reformed, he wil command him never to be out of his ſight: This Command, altho indeed it be a great pain to the Servant, yet the Maſter doth it not to puniſh thoſe faults, which before he had pardoned and forgiven, but to keep him in ſtay, that he fal no mo to like diſorder. But theſe examples and caſes of puniſhment here in this life, can in no wiſe be wreſted and drawn to the life to come. And ſo in no wiſe can ſerve for Purgatory.

And furthermore, Seeing that the Scriptures ſo often and ſo diligently teach us, almoſt in every place, to relieve al them that be in neceſſity, to feed the hungry, to cloth the naked, to viſit the ſick and the priſoner, to comfort the ſorrowful; and ſo to al others that have need of our help: and the ſame in no place make mention, either of ſuch pains in Purgatory, or what comfort we may do them; it is certain that the ſame is feigned for lucre, and not grounded upon Gods word. For elſe the Scripture in ſome place would have told us plainly what caſe they ſtood in that be in Purgatory, and what relief and help we might do unto them. But as for ſuch as Gods word ſpeaketh not one word of neither of them both, my counſil ſhal be, that you keep not the Bp. of *Romes* Decrees, that you may come to Purgatory, but keep Gods laws, that you may come to heaven. Or elſe I promiſe you aſſuredly, that you ſhal never eſcape Hel. Now to your next Article.

Your tenth Article is this.

X. *WE wil have the Bible, and al Books of Scripture in Engliſh, to be called in again. For we be informed, that otherwiſe the Clergy ſhal not of long time confound the Heretics.*

Alas! it grieveth me to hear your Articles: and much I rue and lament your ignorance: praying God moſt earneſtly once to lighten your eyes, that you may ſee the truth. What chriſten heart would not be grieved to ſe you ſo ignorant, (for willingly and wilfully, I truſt, you do it not) that you refuſe Chriſt, and joyne your ſelves with Antichriſt. You refuſe the holy Bible, and al holy Scriptures ſo much, that you wil have them called in again; and the Bp. of *Romes* Decrees you wil have advanced and obſerved. I may wel ſay to you as Chriſt ſaid to *Peter*, *Turne back again, for you ſavor not godly things.* As many of you as underſtand no Latine cannot know Gods word, but in Engliſh, except it be the *Corniſh* men, which cannot underſtand likewiſe none, but their own ſpeech. Then you muſt be content to have it in Engliſh, which you know, or elſe you muſt confes, that you refuſe utterly the knowledg therof. And wherfore did the Holy Ghoſt come down in fiery tongues, and gave them knowledge of al languages, but that al Nations might hear, ſpeak and learn Gods word in their Mother tongue? And can you name me any Chriſtens in

in al the world, but they have, and ever had Gods word in their own tongue? and the Jews, to whom God gave his Scriptures in the *Hebrew* tongue, after their long captivity among the *Chaldees*, ſo that mo of them knew the *Chaldee* rather then the *Hebrew* tongue, they cauſed the Scripture to be turned into the *Chaldee* tongue, that they might underſtand it: Which until this day is called *Targum*. And *Ptolomy*, King of *Egypt* cauſed Sixty [Seventy] of the greateſt Clerks, that might be gotten, to tranſlate the Scripture out of *Hebrew* into *Greek*. And until this day the *Greeks* have it in the *Greek* tongue; the *Latines* in the *Latine* tongue, and al other Nations in their own tongue. And wil you have God further from us, then from al other countries: that he ſhal ſpeak to every man in his own language, that he underſtandeth, and was born in, and to us ſhal ſpeak a ſtrange language, that we underſtand not? And wil you, that al other Realmes ſhal laud God in their own ſpeech, and we ſhal ſay to him we know not what?

Altho you favor ſo little of godlines, that you liſt not to read his word your ſelves, you ought not to be ſo malicious and envious, to let them that be more godly, and would gladly read it to their comfort and edification. And if there be an *Engliſh* Heretic, how wil you have him confuted, but in *Engliſh*? And wherby elſe, but by Gods word? Then it followeth, that to confute *Engliſh* Heretics, we muſt have Gods word in *Engliſh*, as al other Nations have it in their own native language. S. *Paul* to the *Epheſians* teacheth al men, as wel Lay-men, as prieſts, to arme themſelves, and to fight againſt al Adverſaries with Gods word: Without the which we cannot be able to prevail, neither againſt ſubtil Heretics, puiſſant Devils, this deceitful world; nor our own ſinful fleſh. And therfore until Gods word came to light, the Bp of *Rome*, under the Prince of darknes, rained quietly in the world: and his Hereſies were received and allowed for the true Catholic Faith. And it can none otherwiſe be, but that Hereſies muſt reign, where the ight of Gods word driveth not away our darknes.

Your Eleventh Article is this,

IX. *WE wil have Dr.* Moreman *and Dr.* Criſpin, *which hold our opinions, to be ſafely ſent unto us; and to them we require the Kings Majeſty to give ſome certain Livings, to preach among us our Catholic faith.*

If you be of *Moremans* and *Criſpins* faith, I like you much the worſe. For *like Lettice, like lipps*. And to declare you plainly the qualities of *Criſpin* and *Moreman*, and how unmeet men they be to be your Teachers, they be perſons very ignorant in Gods word; and yet therto very wilful, crafty, and ful of diſſimulation. For if they were profoundly learned, and of ſincere judgments, as they be not, they might be godly Teachers of you. Or if they were not *toto* wilful, and ſtanding wholy in their own cenceits, they might learn, and be taught of others. But they be ſo wilful, that they wil not learn, and ſo ignorant, that they cannot teach, and ſo ful of craft and hypocriſy, that they

they be able to deceive you al, and to lead you into error after themſelves. So that if you ask them, you ask your own poyſon. Now if a man were in ſuch a ſicknes, that he longed for poyſon (as many diſeaſes deſire things moſt noyful unto them) yet it were not the part of a good Phyſician to give it unto them. No more is it the office of a moſt godly Prince, to give you ſuch Teachers, altho you long never ſo ſore for them, as he knoweth would corrupt you; feeding you rather with ſower and unwholſome leaven of *Romiſh Phariſaical* doctrin, then with the ſweet, pure and wholſome bread of Gods heavenly word. Where you would have Gods word in *Engliſh* deſtroyed, and *Criſpin* and *Moreman* delivered unto you, you do even as the people of the *Jews* did; who cryed out, that Chriſt might be crucified, and that *Barabbas*, the ſtrong thief, might be delivered unto them.

Your Twelfth Article is this,

XII. *WE think it very meet, becauſe the L. Cardinal* Pole *is of the Kings bloud, that he ſhould not only have his pardon, but alſo be ſent for to* Rome, *and promoted to be of the Kings Councel.*

In this Article I wil anſwer no more but this, if ever any Cardinal or Legate were beneficial unto this Realm, we may have ſome hope of ſome other to follow his ſteps. But if al that ever were in this Realm were pernitious and hurtful unto the ſame, I know not why we ſhould be with child to long for any mo. For by the experience of them, that have been heretofore, we may conjecture of them, that be to come. And I fear me, that Cardinal *Pole* would follow rather the old race of the reſt, than to begin a better of himſelf. Surely I have read a book of his making, which whoſoever ſhal read, if he have a true heart to our late Soveraign Lord K. *Henry* VIII. or to this realm, he wil judge Cardinal *Pole* neither worthy to dwel in this realm, nor yet to live. For he doth extend al his wits and eloquence in that book to perſuade the Bp. of *Rome*, the Emperor, the *French* King, and al other Princes, to invade this realm by force. And ſure I am, that if you have him, you muſt have the Bp. of *Rome* alſo. For the Cardinal cannot be a Subject, but where the other is his Head. This ſufficeth briefly to this Article.

Your Thirteenth Article is this,

XIII. *WE wil that no Gentleman ſhal have any mo ſervants then one, to wait upon him, except he may diſpend one hundred mark land. And for every hundred mark we think it reaſonable he ſhould have a man.*

Yet have you not foreſeen one thing, You Wiſe Diſpoſers of the Common wealth. For if a Gentleman of an hundred mark land, (who by your order muſt have but one ſervant, except he might ſpend

two

two hundred marks) ſhould ſend that one ſervant to *London*, you have not provided who ſhal wait upon him, until his ſervant come home again. Nor you have not provided, where every Gentleman may have one ſervant, that can do al things neceſſary for him. I fear me the moſt part of you, that deviſed this Article (whom I take to be Loiterers and idle unthrifts) if they ſhould ſerve a gentleman, he ſhould be faine to do al things himſelf, for any thing that you could, or would do for him. For one thing methink very ſtrange; for where much complaint is made of divers Gentlemen, becauſe they keep not Houſes, you provide by your order, that no Gentleman ſhal keep houſe; but al ſhal ſojourn with other men. For who can keep a houſehold with one ſervant, or with two ſervants, after the rate of two hundred mark, or with three after the rate of three hundred, and ſo upward? For here it ſeems you be very deſirous to make Gentlemen rich. For after this proportion every Gentleman may lay up clearly in his Coffers at the leaſt one half of his yearly revenues, and much more.

But it was not for good mind, that you bare to the Gentlemen, that you deviſed this Article; but it appeareth plainly, that you deviſed it to diminiſh their ſtrength, and to take away their friends, that you might command Gentlemen at your pleaſures. But you be much deceived in your account. For altho by your appointment they lacked houſehold ſervants, yet ſhal they not lack Tenants and Farmers. Which, if they do their duties, wil be as aſſured to their Lords, as their own houſehold ſervants. For of theſe lands, which they have or hold of their Lords, they have their whole Livings for themſelves, their wives, children and ſervants. And for al theſe they attend their own buſines, and wait not upon their Lords, but when they be called therto. But the houſehold ſervant, leaving al his own buſines, waiteth daily and continually upon his Maſters ſervice: and for the ſame hath no more but meat and drink and apparel for himſelf only. So that al Tenants and Farmers, which know their duties, and be kind to their Lords, wil dy and live with them, no les then their own Houſehold Servants. Therefore I would wiſh you to put this fantaſie out of your heads, and this Article out of your book, as wel for the unreaſonablenes, as for the ungodlines thereof.

For was it ever ſeen in any country ſince the world began, that Commons did appoint the Nobles, and Gentlemen, the number of their Servants? Standeth it with any reaſon to turn upſide down the good order of the whole world, that is every where, and ever hath been? That is to ſay, The Commoners to be governed by the Nobles, and the Servants by their Maſters. Wil you now have the Subjects to govern their King, the Vilains to rule the Gentlemen, and the Servants their Maſters? If men would ſuffer this, God wil not; but wil take vengeance on al them, that wil break his order; as he did of *Dathan* and *Abiram*: altho for a time he be a God of much ſufferance, and hideth his indignation under his mercy; That the evil of themſelves may repent, and ſe their own folly.

Your

Your fourteenth Article is this,

XIV. *WEE wil that the half part of the Abby lands, and Chantry lands in every mans poſſeſſion, howſoever he came by them, be given again to two places, where two of the chief Abbies were within every County. Where ſuch half part ſhal bee taken out; and there to be eſtabliſhed a place for devout perſons, which ſhal pray for the King and the Common wealth. And to the ſame we wil have al the Almes of the Church box given for theſe ſeven years.*

At the beginning you ptetended, that you meant nothing againſt the Kings Majeſty, but now you open your ſelves plainly to the world, that you go about to pluck the Crown from his head: and againſt al juſtice and equity, not only to take from him ſuch lands as be annexed unto his Crown, and be parcel of the ſame: but alſo againſt al right and reaſon, to take from al other men ſuch lands, as they came to by moſt juſt title, by gift, by ſale, by exchange, or otherwiſe. There is no reſpect, nor difference had among you, whether they come to them by right, or by wrong. Be you ſo blind, that you cannot ſee how juſtly you proceed, to take the ſword in your hand againſt your prince, and to diſpoſſeſſe juſt Inheritors without any cauſe? Chriſt would not take upon him to judg the right and title of lands betwixt two brethren; and you arrogantly preſume, not only to judg, but unjuſtly to take away al mens right titles; yea, even from the King himſelf. And do you not tremble for fear, that the Vengeance of God ſhal fal upon you, before you have grace to repent? And yet you, not contented with this your Rebellion, would have your ſhameful act celebrated with a perpetual memory; as it were to boaſt and glory of your iniquity. For in memory of your fact, you would have eſtabliſhed in every country two places to pray for the King, and the Commonwealth: Wherby your abominable behaviour at this preſent may never be forgotten, but be remembred unto the worlds end. That when the Kings Majeſty was in Wars with *Scotland* and *France*, you, under pretence of the Common wealth, rebelled, and made ſo great ſedition againſt him within his own realm, as never before was heard of. And therfore you muſt be prayed for for ever, in every County of this realm.

It were more fit for you to make humble Supplication upon your knees to the Kings Majeſty, deſiring him not only to forgive you this fault, but alſo that the ſame may never be put in Chronicle nor writing; and that neither ſhew nor mention may remain to your poſterity, that ever ſubjects were ſo unkind to their Prince, and ſo ungracious toward God; that contrary to Gods word they ſhould ſo uſe themſelves againſt their Soveraign Lord and King. And this I aſſure you of, that if al the whole world ſhould pray for you until *Doomſday*, their prayers ſhould no more avail you, then they ſhould avail the Devils in hel, if they prayed for them; unles you be ſo penitent and ſory for your diſobedience, that you wil ever hereafter, ſo long as you live, ſtudy to redubbe and recompence the ſame with al true and faithful obedience: and not only your ſelves, but alſo procuring al other, ſo much

much as lyeth in you. And ſo much deteſting ſuch uproars and ſeditions, that if you ſe any man towards any ſuch things, you wil to your power reſiſt him, and open him unto ſuch Governors and Rulers, as may ſtraitway repres the ſame. As for your laſt Article, thanks be to God, it needs not to be anſwered, which is this,

Your laſt Article is this,

FOR the particular griefes of our Country, we wil have them ſo ordered, as Humfrey Arundel *and* Henry Bray, *the Kings Maior of* Bodman, *ſhal inform the Kings Majeſty, if they may have ſalve Conduct in the Kings great Seal to pas und repas with an Herald of Armes.*

Who ever heard ſuch arrogancy in Subjects, to require and wil of their Princes, that their own particular cauſes may be ordered, neither according to reaſon, nor the lawes of the Realm, but according to the Information of two moſt hainous Traitors? Was it ever heard before this time, that information ſhould be a judgment, altho the Informers were of never ſo great credit? And wil you have ſuffice the information of two villanous Papiſtical Traitors? You wil deprive the King of his lands, pertaining to his Crown, and other men of their juſt poſſeſſions and inheritances, and judg your own cauſes, as you liſt your ſelves. And what can you be called then, but moſt wicked judges and moſt errant Traitors: Except only Ignorance or Force may excuſe you; that either you were conſtrained by your Capitains againſt your wills, or deceived by blind Prieſts, and other craſty perſuaders, to ask you wiſt not what. How much then ought you to deteſt and abhor ſuch men hereafter, and to beware of al ſuch like, as long as you live: and to give moſt humble and hearty thanks unto God, who hath made an end of this Article, and brought *Arundel* and *Bray* to that they have deſerved; that is, perpetual ſhame, confuſion, and death? Yet I beſeech God ſo to extend his grace unto them, that they may dy wel, which have lived il, *Amen.*

NUM. XLI.

The Archbiſhops notes for an Homily againſt the Rebellion.

Sentences of the Scripture againſt Sedition.

1 *Cor.* 3. CUM ſit inter vos zelus & contentio, nonne carnales eſtis, & ſicut homines ambulatis? Et Ex MSS. C.C.C.C. Miſcellan. D.

1 *Cor.* 6. Quare non magis injuriam accipitis? Quare non magis fraudem patimini?

Jac. 3. Si zelum amarum habetis, & contentiones ſint in cordibus veſtris, &c. non eſt iſta Sapientia deſurſum, deſcendens a Patre Luminum,

minum, ſed terrena, animalis, Diabolica. Ubi enim zelus & contentio, ibi inconſtantia, & omne opus malum, &c. Et

Cap. 4. Unde bella & lites inter vos? Nonne ex concupiſcentijs veſtris, quæ militant in membris veſtris.

How God hath plagued Sedition in time paſt.

Num. 18. *Dathan* and *Abiram*, for ther ſedition againſt *Moſes* and *Aaron*, did miſerably periſh by Gods juſt judgment, the earth opening and ſwallowing them down quick.

2 *Reg.* 15. & 18. *Abſalom* moving Sedition againſt *David*, did miſerably periſh likewiſe.

2 *Reg.* 20. *Seba* for his Sedition againſt *David* loſt his head.

3 *Reg.* 1. & 2. *Adonias* alſo for his Sedition againſt *Solomon* was ſlain.

Acts 8. *Judas* and *Theudas* for their Sedition were juſtly ſlain.

Acts 21. An *Egyptian* likewiſe, which moved the people of *Iſrael* to Sedition, received that he deſerved.

Tumults in *England*. *Jack Cade*. *Jack Straw*.

In *Germany* for their Sedition were ſlain almoſt in one month about two hundred thouſand.

The Sword by Gods word pertaineth not to Subjects, but only to Magiſtrates.

Tho the Magiſtrates be evil, and very tyrants againſt the Commonwealth, and enemies to Chriſts religion, yet yee Subjects muſt obey in all worldly things, as the Chriſtians do under the *Turk*; and ought ſo to do as long as he commandeth them not to do againſt God.

How ungodly then is it for our Subjects to take the Sword, where there reigneth a moſt Chriſtian prince, moſt deſirous to reform al griefs?

Subjects ought to make humble ſuit to their Prince for Reformation of al injuries, and not to come with force.

The Sword of the Subjects at this preſent cometh not of God, nor for the Common wealth of the Realm: but of the Devil, and deſtroyeth the Commonweale.

Firſt, For that it is againſt the word of God.

Secondly, For that they riſe ſo many lies; whereof the Devil is ever the Author. *Quia mendax eſt, & Pater ejus.*

Thirdly, For that they ſpoile and rob men, and command every man to come to them, and to ſend to them what they pleaſe.

Fourthly, For that they let the harveſt: Which is the chief ſuſtentation of our life: and God of his goodneſs hath ſent it abundantly. And they by their folly do cauſe it to be loſt and abandoned.

Fiftly, For that they be led by rage and fury, without reaſon; have no reſpect neither of the Kings Authority, nor of the *Papiſts* in the *Weſt* Country: nor of our affaires in *France*, nor *Scotland*. Which by their Sedition is ſo much hindred, that there could not be imagined ſo great a dammage to the Realm.

Sixtly,

Sixtly, That they give Commandment in the Kings name, and in pain of death, having none authority ſo to do.

Ever againſt God the Devil hath raiſed Sedition. As appeareth by the Sedition of *Dathan* and *Abiram*; and al the murmurations of the children of *Iſrael* againſt *Moſes* and *Aaron*. Alſo, of the conſpiracy againſt *Zorobabel* in the reedifying of the Temple. Alſo, againſt Chriſt and his Apoſtles, in ſundry parts of the World. Alſo, In *Germany* lately: and now among us. For the Devil can abide no right reformation in religion.

Civil war is the greateſt ſcourge, that can be, and moſt certain argument of Gods indignation againſt us for our ingratitude: that we either wil not receive his true word, or that they, which receive the ſame, diſhonor God in their living, when they pretend to honor him with their mouths. Which ingratitude and contumely God can in no wiſe bear at our hands.

The Remedies to avert Gods Indignation from us is to receive his Word, and to live according therunto: Returning unto God with prayer and penance. Or elſe ſurely more grievous afflictions ſhal follow; if more grievous may be, then Civil wars among our ſelves.

The chief Authors of al theſe tumults be idle and naughty people: Which nothing have, nor nothing or little wil labor to have: that wil riot in expending, but not labor in getting.

And theſe tumults firſt were excitated by the Papiſts, and others, which came from the *Weſtern* Camp. To the intent that by ſowing diviſion among our ſelves, we ſhould not be able to impeach them.

NUM. XLII.

The Lady Mary *to the Councel, juſtifying her ſelf for uſing the Maſs, in K.* Edwards *Minority.*

IT is no ſmal greyf to me to parceyve, that they, whom the Kings Majeſty my father, (whoſe Soule god pardon) made in thys worlde of nothing, in reſpecte of that they be come to now; and at hys laſt ende put in truſt to ſe hys Wyll perfourmed, wherunto they were al ſworne upon a boke; it gryeveth me I ſay, for the Love I beare to theym, to ſe bothe howe they break his wyll, and what uſurped power they take upon theym, in making (as they cal it) lawes both cleane contrarye to hys procedynges and wyll, and alſo ageynſt the couſtome of al *Cryſtendome*, and (in my conſcyence) ageynſt the lawe of god and hys chyrche. Which paſſeth al the reſte. But thoughe you among you have forgotten the Kyng my father, yet both gods commandment and nature wyll not ſuffre me to do ſo. Wherfore, with gods helpe, I wyll remayne an obedyent chylde to hys Sr. W. H. MSS.

lawes, as he left theym, tylle ſuche tyme as the Kynges majeſte my brother, ſhal have parfayt yers of diſcrecyon to order the power that god hath ſent hym, and to be a Judge in theyſe matters hymſelf. And I doubte not but he ſhal then accept my ſo doing better then theyrs, which have taken a pece of his power upon them in his mynoryte.

I do not a little mervayle, that you can find fawte with me for obſerving of that lawe which was allowed by him, that was a kyng, not only of power, but alſo of knowledge, how to order his power. To which lawes al you conſented, and ſeemed at that tyme to the outward appearance very wel to lyke the ſame. And more immediately when the Kyng reaſons to have his proceedyngs obſerved. Wherfore I do wonder that you can fynde fawte with me, and non al thys whyle with ſome amongſt your ſelves, for runnyng halfe a year before that, which you now call a lawe: ye, and before the byſhopps cam together. Wherin me thynketh you do me very myche wronge, if I ſhould not have as mych preemynence to contynew in kepyng a ful authoryſed Lawe made without parcyalyte, they had, both to break the lawe, which at that tyme your ſelves muſt nedes confeſſe was of ful power and ſtrengthe, and to uſe alteracyons of theyr own invencyon contrary both to that, ye, and to your new Lawe, as you call it.

NUM. XLIII.

The Archbiſhops letter to Martin Bucer, *inviting him over into* England.

Buceri Scripta Anglic.

GRatiam & pacem Dei in Chriſto. Legi tuas literas ad *Johannem Haleſium*, in quibus triſtiſſimos *Germaniæ* caſus commemorans, te in tua urbe verbi miniſterio vix diutius præeſſe poſſe ſcribis. Gemens igitur Prophetæ illud exclamavi, *Mirifica miſericordias tuas, qui Salvos facis ſperantes in te a reſiſtentibus dexteræ tuæ.* Nec dubito quin Deus hoc & ſimiles piorum gemitus exauditurus ſit: & veram doctrinam, quæ hactenus in veſtris Eccleſijs ſyncere propagata eſt, & conſervaturus & defenſurus ſit, adverſus omnes diaboli & mundi furores. Interim Sævientibus fluctuum procellis, in portus confugiendum eſt ijs, qui vela in altum tendere non poſſunt. Tibi igitur, mi *Bucere*, portus longe tutiſſimus erit noſtrum regnum, in quo Dei beneficio, ſemina veræ doctrinæ feliciter ſpargi cæperunt, Veni igitur ad nos; & te nobis operarium præſta in meſſe Domini. Non minus proderis Catholicæ Dei Eccleſiæ cum apud nos fueris, quam ſi priſtinas ſedes retineres. Adde, quod adflictæ patriæ vulnera abſens melius ſanare poteris, quam nunc poſſis præſens. Omni igitur ſemota cunctatione, quamprimum ad nos venias. Oſtendemus nobis præſentia *Buceri* nihil gratius aut jucundius eſſe poſſe. Sed cave ne quid ex itinere incommodi accipias. Noſti quos habeas vitæ inſectatores: eorum manibus

bus ne te commiſeris. Eſt iſtic mercator quidam Anglus *Richardus Hils*, Vir pius & ſumma fidelitate præditus, cum quo de tota itineris ratione te conferre velim. Præterea, Deum æternum Patrem Domini noſtri *Jeſu Chriſti*, toto pectore oro, ut in ira miſericordiæ recordetur & afflictæ Eccleſiæ calamitates reſpiciat, & lucem veræ doctrinæ apud nos magis magiſque accendat. Apud vos vero jam multos annos præclarè lucentem, non extingui patiatur. Is te quoque, mi *Bucere*, regat, & ſervet & incolumem ad nos traducat. Bene & feliciter Vale. *Londini*, 2 Octob. Anno 1548.

Tui ad nos acceſſus cupientiſſimus,

Thomas Cranmerus Archiep. *Cantuar.*

NUM. XLIV.

A Catalogue of Books publiſhed by Paulus Fagius.

In Folio.

LExicon Chaldaicum, authore *Elija Levita*; quo nullum hactenus a quoquam abſolutius editum eſt. Omnibus Hebraicæ Linguæ Studioſis in primis & utile & neceſſarium. Cum præfatione triplici, una Hebraica ipſius Authoris *Eliæ*, a *Paulo Fagio* Latine reddita. Reliquis duabus Latinis ab eodem præfixis; Una ad Lectorem. Altera ad D. *Wolfg. Capitonem.*

Sæpher Tehillim: hoc eſt, Pſalterium, cum Commentario R. *David Kimhi*, Hebraicè excuſum *Iſnæ*, Anno minoris Supputationis a Creatione mundi.

Commentarium Hebraicum R. *David Kimhi* in 10 primos Pſalmos *Davidicos*, cum verſione Latina è regione: pro exercitamento omnibus Hebraicæ linguæ ſtudioſis: quibus ad legenda Hebræorum Commentaria animus eſt. Per *Paulum fagium.*

Thargum: Hoc eſt, Paraphraſis *Onkeli* Chaldaica in ſacra Biblia, ex Chaldæo in Latinum verſa: additis in ſingula ferè Capita ſuccinctis Annotationibus. Authore *Paulo Fagio.* Pentateuchus, ſive V. libri *Moyſis.* Conſilium & utilitatem editionis hujus Chaldaicæ ex præfatione ad Lectorem intelligere poteris.

Collatio præcipuarum, quæ in uſu ſunt, Tranſlationum V. Teſtamenti, in præcipuos S. Scripturæ locos: In quibus cum Interpretum, tum Commentatorum mira eſt varietas. Ex qua non tam ipſas variationis cauſas, quam quis Interpretum, ac Expoſitorum, cum Veterum, tum Recentiorum, vel a ſcopo veritatis, longius aberrarit, vel ad illum proprius acceſſerit; ex ipſa Veritate Hebraica pulchrè cognoſcere licebit. Authore *Paulo Fagio.*

Opus inabſolutum, partim propter illorum temporum difficultates; partim propter exilium, & obitum præmaturum optimi atque doctiſſimi viri paulo poſt ſubſequentem. In

In Quarto.

OPuſculum recens Hebraicum, a Doctiſſimo Hebræo *Elija Levita Germano*, grammatice elaboratum. Cui titulum fecit, *Thisbites*. In quo DCCXII. vocum, quæ ſunt partim Hebraicæ, Chaldaicæ, Arabicæ, Græcæ & Latinæ; quæque in Dictionarijs non facile inveniuntur; & a Rabbinis tamen Hebræorum in ſcriptis ſuis paſſim uſurpantur, Origo, Etymon & verus uſus doctè oſtenditur, atque explicatur, Per *Paul. Fagium*, in gratiam Studioſorum Linguæ Sanctæ, Latinitate donatum.

Sententiæ verè elegantes, piæ miréque cum ad linguam diſcendam, tum animum pietate excolendum utiles, veterum Sapientum Hebræorum, Quas *Pirke Avoth*, id eſt, Capitula, aut, ſi mavis, Apoththegmata, Patrum nominant; in Latinum verſæ, Scholijsque illuſtratæ, Per *Paulum Fagium*.

Exegeſis, ſive expoſitio, dictionum Hebraicarum literalis & ſimplex, in quatuor Capita Geneſeos, pro Studioſis linguæ Hebraicæ. Cujuſdam Scriptum *Judæi*, ad Chriſtianiſmum converſi ante annos CC. In quo obiter oſtendit cauſas aliquot, propter quas multi *Judæi*, etiam ſi veritatem agnoſcant, ad fidem tamen noſtram accedere verentur.

Sententiæ Morales, ordine Alphabeti, *Ben Syræ*, Vetuſtiſſimi autoris Hebræi, qui a *Judæis* Nepos *Hieremiæ* Prophetæ fuiſſe creditur: Cum ſuccincto Commentariolo, Hebraicè & Latinè.

Tobias Hebraice; ut is adhuc hòdie apud Judæos in venitur. Omnia ex Hebræo in Latinum tranſlata, in gratiam ſtudioſorum linguæ Sanctæ.

Sæpher Æmuna, id eſt, Liber Fidei, Hebraice impreſſus *Iſnæ*, Anno CCCII. minoris Supputationis a Creatione Mundi.

Liber Fidei, pretioſus, bonus & jucundus, quem edidit Vir quidam *Iſraelites* ſapiens & prudens, ante multos annos, ad docendum & comprobandum in ea argumentis ſufficientibus & evidentibus, quod Fides Chriſtianorum, quem habent in Deum Patrem, Filium & Sp. Sanctum, atque alia, perfecta, recta, & indubitata ſit, Collocata ſuper fundamentum legis, Prophetarum & Hagiographorum. Ideo vocavit nomen ejus *Sæpher æmuna*, i. e. Liber fidei, ſeu veritatis; ad illuminandum in eo oculos cæcorum, & ad ducendum in viam rectam errantes. Tranſlatus ex lingua Hebræa in linguam Latinam. Opera *Pauli Fagij*.

Precationes Hebraicæ, quibus in Solennioribus feſtis Judæi cum menſæ accumbunt, adhuc hodie utuntur: & quo modo, ordine & ritu dicant. Ex quo videre licet veſtigia quædam ritus veteris populi, quem & Chriſtus Salvator in SS. cœna ſua, uti eam Evangeliſtæ, præſertim *Lucas*, deſcribunt, in quibuſdam obſervavit.

Parvus Tractatulus ex libello Hebraico excerptus, cui nomen eſt *Sæpher æmuna*, id eſt, Liber fidei, Judæi cujuſdem ad Chriſtianiſmum converſi ante annos CC. In quo obiter oſtendit cauſas aliquot, propter quas multi *Judæi*, etiam ſi veritatem agnoſcant, ad fidem noſtram accedere verentur. Per. *P. Fagium* tranſlatus.

Sæpher Midoth, id eſt, Liber Virtutum *Germanicè* compoſitus, Hebraicis tamen characteribus exaratus.

Gram-

Grammatica *Heliæ Levitæ* Hebraicè, excuſa *Iſnæ.*

Compendiaria Iſagoge in Linguam Hebræam, Autore *Paulo Fagio.*

Prima quatuor capita Geneſeos Hebraicè, cum verſione Germanica è regione, Hebraicis tamen characteribus exarata, Eaque juxta uſitatam Judæorum interpretationem, ad verbum tranſlata, una cum ſuccinctis in fine adjectis Scholijs, & ratione legendi Hebræo-germanica.

Tredecim fundamenta fidei Judæorum: Quæ compoſuit *R. Moſche* filius *Majemon.* Hebraicè excuſa, abſque ulla vel loci vel temporis notatione præfixa, aut Subſcripta.

In Octavo.

NOmenclatura Hebraica, authore *Heliæ Levitæ* Germano Grammatico. In gratiam omnium Tyronum ac Studioſorum linguæ Sanctæ.

[NUM. XLIV.]

Dr. Cox, *the Chancellor of the Univerſity of* Oxford, *his Oration at the Concluſion of* Peter Martyrs *Diſputation.*

VIRI *Oxonienſes*, peregimus quatuor dimidiatos dies in excutiendis duabus quæſtionibus, de Tranſubſtantiatione ſcilicet, & Reali Præſentia corporis Chriſti in Sacramento. Magno fuit nobis oblectamento hæc Diſputatio: atque utinam per tempus licuiſſet omnia quæ hic dici poſſent, audiviſſe. Quod optabamus, id ſucceſſit; ut quieta eſſet Diſputatio. Auditores ita etiam Sedati, Spero Veritatis imbibendæ avidi. Qui fabulam peragebant, & utrinque diſſerebant, ſuo officio diligentiſſimè perfuncti ſunt, nec meritis laudibus fraudandi. Viri Noſtri, hoc eſt, *Angli* & *Oxonienſes*, præterquam quod Conſcientiæ ſuæ negotium egerunt, etiam haud minimum decus huic Academiæ attulerunt, quod in tanta cauſa non ſubterfugerint, quo minus palam teſtarentur, pro eruditionis ſuæ modulo, & dono a Dei benignitate ſibi impartito, & quid animi in hiſce controverſijs haberent, & quibus rationibus & authoritatibus huc perpellerentur. Pulcherrimè ſane ſibi datam provinciam obierunt. Cæteri verò docti & boni viri, qui in ijs tantis rebus tacuerunt, neſcio quo pacto, ſuo Silentio negationis notam ſibi inuſſerunt. *Petrus* autem, & meritò *Petrus*, propter conſtantiæ ſuæ firmitatem; *Martyr* & meritò *Martyr*, propter innumera, quæ nunquam non profert, de veritate teſtimonia, multam apud nos, & apud pios omnes inire debet hoc tempore gratiam. Primùm, quod immenſos Labores exantlarit, in ſubſtinendo Diſputationum onere. Nam ſi ne *Hercules* quidem contra duos, quid *Petrus* ſolus contra quoſcunque. Deinde quod Diſputationem inſtituerit, vanos vanorum hominum ſermones repreſſit, qui de eo invidioſa atque odioſa ſparſerant: nimirum aut nolle, aut non audere ſua defendere. Poſtremò, quod ſummorum Magiſtratuum, atque adeo Regiæ Majeſtatis, expecta- *P. Martyris Opera.*

expectationi optimè reſponderit, dum non ſolum Chriſti doctrinam, ex ipſis vivis fontibus Dei propinaverit Academiæ, ſed neque quenquam (quantum in ipſo ſitum fuit) fontes aut turbare, aut obſtruere permiſerit.

Auſcultavimus nos hanc Chriſtianam velitationem, quæ veritatis indagandæ atque inveſtigandæ cauſa, eſt ſuſcepta. Qui quidem ſtatus, in omni diſputatione, tanquam unicus ſcopus, ad quem omnes colliment, perpetuus eſſe debet. Hanc ſcrutari oportet omnes, quibus ſincera religio cordi eſt. Quid enim aliud vult, *Scrutamini Scripturas*, niſi ex ſcripturis veritatem indagate? Cæterum de hiſce controverſijs ſententiam ferre, & litem prorſus dirimere, modò non decrevimus. Tum autem decernetur, cum Regiæ Majeſtati, & Eccleſiæ *Anglicanæ* Proceribus viſum fuerit.

Quod ſi ego, quem veſtrum Cancellarium pro veſtra humanitate adlegiſtis, aliam nunc perſonam non gererem (Aliam enim Regia authoritas jam mihi impoſuit) optatiſſimè vellem in his propoſitionibus Fidei meæ rationem reddere. Non enim me pudet Evangelij Chriſti, neque veritatis, quæ ex verbo ejus omnibus lucet: Quod quidem alias, cum dabitur opportunitas, facere non detrectabo. Interea vero, Vos, peregrinos & alienigenas, ſiqui ſunt, modo exhortor, ut domum veſtram revertamini. Nolite perpetuo peregrinari in Patribus & Concilijs, tanquam in patria veſtra. Nolite exiſtimare illa eſſe veſtra principia. Nolite hallucinari in probabilibus humanæ ſapientiæ verbis. Quænam principia habuerunt Patres? Quæ Concilia? Quàm turpiter in multis lapſi ſunt Patres? Quam fædè errarunt Concilia? Errorum hic nolo meminiſſe, nolo hanc movere camarinam. Et tamen Patres atque Concilia debent eſſe Principia Diſputationum? Fuerunt antehac Hæretici, qui negarunt, vel partem, vel totam ſcripturam. Sunt & hodie Libertini, qui eadem inſania laborant; ij noſtra Chriſtianorum principia negant, & conculcant. Qui verbum Dei in altiſſima ſpecula conſtituunt, & in ſumma veneratione habent, hincque tantùm vitam & ſalutem petunt, principia tenent firmiſſima, ſolidiſſima, atque ſanctiſſima. Interim tamen Eccleſiæ, & piorum Patrum ſaluberrima teſtimonia non rejiciunt, imò amplectuntur, & venerantur, tanquam radios Sp. ſancti, caliginem oculorum noſtrorum aliquo pacto illuſtrantes.

Quare, obſecro, per veſtram ſalutem, & per Dei miſericordiam, tam Juvenes, quam Senes, ut duo præſtare velitis. Prius, ut nunc demum ponatis illas controverſias, quæ Eccleſiam Chriſti multis Sæculis inutili concertatione turbarunt, & dilacerarunt, de Tranſubſtantiatione, & neſcio qua carnali Præſentia. Nullus eſt rixandi finis. Hæ ſunt Diaboli pædicæ, quibus nos perpetuò involvit, & a vera pietate remoratur. Nos vero uti pios decet Chriſtianos, illud imprimis imò in univerſum ſpectemus, quid Chriſtus fecerit, quid nobis faciendum præceperit. Cogitemus ſacroſancta & tremenda illa Chriſti myſteria eſſe, illa ſubinde ad ſalutem noſtram uſurpemus, ad illa cum timore & tremore accedamus; ne unquam indignè veniamus, & ad judicium & condemnationem noſtri accipiamus. Alterum eſt, ut ad Verbi Dei ſtudium concedatis. Ad hunc ſcopum omnia Veſtra tela dirigatis: huc omnia ſtudia referatis; ſive philoſophica, ſive Mathematica, ſive rationes Medicas, ſive quæcunque alia, huic, tanquam Reginæ, ancillentur. Hinc omnem fidem petite: Hinc religio ſtabiliatur atque ſolidetur. *Cœlum & terra tranſibunt, Verbum*

bum autem Domini manet in æternum. Hoc, tanquam Lydio lapide, omnes controverſiæ examinentur, atque definiantur.

Porro, unum eſt, quod Vos omnes admonere debemus, nimirum, ut vale dictis univerſis nugis Papiſticis, ſuperſtitionibus, & ſimulato Dei cultu, veritati diſquirendæ diligentem operam detis, aut ſaltem, ne impedimento ſitis, quo minus veritatis ſtudioſi in negotio pietatis progrediantur. Scimus enim, & compertum habemus, nonnullos nimis eſſe inquietos, & turbidos, & præpoſtero zelo incitatos, ad remorandum Veritatis progreſſum. Scimus aliquos patris ſui exemplum perniciosè ſequi, dum diſcordiarum ſemina paſſim ſpargunt, mendacia fingunt. Scimus falſos & odioſos rumores circumferri. Scimus homines vanos maledictis agere, cum non poſſint veris promovere cauſam ſuam. Ita irritabilis eſt mala conſuetudo contra Veritatem.

Verùm, ut finem faciam, ſi ullo veritatis amore afficimini, ſedatis animis illam exquirite, ardentibus precibus a Deo Opt. Max. illam poſtulate; amica & candida collatione illam eruite; ferveat in vobis Chriſtiana charitas. *Infirmum in fide, aſſumite. Debent enim,* inquit *Paulus, firmiores imbecillitates infirmorum ſuſtinere, & non ſibi placere. Unuſquiſque proximo ſuo placeat in bonam ædificationem.* Cavete Satanæ technas, qui vobis inſidiatur, ne acquieſcatis Sermonibus Domini noſtri *Jeſu Chriſti*; ut *deliretis circa quæſtiones & pugnas verborum; ex quibus oriuntur invidiæ, contentiones, blaſphemiæ, ſuſpiciones malæ,* &c. Poſſumus ex authoritate vobis imperare, & pervicacibus meritum ſupplicium comminari, malumus tamen pro dilectione noſtra erga vos, rogare & exhortari. Quare *ſiqua conſolatio in Chriſto, ſiquod ſolatium dilectionis, ſiqua ſocietas ſpiritus, ſiqua viſcera miſerationis, implete gaudium noſtrum.* Gaudium noſtrum eſt, quod videmus multos in hac Academia in bonis literis & pietate inſigniter adoleſcere. Gaudium noſtrum eſt, quod videmus Vos adeo modeſtos & ad imperium paratos. Implete ergo gaudium noſtrum, hoc eſt, Veritatem multis jam ſeculis, veluti in ſpecu *Trophonij*, dilitescentem, eruite. Veritatem adeptam, ſincera fide, excipite. Exceptam autem probis moribus exornate. *Sic lucebit Lux veſtra coram hominibus, ut videant opera veſtra bona, & glorificent Patrem veſtrum, qui eſt in cœlis.* Cui omnis gloria in ſecula. Amen. Dixi.

NUM. XLV.

Dr. Treſhams *Epiſtle to his Relation of the Diſputation between himſelf and* Peter Martyr, *at* Oxford.

Præclariſſimis Viris & eiſdem Heroibus longè honoratiſſimis Regiæ Majeſtatis Conſiliarijs, Gulielmus Treſhamus, *Theologiæ Doctor, Salutem & fauſtum rebus regendis ſucceſſum.*

VEritas ut cunctis rebus mira dignitatis eminentia præpollet, (Prudentiſſimi ac multò excellentiſſimi viri) utpote quæ ſuos cultores verè liberos efficit, ſummáque ac nunquam intermoritura donat ingenuitate, *Foxij* MSS.

genuitate, ita nos illam in omnibus & ſuper omnia præferre, venerari, ſequi, ac integram & illæſam omni tempore ſervare pro virili oportet. Quod cum ita ſit, cumque perſpexiſſem illam a temerario quodam, & plane deploratæ ſalutis homine indigniſſimè tractatam, ac ſummis affectam injurijs, non ſolum ejuſdem defendendam cauſam libenter (ut par erat) ſuſcepi; ſed & machinas adverſarij, quas in ipſam expugnandam paraverat, evertere ac prorſus confringere ſedulò molitus ſum: & niſi vehementer fallor, quod in ea parte contendebam præſtiti. Verumenimvero, ne veſtræ Celſitudini admodum prolixus videar, ut quem ego hoc loco per veritatis hoſtem innuo, deſignem, Senex quidam delirus eſt, ſubverſus, impudens, errorum magiſter inſignis, *Petrus Martyr Vermilius*. Is è patria ſua primum fugam faciens ad *Germanos*, dum apud illos vigeret hæretica pravitas, ſe contulit, certe ut libidini licentiùs indulgeret, & ſuo potiretur adulterio. Cæterùm reſtaurata illic per *Carolum* Cæſarem religione, ad nos ſtatim tranſvolavit. Poſtremo *Oxoniam* veniens ſumma vitæ integritate ad tempus ſimulata, tandem occaſionem (ut putabat) nactus opportunam, virulenta peſtilentis doctrinæ Seminaria propoſuit. A quibus cum plurimi plurimùm abhorrerent, *Richardus Smythus*, Theologiæ apud *Oxonienſes* Profeſſor, malum hunc Seminatorem publicè reprehendit, & ejuſdem impia dogmata improbaturus audacem hunc Athletam ad concertandum provocavit. Unà in ſcholis convenerant, tempus dabatur idoneum: ingens Auditorum turba confluxerat. Urgebat ad luctum *Smythus*. Non audet *Pſeudomartyr* congredi. Rem prorſus rejicere puduit, diſputare vero piguit. Hinc ad cavilla itum aſtutè eſt. Ac primum queſtiones non niſi ſuo modo proponi voluit; conceſſit *Smythus*. Tum vero *Petrus* decem dies ſibi dari petit, quibus ſe contra *Smythum* ad certamen armare poſſit. Quæ enim prius ad decem menſes palam docuerat, & argumentis confirmare in publicis prælectionibus conatus eſt, jam reſpondere volenti *Smytho*, & partem adverſam etiam imparato defendere cupienti, eadem diſputando tueri veritus denegavit, neque quicquam penitus agi volebat, niſi decem dies, quibus ſeſe pararet concederentur. Dabantur tandem; Sed *Smytho*, qui dolum tum olfecerat, rem ægrè ferente. Deinde nominantur judices utriúſque conſenſu. Dies diſputationi præſcriptus. Interim *Petri*, aut certè cujuſpiam ejus aſſeclarum (ut conjicere licet) induſtriâ, apud magiſtratus ſuggeſtionibus minus ſinceris actum eſt, ut ejuſmodi diſputationes non haberentur. Qua *Petri* arte totum eludebatur negotium.

Poſtea vero elapſis jam aliquot menſibus, ubi aberant Prælectores, nec quiſquam de Diſputationibus cogitabat, egregius iſte pugil prorumpit ſubitò, & ad certamen provocat. Quæſtiones priores palam diſputare vult, arbitratus tum neminem adeſſe, qui negotium contra eum ſuſciperet. Quo tempore quia adverſus illum ſtare volui, cum cæteri, me multò validiores, haud idem eo ſaltem tempore faciendum putarent, in me præ cæteris excandeſcit, in me durius invehitur, mordáxque caninos infigit dentes, ac, quantum poteſt, infamat, editóque libello proponit, quaſi in multis ab eo inter diſputandum ſuperatum. Quæ cum conſpicarer, maximè autem, cum cauſam Dei erroribus & mendacijs *Petri* ſcandalizari viderem; exiſtimavi operæ pretium, & perquam neceſſarium facturum me, ſi ab hujuſmodi contumelijs & Chriſti cauſam & meipſum pro viribus defenderem, ac ſcriptis declarem,

rarem, quàm ſit hic in ſcribendo falſarius, quàm malè intellectis abutatur ſcripturis, quàm Patres invitos ad ſuum inſtitutum trahat, quàm ſuis facile percutiatur & confodiatur telis, quàm debilibus dum ſua roborare vult, innitatur principijs, quàm abſurda nonnunquam fateri non vereatur, quámque paſſim peccet omittendo quæ dicta, & quæ non erant dicta adjiciendo; quo videlicet lectores Chriſtiani veritatem ſine fucis percipientes ab hac peſte caveant, nec quicquam adhibeant fidei, cernentes illum errorum ſpiritu impulſum, ut nos Deo permittente, velut triticum cribraret, utque qui probati ſint manifeſti fiant.

Quamobrem hic mearum partium eſſe judicavi, primùm, ut rem omnem quo ordine diebus illis, quibus cum eo agebam, geſta fuerit plane & ſimpliciter legentibus ob oculos ponerem, nec quippiam prorſus meis inſererem, niſi quod exemplaribus notariorum, vel ipſius *Petri* libello expreſsè contineretur. Deindè, quoad illam partem diſputationum, quæ inter illum & me ultro citróque habita eſt, annotationes quaſdam elucubravi, quibus ea omnia quæ in illum jam dixi, vera eſſe conteſter. Quod ſiquis roget, Quorſum iſta? aut quid opus nova ſcribere? Cur non iſta inter diſceptandum potius deprompta ſunt, & in adverſarium congeſta? Dicam cum *Auguſtino*, neque ſum Angelus, neque Propheta, ut qui omnia ex tempore proferre atque regerere poteram. Præterea, in diſputationibus ipſis non erant hujuſmodi inverſiones, non adjectiones novæ, non omiſſiones, non tot ab illo inſertæ, ut nunc ſunt, falſæ ſententiæ. Sed nec ullæ prorſus tum erant calumniosè annotationes in margine ſcriptæ. Quæ omnia detegere palámque facere perneceſſarium duxi. Sed & ipſe *Petrus* antagoniſtas ſuos, quos pro libidine vocat *Malevolos*, ad ſcribendum provocat, ac pollicetur hoc ſi fecerint, quemadmodum tunc auſus fuit viva voce congredi; ita & nunc ſe comparare ad ea quæ ſcripſerint, ut reſpondeat.

Has itaque Lucubrationes vobis (inſigniſſimi Heroes) quos Chriſtus præcipuos ſub potentiſſimo Rege noſtro *Edovardo* Reipub. judices conſtituit, exhibendas eſſe cenſui; nihil prorſus ambigens eam eſſe veſtram in omnes veritatis ſtudioſos benignitatem, eam æquitatem, eam veri judicij certitudinem, ut ſine omni perſonarum acceptione juſtam cauſæ conditionem velitis ſemper attendere, & neque ad dextram neque ad ſiniſtram ulla occaſione ducti, quoviſmodo a veritate declinare: non ignorantes in illum finem vobis conceſſam eſſe poteſtatem, tum a ſummo judice Deo, tum ab ipſa Regia majeſtate, apud quam pro veſtra in Chriſtum charitate agere dignemini, quo mihi indigenæ, ac genuino Regis noſtri ſubdito Chriſti cauſam, quoad poſſum, curanti tantum in evulgando hoc diſputationum ac annotationum Volumine efficere liceat, quantum *Petro Martyri*, extraneo, veritatis adverſario, audere hactenus fuerit impunè permiſſum. Rem ſanè juſtam, ni fallor, poſtulo. Neque profectò in ſcriptis his eſt, unde pius quiſpiam offendatur. In impios autem ut duriùs agamus expoſcit veritatis ratio, quæ nequaquam charitati refragatur. Duriùs enim contra errones obſtinatos egerunt Patres, nec illis unquam pepercerunt, quin veluti Chriſti hoſtes verbis factiſque contemnerent, atque acerbiſſimis reprehenſionibus perſequerentur. *Johannes* Baptiſta Phariſæos incredulos viperarum vocavit progenies. Chriſtus ipſe malos illos *Judæos* mendaces appellavit, & diaboli filios. Sed & *Petrum* ipſum a morte obeunda dehortantem, minúſque in hoc ſapientem quæ Dei ſunt, Satanam

taxando nuncupavit. Unde certò edocemur nos poſſe, citra charitatis præjudicium, adverſarios in cauſis religionis ſeveris ac mordacibus verbis impetere atque perſtringere.

Denique, haud temerè hoc quicquid eſt opuſculi evulgo, ſed ſummæ veſtræ prudentiæ & eximio candori, qui illi, regum omnium pulcherrimo flori jam ſeſe auſpicatiſſimè diffundenti, a conſilijs eſtis, humilis ſuppléxque ipſum offero, obnixè vos exoratos habens, ut *cum privilegio* ad Chriſti honorem ac multorum utilitatem divulgetur. Id quod veſtræ Dominationes ab illa lucis aurora, nimirum Sereniſſimo Rege noſtro *Edovardo*, jam a paterno ſomno orbem illuſtri virtutum omnium lumine ſpargente, facile ſpero obtinebunt, & cum gratia conſequentur. Hanc auroram ſplendidiſſimam feliciſſimè procedere atque in perfectum diem creſcere, optimaque Optimi patris veſtigia imitari, faciat Deus Opt. Max. qui & illum unicum noſtrum decus & præſidium, Vóſque ſub ipſo Moderatores Reip. primarios, alioſque illius ſtudioſos univerſos diuturniſſimè incolumes ſervet.

NUM. XLVI.

The ſentencious ſayinges of Maſter Martin Bucer *upon the Lordes Supper.*

Foxij MSS. 1. SO playnely, ſo faythfully, and alſo ſo warely, as can be poſſyble, we ought to ſpeake of the myſteryes of the holy ſupper, even as we ought to do of all other Chriſtes myſteryes; to thende, that the Children of God may moſt clearely perſeyve what Chriſt doth meane, and the Adverſaryes to have as ſmall occaſion as can be, eyther to pervert or els to darke and make dymme the truth of Chriſt.

2. Theſe thinges we cannot better attaine, then by the godly and right expoundyng of the wordes of the holy ghoſt, not allowing any falſe ſygnyfications of them, both certaynly affirmyng the thinges whiche be agreeable unto this myſtery, and alſo denying the thinges whiche be contrarye ther unto.

3. We muſt certaynely acknowledge that the holy ghoſt moſt clearly, moſt faythfully and moſt warely, hath dyſcrybed all the ſacraments of our ſalvation.

4. But the holy ghoſt by Chriſtes own mouth, by the mouth of the Apoſtles, and by the ſcripture, delyvereth unto us the ſacrament of the Lordes Supper, even as he doth all other Sacramentes, by the words and fourme of delyveryng, gevying and receyving.

5. And three thinges acknowledgeth hearein to be geven and taken, bread and wyne, beyng the ſignes of the body and bloud of the Lord, and aſſurance of the new teſtament and remyſſion of our ſynnes.

6. For

6. For when he had taken bread and wyne, and geven thanckes, he gave them to hys dyſcyples to be eaten and drunken, and ſaid moreover, that by theſe ſygnes he gave therin his body that was offered for us, and lykewiſe his bloud, which was ſhed for us, ſaying alſo, that by this bloude the new teſtament of grace was aſſured, and the forgeuenes of ſynnes purchaſed.

7. And he defyneth or deſcribeth the right uſe and receyving of this Sacrament to be that partaking of the body and bloud of Chriſt, wherby we beyng many, are one bread and one body (as many of us as be partakers of one Bread and one Cup of the Lord.) This body doubtles is that body wherof Chriſt is the head, and into the which we are baptiſed. For by the regeneration we are made members of his body, fleſhe of his fleſh, bone of his bones, and ſo we be one fleſh with him, 1 *Cor.* 12. *Epheſ.* 5.

8. That fellowſhip which we have with the father and the ſonne, and with all the ſayntes, wherof S. *John* ſpeaketh, 1 *John*, 1 *chap.* of his epiſtle, is geven and taken in the Lords ſupper rightly admyniſtred and receyved. That unity alſo which we have with the father, and the ſonne, and with all the ſaints, for the which the Lord prayed, *John* 17. by the which Chriſt is in us, as the Father is in him, and we in theym, (I meane in the father and the ſonne) is geven and receyved in the ſame ſupper rightly adminiſtred, wherof the Lord alſo ſpeaketh: *he that eateth my fleſh, and drincketh my bloud dwelleth in me, and I in him.* John 6.

9. This is the partaking and the unity of an heavenlye regeneration, of a new creature, of the high myſtery of God, which cannot be underſtand and knowen, but by fayth, even as fayth is perceyved and felt by his effectes, as by judgement, wyll, and by the new heavenly and godly workes.

10. All ſenſyble and worldly imagynations, all fanſying of joyned or contynuall places, are to be put away from this partycipation and unytie, which in the word of God is knowen to be mervelous, and with reverence to be pondered and dyſcuſſed by the new mans lyvyng, as by his effectes.

11. The Holy Ghoſt thought it not inough to declare unto us, how that we be endued wyth the ſpirit of Chriſt by his merites, but he doth publiſh alſo that we do lyve by his interceſſion and working. He furthermore aſſureth us that we have him with us, that he dwelleth in our hartes, and that we receyve him in the holy ſupper. Theſe be the thinges which we ought to tell openly and to forteſye.

12. Theſe are Metaphors and borowed ſpeeches, lyke as other wherby we expounde the matters of regeneration. For unto ſuch matters as the naturall man perceyveth not, can no proper names by geven, but ſuche tranſlation of wordes as the Holy Ghoſt doth uſe, and ther cannot be devyſed more proper, more mete for the purpoſe, nor more famouſe wordes then they are.

13. It

13. It is not mete therfore that we ſhould attempt to expound theſe Metaphors with our own proper wordes, wherof we be all together deſtytute in matters of regeneration, neyther is it convenyent that we ſhould deface theyr perfection wyth more ſlender Metaphors, and wyth ſuch geare as be of kinred to our natural reaſon.

14. We muſt beware that with no ſuperſtitious, ſtately eloquence, we do make darke the brightnes of the Lordes commandement, unto ſuch as have their eyes lightened on every ſyde by fayth. We muſt in lyke maner take heede we demynyſh not the force and majeſty of Chriſtes ſacraments ſet furth by the Holy Ghoſt, rather of us to be beleved, then by our naturall reaſon to be out-ſearched, as by the expoſition rather proceding of our owne imagynations, then of the very word of God, and of the nature of his ſacraments.

15. The Word is made fleſh, that their myght be both God and man in one ſubſtaunce, and ſuch as was a very earthely man, which dyed, roſe againe from the dead, aſcended into heaven, remayneth in the heavens, and ſytteth on the right hand of the father, which governeth and fulfylleth all things, and in the ſyght of all the world he ſhall come agayne in the clowdes to judge the quycke and the dead. And they all muſt nedes receyve their owne bodies againe. All theſe things truly do ſo farre paſſe the reache of mans wyt, that of neceſſitye we muſt lay hold of them by fayth.

16. Fayth, bycauſe ſhe is practyſed and fortyfyed in the dayly uſe of theſe things, cauſeth them clearely and manyfeſtly to appeare, even as ſhe doth make all the other miſteries of Chryſt, to ſuch as doth perfectly beleve. Which thinges ſhould be made darke unto us, if we would ſuffer our ſelves to make inquirye of them according to the trade of our own reaſon, following her natural princyples.

17. Chriſt our Lord is for ever both God and man, he is the head of all the ſayntes, and the firſt begotten among the children of God. Wherfore we muſt ſo marke with our myndes, and expres in wordes the propertyes of the natures, that by no maner of imagynations we ſeparate the unity of ſubſtaunce.

18. There is nothing better agreeth with it ſelfe, then doth the word of God, ſo that what ſo ever the ſcripture ſpeaketh of Chriſtes beyng among us, of the receyvyng of him, of his abyding, and dwelling in us, and eatyng of him, agreeth all together, and is conſonant with theſe evydent ſcriptures, openly declaring that he hath forſaken the world, that he is in heaven, yea and that he hath a very body, and therfore lymited and bounden in one place.

19. When we therfore entreate of the miſtery, eyther of the ſupper of the Lord, or of Chriſtes plaine preſence with us (for why ſhould we not ſay that he is preſent, which dwelleth in us, and is in the mydſt of us) it is to no purpoſe to lay agaynſt the preſence of him ſuch places of ſcripture, as declare Chriſt to have departed from this world,

world, to be in heaven, and to be very man, havyng a very body, and therfore ſuch a body as is bounded in a place, which may not be placed in all or many places at one tyme.

20. For Chriſtes preſence, whether it be offered or declared, eyther in the word onely or els in the ſacramentes, is no preſence of place, neyther of ſenſies nor of reaſon, nor yet no yearthly preſence, but it is a ſpiritual preſence, a preſence of faith, and an heavenly preſence. For as much as we are conveyde into heaven by faith, beyng placed in Chriſt. So that we lay hold upon him and embrace him in his heavenly majeſtye, all be it he be here offered and declared after a ſorte unto us in the glaſſe, and darke ſpeaking of ſenſyble wordes and ſacramentes.

21. The Antichriſtes make the ſimple people to beleve by theſe wordes, that we receyve and have Chriſt here preſent after ſome worldly faſhion, that is to ſay, eyther incloſed with the bread and wine, or els that he is preſent under their accydences, ſo that ther he ought to be honoured and worſhipped.

22. Let them therfore that be apt to learne, be taught that ther is no preſence of Chriſt in the ſupper, but onely in the lawful uſe therof, and ſuch as is obtayned and gotten by fayth onely. As for the other ſort, byd them adew as the blynde guydes of the blynde, and that plantyng which our heavenly Father hath not planted. For ſuch as heare not Gods word, are not borne of God.

23. We muſt tourne away from their diſceytes and craftes, from which we ought verely to withdraw our ſelves, howbeit they cannot be avoyded other wayes then by the true expounding of Gods word, yea and that but only of them, whom the Lord himſelf hath taught by the miniſtration he hath committed to us.

24. The good men moreover hearing, that Chriſt in the ſacramente is preſently geven, receyved and had, do imagyne a certaine preſence of place, and many tymes they fantſye alſo, that God himſelf is bounded in a place, havyng a body, even as he were a man.

25. They muſt therfore be contynually taught that theſe heavenly miſteries do paſſe all mens capaſityes, and that they muſt be perceyved and knowen in the only word of God, ſo that all worldly faſions muſt be far from our mindes, becauſe the word of God declareth Chriſt to be a very man, havyng the bodye of a man, in the which body he departed this world, and was caried into heaven, he may not therfore by no worldly maner be ſought for in this world, but after ſuch ſort as he offereth himſelfe, beyng in heaven, to be received of us. Which things are not knowen by ſenſe and reaſon, but by faith.

26. As for theſe heavens, becauſe they be above all the heavens, I dare not by the predicamente of our reaſon diſcuſſe what they be, but by the wordes of the ſcripture. But the ſcripture diſcribeth them not by the diſtaunce of places, but by the majeſtye of God and his bleſſednes, openly

openly declaring, that ſuch heavenly blys hath not come into the hart of man.

27. I do not perceyve what further knowledge the holy fathers would geve, writing of the proper place of Chriſtes body in heaven, but that we ſhould obſerve the propertye of both the natures in Chriſt. So that as it is the propertye of the godly nature *to be in every place, and to fulfyll all things, even by his ſubſtance*; ſo it is the propertye of the nature of man, to be lymited in place and ſtate, not to be ſpread abroade in many or in all places at once. Theſe things agree with the ſcripture, albeit we place not Chriſtes body in heaven after the maner of the fourth booke of *Ariſtotle*'s Naturalls. Yea, let us hardly kepe our ſelves in ſuch things that the ſcripture do ſpeake of the heavens, and of Chriſtes ſytting in heaven.

28. I have a conſcience in ſo high miſteries, to allow ſuch kinde of ſpeaking as is not taught in the ſcripture, though ſuch be much uſed, yea and that by the authority of the holy fathers, for to what point, through ſuch ſpeakyng, the devyll and antychriſt hath brought us, we all lamentably complayne.

29. Wherfore with reverence, and in a true meanyng, I wyll underſtand the ſayinges of the holy fathers as touching the mutation of the ſygnes. I wyll never graunt their ſayings ſo to be taken, as to mutch ſtraunge from gods worde, and after ſuch ſort as men myght now a daies be overthrowen with Antichriſtes doctrine into the idolatrye, which of all other is moſt deteſtable.

30. So likewyſe if any thing may be found, that the holy fathers have wrytten of Chriſt placed in heaven, more then the ſcripture doth certaynely teach, I wyll not without reverence refuſe it, nor yet wyth any man contend therin, for I have nothing to ſay that ſuch writyng is contrary to any place of ſcripture. I do but only deſyre that no neceſſary doctrine be made therof, and that I may be ſuffered to abyde in the playnes of Gods written word.

31. But they will ſay, that a man well expert in faith, when he heareth that Chriſt is preſent in the holy ſupper, and is geven, receyved, and had with the bread, cannot refraine but imagine ſuch a preſence of Chriſt in the bread as is there placed, or els like to ſuch a thing as hath a place.

32. I cannot ſe how the wordes of the Holy Ghoſt ought to be refourmed, becauſe of the weakenes of our underſtanding, either that we ſhould allow ſuch utteraunce of wordes, wherby it might appeare that the Holy Ghoſt had not uttered the matter circumſpectly and ſtrongly inough, yea and that moſt aptly and effectually, as well to the edefying of faith, as to the putting away of all errours.

33. Theſe now be the wordes of Chriſt: *Where two or three be gathered in my name, ther am I in the mydſt of them.* In the name of Chriſt we

we aſſemble together at the Lords Supper rightly miniſtred. In the world we be, yea and ſomewhere placed, and wherſoever we be, Chriſt is among us, which notwithſtanding is not in the world, and alſo dwelleth in our hartes. But we cannot perſeive nor attaine it, neyther by our ſenſe nor by reaſon, but by faith. For how can the head be away from his body? Wherfore I defyne or determine Chriſtes preſence, howſoever we perceive it, either by the ſacraments or by the word of the goſpell, to be onely the attainyng and perceyving of the commodities we have by Chriſt both God and man, which is our head raignyng in heaven, dwelling and lyving in us. Which preſence we have by no worldly meanes but we have it by faith, and take the fruit therof when it is offered us in the word, and in the ſacraments. But the force therof we feele in all our parties and powers, what tyme by the ſpirit of Chriſt they be ſanctifyed and renewed unto obedience and godly lyfe.

34. He is called preſent by ſome knowledge of perceyvyng him, even as one may be called preſent with an other, and ſo we do ſay, that they be here preſent, whom we know by hearing or by ſyght to be preſent, but now the thing which we know by faith, is much more certaine then any thing we can know by ſence or reaſon. Why may not we then ſay that Chriſt our head is preſent with his members, when we know by faith that he both liveth and dwelleth in us?

35. They ſay, that the holy fathers expound the ſcriptures recording the Lords preſence, that Chriſt by his Godhead, by his majeſty, and by his providence, is preſent with us, yet lyving in this world. Truth it is, but the Lord ſaith: *I am with you unto the worldes end*; and *Paule* affirmeth, that *Chriſt lyveth and dwelleth in our hartes.* Yea and the holy fathers themſelves declare, that we have Chriſt preſent in the ſacrament of baptiſme, and in the meate and drink of the aulter, which call that preſence carnall that is knowen by our ſenſes, and is ſet over againſt the preſence which we have by faith.

36. Faith truly embraceth Chriſt both God and man, and kepeth him preſent: which by his Godhead is not onely preſent in the congregation of his ſaintes and in his members, but is alſo preſent in every place. But ſome cannot be contented, unles we graunt that we have his body and bloud really, carnally and ſubſtantially preſent in the ſupper.

37. Wyſe and good men will eſchew all uncertaine wordes in every talk and ſpeaking, how much more are they to be avoyded in Chriſtes ſacramentes? Moreover, in the treatyſe of Chriſtes ſacraments we may juſtly refuſe ſuch ſtraunge wordes as be not uſed in the ſcripture, unles they may be perfectly applied for the declaration of Chriſtes truth. For ſuch uncertaine wordes doth more darken the true doctrine, and therfore we muſt not medle with them, except ther be ſome conſideration of the uſing of them.

38. I would wyſh theſe wordes *realiter* and *ſubſtantialiter* to be altogether refuſed, neither to be allowed in reaſonyng to or fro, becauſe we ſhall ſeme to graunt their contraries, and to ſay that Chriſt is receyved counterfeytlye and accydently, if we deny him to be received in the ſupper really and ſubſtantiallye.

39. If the matter ſo require that theſe words be brought into reſonyng, I would, for the maintenance of Chriſtes truth againſt the adverſaries, among the children of God, defyne theſe wordes *realiter* and *ſubſtantialiter*, as if one would underſtand by the preſence of the Lord really and ſubſtantially, that he is received *verely in dede by faith*, and his ſubſtaunce is geven in the ſacrament; but if he would enterlace any worldly preſence with theſe words, I will deny it, becauſe the Lord is departed this world.

40. I can never admyt or allow theſe words *carnally* and *naturally*, becauſe they bring in a meanyng that he is receyved with our ſences.

41. Hereby I thinke it evydent, agreeable to the holy ſcripture, and according to the reverence we owe to God and his ſcripture, and toward the auncient church, that we ſhould frame our ſelves to the words of the Lord, of his Apoſtles, and of the auncient Church, and to ſay that ther is geven and receyved the body and bloud of the Lord, that is to ſay, very Chriſt himſelfe both God and man, but he is geven with the word and the ſignes, but received with true faith, and that he is geven and received to the end that we may move and lyve more parfectly in him, and he in us.

42. And I thinke it an eaſy thing to make anſwer, when they ſay that the thing which is already, cannot be received, and that he which cometh to the Lords ſupper, and hath not Chriſt in himſelfe, receiveth not Chriſt there, but he receiveth death. Truly Chriſt muſt be geven and received of us, tyll nothing of ours be left in us, but he all thing in us, and we wholly in him, and no part in our ſelfe. And we ſay that the partaking of Chriſt, which we have in baptiſme, is ſtrengthened and augmented in the Lordes ſupper. But ye will ſay the ſame is done, what time the goſpell being read, or heard, is received by faith. So it is indede, neither hath the Lords ſupper, or geveth, any other thing els, but that he hath left therin things viſible, for the viſible words of Chriſt be applied therin. And they are not without force and effect to the ſaintes, becauſe they be applied by the Lords ordinaunce, all whoſe words and ordinaunce, have lyfe and ſpirite.

43. Wherfore I truſt, that hereby men may perceive what I beleve as conſerning the gevyng, miniſtring, receyving, and partaking of the Lords body and bloud in the ſupper, which doth agree right well with the ſcripture and with the doctrine of the auncient church. So that after this manner I acknowledge Chriſt, that is to ſay the partaking of his ſalvation to be geven and taken in the holy ſupper.

44. If

44. If I be enquired, who geveth and miniſtreth the Lords body, I mean the lyvely participation of theſe things and of Chriſt wholly, I ſay, that Chriſt which is in the midſt of his, whoſe words theſe be, *Take* and *Eate*, is the chiefe and principal gever of his own ſelfe, and the miniſter doth lyke ſervice to him herein when he geveth himſelfe, even as he doth when he geveth himſelfe in the preaching of the goſpell, and in Baptiſme. And for this miniſtration ſake, *Paule* juſtly doth write, how he by the goſpell had begotten the *Corinthes* unto the Lord, and had written Chriſt in their harts, and that he had traveled in birth of the *Galathians*.

45. As touching the uſe of bread and wyne herein, If I be demaunded, I will anſwer that they be *ſignes exhibityve*, that is to ſay, ſuch ſignes as do geve the things ſignifyed, by the which ſygnes the Lord doth geve himſelfe, being the celeſtial bread of everlaſting life, after the ſame maner as he gave his diſciples the Holy Ghoſt by the ſigne of breathing of his mouthe, and likewiſe as by the laying on of his hands, he gave both bodelye health and ghoſtly health Lyke as he gave ſyght by the clay made of his ſpittle, and as he did give circumcicion of the fleſh, and in ſuch ſort as he geveth regeneration by baptiſme.

46. We have an everlaſting lyfe through the faith we have in the love that God the father hath toward us. This faith hereunto leaneth, is preſerved and encreaſed. For as much as Chriſt, Gods ſonne, giveth himſelfe with all his merites unto us, lyveth in us, delyvering us from our ſynnes, ſhall raiſe us from the dead, and bring us to a parfyt heavenly and bleſſed lyfe. For this cauſe, that is to ſay, for the nouriſhment of thys faith, it was the Lords pleaſure to uſe herein the ſignes of meate and drincke, and geve his fleſhe ſpiritually to be eaten by the ſigne of bread, to be eaten bodely; and his bloud ſpiritually to be dronke, by the ſigne of wine to be dronken bodely, and ſo (as it is before ſaid) he geveth in the ſupper the ſame partaking of himſelfe by the ſignes, and by his words, which in the ſixt of *John* by words onley he hath ſet out.

47. If I be demaunded, what maner of joynyng may be betwyxt the glorified body of Chriſt and ther determinately placed, and the corruptible bread here in earth, conteined in a ſenſyble place; I anſwer, even ſuch as is betwyxt the regeneration and the dipping in the water, and as is betwyxt the Holy Ghoſt, and the breath of Chriſtes mouth, which I do call the *joyning in the covenant*. For ſo mutch as they that with a true and lyvely faith be partakers of theſe ſignes bodely, ſpiritually receive in dede an aſſuraunce, with an encreaſe of the partaking of the Lords body and bloud. So they be members of Chriſt, fleſh of his fleſh, and bone of his bones, and therby they grow more and more into the perfection of the ſame.

48. Whoſoever therfore maketh theſe ſignes of Chriſtes preſence beſide the uſe that the Lord hath appointed them unto, (which is to be eaten and dronken in this ſacrament,) bringeth men into abhominable rage and madnes to ſet up idolatry. Neither receiveth he any thing at

all of that food which the Lord geveth to his, that taketh in hand to eate and drincke theſe ſacraments without a lyvely fayth in Chriſt, but receyveth death and dampnation to himſelfe.

49. Such as be altogether ungodly, ſay I, that in the holy ſupper they receive nothing of Chriſt: ſuch as have faith, and yet make no difference of this meate (as certain of the *Corinthes*, which were blamed of the Apoſtle dyd,) as I cannot deny them to receive Chriſt in the ſupper through the faith which they have, even ſo I will not ſay that they have eaten Chriſt. If ſo be that they do not rightly practyſe their faith by the religious dyfference-making of ſo high miſteries, which is the ſpecial eatyng of this meate. For ſuch are lyke unto them which taking meate in their mouthes, eyther chew it not, or els, let it not downe, or when it is letten down, digeſt it not, ſo that in a little while, or ſoone after, they vomit it up againe.

50. If I be enquired as concerning the Lords words (*This is my body*) what thing is demonſtrate or ſhewed here, I ſay, that to the ſences it is bread, but to the mynde or underſtanding, it is the Lords body, even as in all ſpeeches wherin inſenſible things are exhibited or geven by ſenſible ſignes. So that the meanyng is, the thing which by this ſigne I geve unto you, is my body which is delyvered for you. As the
Gen. 17. Holy Ghoſt ſpeaketh of the circumcicion, ſaying, *This is my Covenaunt*, that is to ſay, the thing that by this ſigne I ordeine unto you, is my covenaunt to be obſerved betwixt me and you, *&c.* After ſuch ſort are we wont to ſpeake of the ſignes which do ſignifye or betoken a thing, albeit they do not exhibit the thing they betoken, as when we do ſay of the Emperours image, This is themperour that ſubdued *Fraunce*, that is to ſay he is repreſented by this image.

51. I object or ſay againſt tranſubſtantiation: *This cup is the new teſtament*; *This*, that is to ſay, Circumcicion, *is my covenaunt*, and, *the word is made fleſh*, we may not conclude and determyne either the *Cup* or the *circumcicion* to be chaunged into a covenaunt, and the *Word* to be chaunged into fleſh. We may not therfore determyne and conclude by theſe wordes of the Lord, which in gevying of bread did ſay; *Take, this is my body*, that there is a chaunge of the bread into the Lords body. For there is no maner of ſuch ſpeaking, no not in all the ſcripture, that do ſhewe ſuch an alteration called a *Tranſubſtantiation*, as the *papiſtes* do imagine. For wythout ſure auctoritie of the ſcripture, no Article of the faith may be ordeyned.

52. And ſo I thinke it evident, that three thinges are geven and received in the Lords ſupper of them that rightly communicate at the Lords table. Firſt bread and wine, nothing in themſelſe chaunged, but that they are, by the wordes and the ordinaunce of the Lord, made all onely the ſygnes. Secondly, the ſelfe body and bloud of the Lord, that by theſe we maye the more parfectly communicate in the participation of the regeneration, or rather, to have the more parfyt partaking of theſe, or elſe, that they may be of more perfection in us. Thirdly, the eſtabliſhing of the new Teſtament of the forgevenes of ſynnes, or of us by election to be made the ſonnes of God.

53. I

53. I call the ſigns, after the mind of *Ireneus*, an *earthly thing*. The partaking of the Lord to be as the effect therof, I call the eſtabliſhing of the new teſtament the *heavenly thing*, and therefore to be laid hold upon only by faith, and not to be wrapped in with any worldly imaginations.

54. And foraſmuch as in the ſupper, we be not all only admoniſhed of one Chriſt, and of the partaking of him, but alſo we do receive him, I had leaver yet ſay, according to the Lords words: *Take and eate*, &c. that in the bread and the wyne, the body and bloud is geven, and that they ſignify the Lord. So that the bread here, is as well a ſign of the Lords body exhibitive, I mean, which geveth the thing ſignifyed, as to be but a bare ſigne. Wherfore certain of the fathers have well uſed herein the word of *Repreſenting*. For truly I think we muſt moſt chiefly expres the thing that is here moſt principal. For this word *Accipite*, is all together a word of gevyng or delyvering.

The Lord geve us grace that we may all ſpeake one thing to the edyfying of the faith among us.
Amen.

Subſcribed.
Martin. Bucerus D. Profeſſor.
Theologiæ *Cantabrigiæ.*

NUM. XLVII.

Biſhop Hoper *to the Clergy of his Dioceſs of* Gloceſter.

To the glory of God the Father, the Son, and the Holy Ghoſt.

FOraſmuch as of all Charges and Vocations, the Charge of ſuch as be appointed to the miniſtry and function of the Church is the greateſt; it is to be provided and foreſeen, that ſuch as be called and appointed to ſuch Vocation and Office, be ſuch as can ſatisfy the ſaid Office. Which may be done as S. *Paul* ſaith, two manner of wayes. The one if they be of ſound doctrine, apt to teach, and to exhort after knowledg, and able to withſtand, and confute the evil ſayers. The other, if their Life and maners be unculpable, and cannot juſtly be blamed: Which conſiſteth in this; if the miniſter be ſober, modeſt, keeping hoſpitality, honeſt, religious, chaſt; not diſſolute, angry, nor given to much wine, no fighter, no covetous man, ſuch as governeth wel his own houſe, and giveth an example of vertue and honeſty unto others. For as the godly life and converſation of the Parſon, or Doctor, doth no leſs avayle in the reformation of others, then the doctrin it ſelf; ſo likewiſe they, who have no reſpect nor regard what evil, miſchievous and deviliſh example of life outwardly appeareth to be in them, cannot have in them any juſt authority to reform or correct the faults of others. E MSto. privato.

others. For by what juſt means canſt thou reprehend and blame any other in that fault, wherin thou thy ſelf art to be blamed? Or by what occaſion canſt thou preach chaſtity, or deſire to have the ſame in another man, when as thou thy ſelf, deſpiſing both God and holy matrimony, doſt other nouriſh or keep a whore, or concubine at home in thy houſe, or elſe muſt defile other mens beds? Nother is he any thing les to be aſhamed, that wil perſuade others to Live in ſobriety, he himſelf being drunk. Wherfore what authority ſhal he obtain or get unto himelf and his miniſtery, which is daily ſeen and marked of men, to be a common haunter of Alehouſes and tavernes, of whores, cards, dice and ſuch like.

Hereby ſhal you perceive and know, how that the old Prieſts and paſtors of Chriſts church did by their truth and gravity, ſubjugate and bring under the hardnecked and ſtif, ſtubborn Ethnicks, and cauſed them to have the ſame in fear. In ſo much that the wicked Emperor *Julian* cauſed the prieſts of the Pagans to order their lives according to the lives of the others. But look what authority and reverence the old ſeverity and gravenes of the Paſtors and Prieſts did bring unto them at that time, even as much ſhame and contempt (or elſe a great deal more, as I fear) doth the Letchery, Covetouſnes, Ambition, Simony, and ſuch other corrupt maners, bring unto moſt prieſts, paſtors and miniſters, that be now in our dayes, of al men. Wherfore I being not forgetful of my office, and duty towards God, my Prince, and you, do deſire and beſeech al you, for Chriſts ſake, who commanded that your Light ſhould ſo ſhine before men, that they ſeing and perceiving the ſame, might glorify the father, which is in heaven,

Give your diligence, Welbeloved brethren, togerher with me, ſo that the dignity and majeſty of the order of Prieſts, being fallen in decay, may not only be be reſtored again, but that firſt and principally the true and pure worſhipping of God may be reſtored; and that ſo many ſouls being committed to my faith and yours, may, by our wholſome doctrin and cleannes of converſation, be moved unto the true ſtudy of perfect charity, and called back from al error and ignorance; and finally, to be reduced and brought unto the high Bp. and Paſtor of Souls, *Jeſus* Chriſt, and to the intent yee may the more eaſily perform the ſame, I have, according to the talent and gift given me of the Lord, collected and gathered out of Gods holy word, a few Articles: Which I truſt ſhal much profit and do yee good. And if that any thing ſhal be now wanting or lacking, I truſt by the help of your prayers and good counſil, they ſhal be ſhortly hereafter performed. Let every one of you therfore take good heed to approve your ſelves faithful and wiſe miniſters of Chriſt. So that when I ſhal come to viſit the Pariſhioners committed to my Cure, and come from God and the Kings Majeſty, yee be able not only to make anſwer unto me in that behalf, but alſo unto our Lord *Jeſus* Chriſt, judge both of the quick and the dead, and a very ſtreit revenger of his church. Thus fare you wel unto the day of my coming unto you.

NUM.

NUM. XLVIII.

Hoper, *Biſhop of* Gloceſter, *to Sr.* William Cecyll *Secretary of State.*

THE grace of God be with you, Amen. Syns my commyng down, I have byn at *Worceſtre*, gentle Mr. Secreatori, and thought not to have departid thenſe, til I had ſet thinges in a good order, as nere as I could. But the negligence and ungodly behaviour of the miniſters in *Glouceſterſhire* compellyd me to retourne, except I ſhuld leave them behynd as far out of order, as I ſhould fynd the other, to whom I am going unto. I have ſpoken with the greateſt part of the Miniſters, and I truſt within theſe ſix dayes to end for this time with them al. For the love of God cauſe the Articles, that the Kings majeſty ſpake of, when we toke our othes, to be ſet forth by his autorite. I dout not but they ſhal do mouch good. For I wil cauſe every miniſter to confeſſe them openly before there Pariſheners. For ſubſcribing privatly in the paper, I perceave, little avaylyeth. For notwithſtanding that, they ſpeak as ivel of godd faith, as ever they did before they ſubſcribyd. I left not the Miniſters of *Glouceſterſhire* ſo farre foreward, when I went to *London*, but I found the greatiſt part of them as farre backward at my commyng home. I have a great hope of the people. God ſend good Juſtices, and faythful miniſters in the Church, and al wil be wel. Sr.W.H.MSS.

For lack of hede Corne ſo paſſith from hens by water, that I fere mouch we ſhal have great ſcarſite this yere. Doubtles men that be put in truſt, do not there dewties.

The Statute of Regrators is ſo uſid, that in many quarters of theſe partes it wil do little good: and in ſome parts, where as licence by the Juſtices wil not be grauntyd, the people are mouche offendid, that they ſhuld not, as wel as other, bagge as they were wount to do.

God be praiſid yet al things be quiet, and I truſt ſo wil contynew. Thus deſiring God to contynew you long in health to his pleaſure, fare ye wel: and for gods ſake do one yere, as ye may be hable to do another. Your health is not the ſureſt: favour it as ye may; and charge it not to farre. Ye be wyſe and comfortable for others; be ſo for your ſelf alſo. I pray you let god be the end, where unto ye mark in al your doyngs. And if they for lack of knowledge then happen otherwyſe then ye would, the thing ye ſoughte ſhal partly excuſe your ignorancie, that may happ to myſſe men in weighty afferes. If ye ſe the meanes godd, and yet ivel follow of them, content your ſelf with patience. For the ſecond cauſe, when god wil, be it never ſo like to bring forth the effect, myſſeth her purpoſe: as ye know by Wiſe mens counſells, that rulyd in Commune wealthes before you. God geve his grace to loke alwayes upon hym, and then with mercy let hym do his holy wil. *Glouc.* 6. Julij, 1552.

Yours with my dayly prayer *John Hoper*,
Buſhop of *Worceſtre.*

To the Rt. Honorable my ſingular frynd
Sr. William Cecill *Kt. one of the*
Kings Majeſties chiefeſt Secretories.

Another

Another of the ſame Biſhop to the ſame Perſon.

Sr.W.H.MSS. THE grace of God be with you for ever, Amen. I have wroten herewith long letters to the Councel; yet not ſo long as the matter conteynyd in them doothe requyre. I truſt it wil be your chaunce to read them, that the mater may be the better underſtand. Ye know I am but an ivel Secretarie, Do the beſt ye can they may be wel taken. It is truth that I write, and goddes cauſe. Let god do as his bleſſid pleaſure is with it. I have ſend the maters, that theſe two Canons, *Johnſonne*, and *Joyliffe* diſlyke, in writing. Where by ye may underſtand what is ſaid of both parties. The Diſputation Mr. *Harley* can make trew relation of, and how unreverently and proudely *Joylyffe* uſyd both hym and me.

For as mouch as my juriſdiction ceſſith until the Letters patent be paſt for both churches, theſe ſhal be to praye you to optayne the Kings Majeſties letters for my warrant in the mean tyme. For in caſe I do not at this tyme take accompt of the clergy in *Worceſtre* and *Gloceſtre-ſhire*, how they have profityd ſyns my laſt examining of them, it wil not be wel. Alſo ſouch as I have made ſuperintendents in *Glouceſtre-ſhire*, if I commend not my ſelf, preſently, there wel doings, and ſe what is ivel donne, I ſhal not ſee the goodd I loke for. Ah! Mr. Secretarye, that there were goodd men in the Cathedral churches! god then ſhuld have mouche more honour then he hath, the Kings Majeſty more obedience, and the poore people better knowledg. But the realme wantith light in ſouche churches, where as of right it owght moſt to be. I ſuppoſe ye had hard, that there ſhuld be a great ſpoyle made of this church hyre. For what can be ſo wel donne, that men of light conſcience cannot make, by ſuggeſtion, to appere ivel? Doutles the things donne be no more then the expreſs words of the Kings Majeſties Injunctions, commandyd to be donn. And I darre ſaye, there is not for a Churche to preach Goddes word in, and to mynyſter his holy Sacraments, more godly within this realm. But, Mr. Secretarie, I ſee mouche myſcheſe in mens hartes by many tokens, and ſouch as ſpeak very fere meanith crauftely, and nothing leſs then they ſpeake. I have to good experience of it.

Thus god geve us wyſdome and ſtrength, wyſelye and ſtronglye to ſerve in our Vocations. There is none that eatith there bread in the ſwet of there face, but ſouch as ſerve in public Vocation. Yours is wounderful, but myne paſſith. Now I perceave private labours be but playes, nor private trobles but eaſe and quietnys. God be our help, *Amen*. I pray you ſend me my juriſdiction aſſone as may be. *Worceſtre*, 25 *Octobris*, 1552.

Yours, and ſo wil be whylles I live,
with my prayer *John Hoper*,
buſhope of *Worceſtre*.

Poſtſcript. When that I perceavyd my requeſt for juriſdiction made before unto you, upon further deliberation I thought it good to unrequeſt that againe; praying you to make no mention of it: and therupon wrote

wrote the letters to the Councel anew. The cauſe is, I ſend for a Preſident, to ſe the juriſdiction, how it is gyven in the like ſtate as I am. Which pleaſith me not. Therefore, goodd Mr. Secretarye, let it paſs til I write unto you again.

NUM. XLIX.

A Popiſh Rhime faſtned upon a Pulpit in K. Edwards *reigne.*

THis pulpit was not here ſet,
For knaves to prate in and ray!.
But if no man may them let,
Miſchef wil come of them, no fail.

If God do permit them for a tyme
To brabble and ly at their wyl,
Yet I truſt or that be prime.
At their fal to laughe my fill.

Two of the knaves already we had,
The third is comyng as I underſtand,
In al the yerth ther is none ſo bad,
I pray God ſoon ryd them out of this land.

Prowder knaves was ther never none, Foxij. M.S.S.
So falſe they are, that no man may them truſt.
But if God do not ſend help ſone,
They wil lay al in the duſt.

Al chriſten men at us now laugh and ſcorne,
To ſe how they be taking of hie and lowe,
But the child that is yet unborn
Shal them curſe al on a rowe.

Now God ſped thee wel,
And I wil no more mell.

The Anſwer to the Enemy.

A rope is a fytt reward for ſuch ryſhe repers,
As have ſtrowed this Church ageinſt the Kings prechers.

THE Pulpits are now repleniſhed with them that prech the truthe,
And Popiſh traitors baniſhed, which ſeemed to you great ruthe.
But yf you and the Freers were clean owt of this land,
This realme to the laſt years, ful firme and ſure ſhould ſtand.

When ſuch as with you truſt ſhal al ly in the duſt,
And ryſe thereout agayne unto perpetual payne,
With them that laugh and ſcorne eyther at hye or lowe,
Had better not been borne ſuch evil ſeeds to ſowe.

Yee pray God ſpede them wel, and ye wil no more mell;
Forſothe ye have ſaid wel; But if ye may be knowen,
Ye are like for to be taken, and quartered like a baken,
And of your frends forſaken, for theſe ſedis ye have ſowen:

Like as the laſt yere Traitors were knowen,
By ſtanding in the felds with weapon and ſwordes,
So this year their treaſon is ſowen,
In traiterous bills and railing words.

Some of their carcaſes ſtandith on the gates,
And their heads moſt fyttely on *London* bridge.
Therefore, ye Traytors, beware your pates,
For yf ye be founde, the ſame way muſt ye tridge.

God ſave the Kings Majeſtie long for to reigne,
To ſuppreſſe al rebells, and truthe to maynteyne.

An old Song of John Nobody

I.

Privati MS. IN *December*, when the dayes draw to be be ſhort,
After *November*, when the nights wax noyſome and Long;
As I paſt by a place privily at a port,
I ſaw one ſit by himſelf making a ſong.
His laſt talk of trifles, who told with his tongue,
That few were faſt i'th' faith, I feyned that freake,
Whether he wanted wit, or ſome had done him wrong.
He ſaid, he was little *John Nobody*, that durſt not ſpeak.

II.

John Nobody, quoth I, What news? thou ſoon note and tell,
What maner men thou mean, that are ſo mad.
He ſaid, Theſe gay gallants, that wil conſtrue the goſpel,
As *Solomon* the ſage with ſemblance ful ſad,
To diſcus divinity they nought adread.
More meet it were for them to milk kye at a fleyke.
Thou lyeſt, quoth I, thou Loſel, like a leud lad.
He ſaid, he was little *John Nobody*, that durſt not ſpeak.

III.

Its meet for every man on this matter to talk,
And the glorious goſpel ghoſtly to have in mind,
It is ſothe ſaid that Sect, but much unſeemly ſcalk,
As boyes babble in books, that in Scripture are blind:
Yet to their fancy ſoon a cauſe wil find.
As to live in luſt, in lechery to leyke.
Such Caitives count to be come of *Cains* kind.
But that I little *John Nobody* durſt not ſpeak.

IV.

For our Reverend Father hath ſet forth an order,
Our ſervice to be ſaid in our Seignours tongue:
As *Solomon* the ſage ſet forth the Scripture,
Our ſuffrages, and ſervice with many a ſweet ſong,
With Homilies and godly books us among.
That no ſtiff, ſtubborn ſtomacks we ſhould freyke.
But wretches nere worſe to do poor men wrong.
But that I little *John Nobody* dare not ſpeak.

V. For

V.

For Bribery was never ſo great,
ſince born was our Lord,
And Whoredom was never les hated, ſith Chriſt harrowed Hel:
And poor men are ſo ſore puniſhed commonly through the world.
Thus would it grieve any one, that good is, to hear tel.
For al the homilies and good books, yet their hearts be ſo quel,
That if a man do amiſs with miſchefe they wil him wreake.
The faſhion of theſe new fellows, it is ſo vile and fell,
But that I little *John Nobody* dare not ſpeake.

VI.

Thus to live after their luſt, that life would they have,
And in letchery to lyke al their long life;
For al the preaching of *Paul*, yet many a proud knave
Wil move miſchiefe in their mind both to maid and wife;
To bring them in advoutry, or elſe they wil ſtrife,
And in brawling about baudery, Gods Commandments break.
But of theſe frantic il fellowes few of them do thriſe.
Though I little *John Nobody* dare not ſpeak.

VII.

If thou company with them they wil curriſhly carp, and not care,
According to their fooliſh fantacy, but faſt wil they naught.
Prayer with them is but prating; Therefore they it forbear.
Both Almes deeds, and holineſs, they hate it in their thought.
Therefore pray we to that Prince, that with his bloud us bought:
That he wil mend that is amiſs. For many a man ful freyke
Is ſorry for theſe Sects, though they ſay little or nought,
And that I little *John Nobody* dare not once ſpeake.

VIII.

Thus in no place this Nobody in no time I met,
Where no man then nought was, nor nothing did appear;
Though the ſound of a Synagogue for ſorrow I ſwett,
That *Hercules* through the eccho did cauſe me to hear.
Then I drew me down into a dale, wheras the dumb deer,
Did ſhiver for a ſhower, but I ſhunted from a freyke.
For I would no wight in this world wiſt who I were,
But little *John Nobody*, that dare not once ſpeake.

NUM. L.

John a Laſco's *Letter from* Embden, *ſignifying the dangerous condition they were in, and the Perſecutions they expected.*

Clariſſimo viro Domino Sicilio, *a conſilijs & libellis ſupplicibus Illuſtriſſimi Domini Protectoris: Domino & fratri meo obſervandiſſimo.*

S. Cum mihi ad alios ſcribendum iſtuc eſſet, facere non potui quin ad te quoque ſcriberem, Vir Clariſſime, memor videlicet illius, quòd te mihi iſtic delegerim, cui mea omnia nota præ alijs eſſe velim. Volui itaque

St. W. H. M.S.S.

itaque tibi de meo huc reditu ſignificare: nempe me feliciſſimo itinere, gratia Domino, uſum: & me ex *Anglia* in *Friſiam Orientalem*, intra triduum, trajeciſſe. Navis præfectum a Domino Protectore nobis additum habebamus, virum optimum & fideliſſimum: qui Dominum Comitem *Bremam* uſque eſt ſequutus, ut certi aliquid, opinor, ab illo vobis adferat. Ego quæ ſcio ad Dominum *Cantuarienſem* omnia perſcripſi, ut Illuſtriſſimo Domino Protectori exponat: quæ tibi quoque incognita non fore puto. Scripturus alioqui eadem ad te omnia, ſi non id parum neceſſarium, adeoque & ſupervacaneum eſſe judicarem. Nos hic crucem certiſſimam expectamus, & ad eam perferendam mutuo nos in Domino cohortamur, cum invocatione nominis ſancti ſui: ut per patientiam & fidem, ferendo, ſuperemus omnia, quæcúnque in nos permittere ille volet, ad nominis ſui gloriam, & noſtri probationem. Certi illum curam noſtri habere, & ita potentem eſſe, ut omnes omnium hoſtium phalanges, quicunque ſint tandem illi, unico oris ſui verbo ſternat momento uno: & rurſum ita bonum, ut ne pilum quidem temerè e noſtro capite detrahi patiatur, etiamſi nos totus mundus impetere conetur. Támque nobis malè velle non poſſit unquam, quàm mater infanti ſuo, quàm denique oculi quiſque ſui pupillæ malè velle non poteſt: imo vero, quàm non poteſt non eſſe perpetuò Deus, Laudandus in omnibus quæcúnque in nos permittit: cum nihil in nos alioqui niſi noſtro ipſorum bono, inque noſtram adeo ſalutem, permittat. Huic igitur nos totos committimus, & cum omni tolerantia expectamus quicquid in nos permittere ille velit. Si nos hinc pelli contingat, ſcis quinam ſit animus meus. Quòd ſi quid tu interea de mea iſtic vocatione intellexiſti, quemadmodum ad te ex *Jermouth* ſcripſeram, aut ſiquid te adhuc intelligere poſſe putas, quæſo te, Vir integerrime, ut mihi per amicum hunc & fratrem meum, *Robertum Legatum*, gentilem veſtrum, civem noſtrum, ſignificare velis. *Germania* ferè tota, præter *Saxonicas*, (quas vocant) & Maritimas civitates, ac Principes aliquot, *Interimizat*. *Helvetij* legatos *Cæſaris*, qui ad repetendum Ducatum *Sabaudiæ* venerant, finibus ſuis non auditos, ut dicitur, excedere juſſerunt. De me plura hic *Robertus* noſter, Vale. Uxorem tuam, Dominum *Czechum* noſtrum, Dominum *Moroſinum* diligenter ſalvere jubeo: méque vobis omnibus totum ex animo commendo. Raptim. *Æmdæ*, nona Aprilis, Anno 1549.

Cuperem ſcire num fructus aliquid attulerit, mea illa nondum abſoluta ad herum tuum admonitio, quam tibi a Domino *Florentio* nomine meo traditum eſſe non diffido: & num putes illam mihi porro abſolvendam eſſe. Doctori *Turnero* multam ex me ſalutem dicito, quæſo.

Tui ſtudioſiſſimus,

Joannes à Laſco,

manu propria.

NUM.

NUM. LI.

A Laſco's *requeſt, that thoſe of his church might have a Warrant from the Kings Councel, that they might not be diſturbed for not coming to their pariſh churches.*

Clariſſimo Viro Domino Guilhelmo Cecilio, *Secretario Regio digniſſimo ad manus.*

RUrſum perturbantur quidam è noſtra Eccleſia tam in majore, quam in minore *Sudwerk*, Vir clariſſime, & carceres illis intentantur, niſi ad ſuas parœcias veniant. Faciunt autem id non Paſtores ipſi, ſed ædiles; qui Præfecti Eccleſiarum vocantur. Qua de re cum Domino Reverendiſſimo Cancellario heri egi. Et ille juſſit, ut cum tua humanitate agerem, ut ipſo præſente in Senatu hodie a prandio res per tuam humanitatem proponeretur: pollicituſque eſt, ſe nobis adjumento eſſe futurum in Senatu, ut mandatum in ſcripto ad omnes Parœcos & Eccleſiarum præfectos in *Sudwerk* & ſancta *Catharina* obtineamus, ne noſtri ab illis deinceps, hac in parte, moleſtentur. Sed ejuſmodi mandatum obtineri oporteret, quod per nos illis offerri, qui noſtros moleſtant, & demum per nos etiam adſervari poſſit: ne deinceps novis rurſum mandatis impetrandis (ſi forte ita incidat) moleſti ſemper & Senatui ipſi Regio, & tuæ humanitati eſſe cogamur. Venturus eram ipſe ad tuam humanitatem, ſed per graviſſimum capitis dolorem profectò non licuit. Mitto tamen ad tuam humanitatem hunc fratrem noſtrum, qui eſt unus è Senioribus noſtræ Eccleſiæ. Oróque ut illum benigne audiat & abſolvat. Commendo me diligentiſſime humanitati tuæ. Sr. W. H. MSS.

Tuæ preſtantiæ addictiſſimus,

[*Novemb.* 1552.] Joannes à Laſco,

manu propria.

NUM. LII.

Michael Angelo, *Preacher to the* Italian *Congregation, his complaint againſt ſome of his flock, with a liſt of their Names.*

Clariſſimo Domino Sycilio, *Sereniſſimi Regis* Angliæ, *&c. a Secretis*; Michael Angelus Florius Florentinus, Italorum *Concionator.* S. D.

CUM dies elapſis meam tibi enarrarem inopiam & neceſſitatem, ac meorum *Italorum* impietatem, mihi impoſuiſti, ut eorum *Italorum* nomina, quos opus erat ut convenires, tibi ſignificarem, & idcirco Sr. W. H. MSS.

circo in calce harum mearum reperies, & cum abſque interturbatione ſeriorum negotiorum tuorum hos omnes, unà vel ſeparatim, convenire poteris, mihi non exiguum præſtabis favorem, ut te facturum ſpero. Hi omnes polliciti ſunt Reverendiſſimo *Cantuarienſi*, mihi omnia neceſſaria providere, & ab eis de menſe *Januarij* accepi tantum, quinque libras. At poſtquam viderunt & audierunt me tam aperto Marte adverſus Papæ dogmata, hypocriſim & tyrannidem concionantem, ac eorum incredulitatem & duritiam cordis arguentem, me omnino deſeruerunt. Sed hoc fere nihil eſt. Non enim ipſi impudentes erubeſcunt ore vipereo mihi & evangelio *Chriſti* (quod ſincére annuntio) detrahere; Et, quo auſu neſcio, (cum omnes habeant privilegia Libertatis, quemadmodum veri & naturales *Angli*, & juraverint eamet ſervare mandata, quæ ſervare tenentur *Angli* omnes,) quotidie audiunt Miſſas; quas ſi audirent *Angli*, pænas luerent. Et cur iſti, ut merentur, non corriguntur? Et ſi ipſi quotidie nova privilegia, & novas immunitates a Sereniſſimo Rege petere non verentur, & nonnunquam obtinent, cur illis non præcipitur, ut faveant Evangelio, & abrenuntient Papæ, & dogmatibus ejus? In Scriptura divina jubentur rebelles Deo, legibus, & judicibus ſanctis, interfici ſine miſericordia: ut patet *Deut.* 13. & 17. *Eliſeus* ille tam Deo gratus Propheta, jubente ipſo Deo, inunxit *Jehu* in regem ad hoc, ut & domum *Achabi* prorſus extirparet, ac Sacerdotes omnes *Baal* interficeret. Jure igitur optimo poſſunt & debent hii omnes, cum adverſentur & Evangelio, & hujus tam Sancti Regis ſanctionibus, nempe pijs. Tuæ prudentiæ & pietati hoc meum negotium committendum jure exiſtimavi, cum ſis verè unus ex his, quibus ait Dominus & Servator noſter *Chriſtus*, *Elegi vos de mundo, ut eatis, & fructum afferatis, & fructus veſter maneat.* Certus igitur ſum, quod nihil eorum omittes, quæ ad Dei gloriam, Evangelij laudem, & meam Salutem pertinere agnoſces. Vale.

Italorum Nomina,

D. *Carolus Rinuccinus.*
D. *Guido Cavalcanti.*
D. *Batiſta Cavalcanti.*
D. *Bartholomeus Fortini.*
} *Florentini* omnes.

D. *Chriſtoforus Mediolanenſis.*
D. *Batiſta Burrone, Mediolanenſis.*
D. *Marcus Antonius Erizo.*
D. *Evangeliſta Fonte.*
} *Veneti.*
D. *Petrus Ciampante. Lucenſis.*

D. *Azalinus Selvagus.*
D. *Benedictus Spinola.*
D. *Antonius Bruſchetto.*
} *Januenſ.*

D. *Nicolaus de Nale.*
D. *Andreas de Reſti.*
} *Raguſienſes.*

NUM.

NUM. LIII.

Michael Angelo *endeavours to appeaſe the Secretary, greatly offended with him for a groſs miſcarriage.*

Clariſſimo Viro, ordinis equeſtris, Domino Gulielmo Sycilio, *Sereniſſimi Regis* Angliæ, *&c. a Secretis*, Michael Angelus Florius, *S. P. D.*

SUbodoratus hiſce diebus elapſis miram illam tuam charitatem, qua me piè complecti ſolebas, magnitudine Labis, qua nunc me commaculari contingit, victam fuiſſe; téque adverſus me ita excanduiſſe, ut me ſceleroſis omnibus indignitate excellere judicares. Quæ cum animo mecum volutare cepiſſem, arbitrabar conſultum fore, ſi ad te ſcriberem, rémque omnem, ut ſe habet, non ut quorunque impudentium lutulenta ora evomere auſa ſunt, panderem. Sed pendebat animus, & in diverſa trahebatur. Nam verebar nè vehementius in me ſevires, audito meo nomine, quod tam pæminoſum apud te factum eſt. Verum cum rem altius mecum perpenderim, prorſus mutavi Sententiam, tum quia miſantropos non es, tum etiam quia ea opinio, quam de tua pietate, prudentia, doctrina & manſuetudine concepi hactenus, falſa non me Lactavit ſpe. Iccirco his meis ad te litteris provolare audeo, faterique te non injuria me ſceleroſum vocitaſſe, quia exſurgentibus quibuſdam nebulis de limoſa concupiſcentia carnis meæ, & obnubilantibus cor meum, per abrupta cupiditatum cecidi, ac præceps cecidi in cænum, voraginem & gurgitem libidinis & immunditiæ carnis, relicto deo, cujus ira invaluit ſuper me. Sed ut memineris, obſecro, Ampliſſime Domine, me ex eodem *Adamo* genitum, ex quo *David*, ac plerique electi Dei, qui ejuſdem criminibus obnoxij fuêre. Ex humo, non ex ſuamet ſubſtantia, ut quidam falſo opinati ſunt, Deus hominem condidit, non ex duriſſimo Lapide aut chalybe. Quod quidem ſi perſpectabis illum procliviorem aptiorémque ad malum reddidit. Si enim naturam noſtram humanam ſic Deus condidiſſet (quod impoſſibile eſt) ut nunquam peccaſſet, melior ipſo Deo fuiſſet, (quod abſit:) quia natura quæ poteſt peccare, ſicut & non peccare, ſi ſemper vinceret, illi naturæ preponenda eſſet, quæ ideo non peccat, quia impaſſibilis eſt. Age dic, ex terræ limo conditus quis non peccat? Et ſi bonos omnes ſuos eſſe velit Deus, non tamen illis poteſtatem peccandi adimit. Et quiſquis naturam noſtram quam diligentiſſimè inſpexerit, cum Chriſto filio dei fatebitur, *Neminem præter unum Deum bonum.* In me igitur in hujus criminis fæcem prolapſo naturam, Ampliſſime Domine, attende, in te vero, & in alijs ab hac peccati ſorde mundis, gratiam Dei, non naturæ virtutem, Laudato. Qui peccantes omnes odiſſe quærit, neque profecto ſeipſum diligit. Et ſi quoſcúnque reos mortis damnari contendit, neminem vivere patietur. Quis unquam electorum dei tam mundus ab omni Labecula criminis fuit, cui non opus fuerit quotidie rogare patrem, ut illi ſua remittat debita? Nonne omnes habent, quod plangant, & reprehenſione conſcientiæ, & mobilitate peccatricis naturæ? Et ſicut unicuíque propter ſua peccata Dei miſericordia eſt neceſſaria, ita uniuſcujúſque proprium eſt errantium omnium miſereri.

Sr. W. H. MSS.

Hæc

Hæc perſpicua comperies in unigeniti filij dei illo recto ſanctoque judicio, ab eo a *Phariſeis* petito adverſus mulierem in adulterio deprehenſam; qui & legem adulteram damnantem comprobavit, & judices cæteróſque omnes terrendo ad miſericordiam revocavit. Quærit Deus Opt. Max., ut regna ſubvertantur erroris, non errantes ipſi, & eos ubique jubet ſpiritu manſuetudinis inſtaurendos eſſe, non odio & perſecutione perdendos. Qui igitur vehementi errantes proſequitur odio, eos perdere, non ſanare conatur. Sed video hic te corrugare frontem audióque dicere, Num fruſtra inſtituta ſunt poteſtas regis, vis gladij cognitoris, ungulæ carnificis, arma militis, diſciplina dominantis, & ſeveritas boni patris? Non utique, ſed habent iſta omnia modos ſuos cauſas, rationes & utilitates. Non enim ordinationibus hiſce humanarum rerum adverſatur remiſſio, nec contrariatur indulgentia. Quod ſi fieri contingeret, nobis non attuliſſet *Chriſtus* ſuæ dulcedinem gratiæ, nec tam pijs elogijs manſuetudinem commendaſſet, ſed veteris Teſtamenti ſeveriorem legis vindictam comprobaſſet. Sed quid audeo docere Minervam, & noctuas ferre *Athenas*? Nonne hæc omnia in ſacris didiciſti litteris? Nonne fides, nonne pietas, non hæc tandem ipſe te deus edocuit, cum te viti, quæ eſt vitâ noſtra, *Chriſto Jeſu* Servatori noſtro inſeruit? *Moſes*, cui legitur facie ad faciem dominus eſſe locutus, miſſus ad gentes, & ad fratres ſuos, ire nolebat, & ad aquas contradictionis quàm graviter deum offenderit, Dei ipſius teſtimonio, novimus omnes. *Aaron*, Dei Altiſſimi Sacerdos idololatriæ *Iſraelitarum* conſentiens, ex auro & monilibus fæminarum eorum vitulum fabricavit; illi aram extruxit, ac holocauſta immolavit: cui ſane facinori ſimile nec oculus mortalium vidit, nec auris audivit. *Jonas* propheta præceptum ſibi, ut Ninivitis prædicaret, irrupit, ut ad alium locum pergeret, quo miſſus non fuerat. *David* rex & propheta, vir utique ſecundum cor dei, plus æquo Veneri indulgens, uxorem rapuit alienam, & virum illius interfici curavit. *Simon Petrus*, cui Dominus pollicitus erat claves regni cœlorum, cum juramento ipſum dominum ſuum negavit. Nec tamen ille pijſſimus Deus terræ chaſmata aperiri juſſit, ut vivi abſorberentur hi qui legem ſuam violaverunt: ut ſuo exemplo doceret omnes, rigorem judicij pietate & clementia frangere.

De ferveſcat igitur minax tua illa indignatio & formidabilis ira adverſus me, demitte furorem, Vir integerrime, miſericorditer me prolapſum corripe, & cum dilectione ſaluti meæ conſule, & proſpice. Cujus auxilio, conſilio, & favore nitar, ſi tu, qui omnium ſacra anchora es, (& numinis loco te habent omnes,) me prorſus tuo deſtituas auxilio? Quo fugiam extra regnum iſtud, ut vitare poſſim, quia aut carne mea & ſanguine meo ſatientur hoſtium evangelij dentes & ora, aut veritatem illius ipſe negare cogar? Non veluti primi parentis *Adami* eſt hoc peccatum meum, ut non vetuſtate, prudentia & pietate ſanctorum dei deleri poſſit. Cave, obſecro, ne Satanas, per imaginem quaſi juſtæ ſeveritatis, crudelem hanc tibi adverſus me ſuadeat ſævitiam. Clamabis fortaſſis, me indignum eſſe hoc tuo favore & auxilio. Fateor, ſed recorderis, rogo, Deum indignos juſtificare & ſervare. Pietas igitur commoveat te, ut velis mihi famulo tuo pereunti opitulari, cujus ſalus tibi in manu eſt. Vale, & bene fortunet *Chriſtus* opt. Max. quod in manibus eſt, X Kal. Februarij.

NUM.

NUM. LIV.

That the Secretary would procure the Kings letters Patents for a French *proteſtant, to ſet up a* French *printing preſs.*

Clariſſimo Viro Domino Guilhelmo Cecilio, *Regiæ Majeſtatis Secretario digniſſimo, Domino & fautori obſervantiſſimo.*

TAmetſi ejuſmodi nunc ſit valetudo mea in eo luctu meo, in quo me Dominus, adempta mihi altera mei parte, uxore inquam mea, conſtituit, ut neque mihi liceat, neque etiam magnopere libeat multa ad multos ſcribere, Vir Clariſſime; tamen fratribus & amicis id a me poſtulantibus negare non potui, ut in fratris hujus gratiam, qui has perfert, paucis te, pro tua in me benevolentia, meáque in te obſervantia, interpellarem. Eſt vir pius & veræ religionis ſtudioſus totius Eccleſiæ noſtræ *Gallicæ* teſtimonio; cuperétque inſtituere typographicam *Gallicam*, in uſum earum inſularum, quæ ſubſunt Majeſtati Regiæ. Ut *Anglica*, quæ ad religionem pertinent, omnia, *Gallicè* verſa, pro inſulis illis excudat. Hac itaque in parte tuo patrocinio juvari poſtulat; & a me petijt, ut ſe tuæ humanitati commendarem, ut tuis auſpicijs diploma Regium in eum uſum obtinere poſſit. Te igitur oro, Vir præſtantiſſime, ut illi hac in parte tua autoritate adeſſe velis; cum meâ, tum verò multo magis promovendæ religionis cauſâ. Plura non permittit valetudo. Commendo me tuæ humanitati officioſiſſimè. *Londini*, 24 *Auguſti*. 1552. Sir W. H. M.SS.

Tuæ humanitati addictiſſimus,

Joannes a Laſco.

NUM. LV.

Valerandus Pollanus *Superintendent of the Strangers church at* Glaſtenbury, *concerning the ſtate of the ſtrangers Weavers, fixed there.*

Verè Nobili Viro ac D. D. Gulielmo Cecilio, *Equiti aurato, Regij Conſilij Secretario, D. ac patrono ſuo colendiſſimo.*

S. P. Cum his *Petrus Wolfus*, vir honeſtus ad vos proficiſceretur, putavi non ægrè laturam D. T. ſi de rebus noſtris pauca ſignificarem. Alteras literas, quæ ad *Corniſhium* & reliquos procuratores pertinebant, hodie propter abſentiam *Corniſhij* tradidi Regio miniſtro M. *Poais* cum *Fermario Hyeto*, præfecto hujus oppidi, & alijs Officiarijs, præſente D. *Clerc*, generoſo, qui eſt unus ex ijs, qui præſunt (ut dicunt) *Juſtices of paix*. Atque hic generoſus, cum Latinè & Gallicè Sir W. H. M.S.S.

noſſet, pro ſua humanitate interpretem egit, tum mei libelli ſupplicis exhibiti DD. Conſiliarijs; tum noſtri pacti cum D. Duce *Somerſeti*. Viderunt itaque conſentire per omnia; & id D D. Conſiliarijs ſignificant per literas; atque illud etiam, quantas commoditates ex his hominibus ſperent. Has literas ipſe mecum feram, cum literis eorum qui præſunt rationibus hujus oppidi, quos expectamus ad proximum diem *Jovis*. Interea id te ſcire volui, ut pro tua pietate memor ſis horum hominum, quibus non video qua ratione impreſentiarum poſſit proſpici, quod paſcua attinet, niſi Damarium nobis concedatur utendum fruendum, cum hortorum parte aliqua, tantiſper dum alia paſcua tradantur. Atque ita decreverat D. Dux, imo etiam feciſſet jam, niſi *Corniſhius* ille nobis præripuiſſet turpiſſima fraude, cum ſciret D. Ducem aliter decreviſſe ante mortem D. *Spelt*.

Rogamus igitur T. D. per *Chriſtum*, ut hujus memor, ſi quiſquam agat apud DD. Conſiliarios de paſcuis aut de hoc Damario, imprimis horum hominum rationem haberi cures. Quod ſi feceris, dignum tua pietate facies, & nos tibi æternum devinxeris. Præterea id T. D. ſcire cupio, quam turpiter *Corniſhius* noſtris inſidiatus ſit ſtatim poſt meum hinc diſceſſum, cujus tamen hortatu ego iſtuc profectus eram. Venit, atque affirmans ſe habere literas a DD. Conſiliarijs, primum blandis verbis, deinde minis noſtros cogebat, ut ſibi pannos, quos haberent confectos, darent. Ipſe vero ex me audierat oppigneratos omnes. Et ut non fuiſſent mihi quod hic moliebatur. Rogamus itaque ne huic quidquam poſthac committatur noſtrarum rerum: cum neque nos, nec quod juſtum eſt, aut æquum, amare poſſit. Hæc vera eſſe ex hoc homine, & ipſo M. *Poais* melius poſſit T. D. cognoſcere.

Hic *Petrus Wolfus*, *Brabantus*, multa paſſus eſt, & eſt homo dignus, cui boni faveant. Puto eum T. D. quoque notum. Rogo illum adjuvares. Condonabit T. D. quod tam familiariter agam, tamque inornatè. Sed ornare res ipſa negat, nec fert feſtinus nuncij abitus. Ego T. D. me & meæ eccleſiæ cauſam commendo. Dominus *Jeſus* T. D. ſervet, ac augeat. *Glaſconij*, 3 *Novemb.* 1551.

T. D. obſervantiſſimus

Valerandus Pollanus, *Superintendens peregrinorum eccleſiæ* Glaſcon.

NUM.

NUM. LVI.

The Superintendent earneſtly deſires, that one Corniſh *might not bee ſet over the Strangers there, who had already dealt ſo illy with them.*

Verè nobili Viro ac Domino D. Gulielmo Cecillo, *Equiti aurato meritiſſimo, Supremi Conſilij Regij Secretario, Domino, ac patrono colendiſſimo. In Aula.*

S. P. Etſi mihi non dubium eſt, T. D. probè memorem eſſe ſermonis noſtri poſtremi de *Corniſhio*, ac deinceps ejuſdem per literas commonefecerim: de eadem re tamen iterum & tertiò appellare nec pudet, nec piget, quoniam ita res exigit. Obſecro, per *Chriſtum*, nec id moleſtè feras, neque rem iſtam parvè eſtimes. Sr. W. H. MSS.

Cum enim, qui præeſſe debent alijs, ipſos integros ac juſtos imprimis eſſe oporteat; tum qui hominibus iſtis optimis, ac propter *Chriſtum* tantùm extorribus præfuturi ſunt, eos ipſos ſanè quàm integerrimos ac juſtiſſimos eſſe oportet: ni perire honeſtiſſimos viros velitis, atque aliò avertere maxima commoda, quæ ab ipſis ad Rempub. perventura erant. In *Corniſhio* porro, nunquam hi noſtri homines, textores, inquam, illi peregrini, vel hilum integritatis & juſtitiæ, vel candoris deprehenderunt, aut experti ſunt. Quapropter illorum precibus ſolicitatus, T. D. ſupplex oro, Velis ita cauſam ipſorum D D. Conſiliarijs exponere ac commendare, nè *Corniſhius*, quod jam ab ipſis contendit, aſſequatur, ut hominibus iſtis præficiatur. Mirari ſatis non poſſumus, quânam fronte id jam audeat, poſteaquam adeò nuper turpiſſimam ſuam perfidiam ac malevolentiam prodiderit: nec ignorent, quàm ægrè illum feramus omnes, qui etiam idem quod nunc petimus, a D. Duce poſtulaturi eramus. Cauſam autem, & cætera, quæ ad hanc rem pertinebunt, ne diutius T. D. meis literis obtundam, ex hoc tabellario, *M. Stephano Le Provoſt*, qui eſt Diaconus meus in miniſterio Eccleſiæ, plenius cognoſces. Obſecro per *Chriſtum* ut id velis, atque illi fidem habeas.

Omnes noſtri, qui T. D. pietatem ac fidem ſæpius laudari audierunt, ſe totos ac ſua omnia tibi commendant. Nec dubito fore commendatiſſimos, quos *Chriſtus* ipſe commendat. Itaque deſino. Dominus *Jeſus* T. D. ſuo ſpiritu ſemper magis magiſque augeat, ac bonis omnibus exornat. *Glaſconij Somerſet.* 9 *Novemb.* Anno 1551.

T. D. obſervantiſſimus Clientulus,

Valerandus Pollanus, *Superintendens eccleſiæ peregr.* Glaſcon.

NUM. LVII.

Some account of the preſent ſettlement of their affaires.

Ornatiſſimo Viro, ac D. D. Gulielmo Cicello, *equiti aurato, Senatus Regij Secretioris Secretario, Domino & patrono Colendiſſimo.*

Sr. W. H. MSS.

S P. Quid in negotio bonorum virorum decreverint rationum præſides, etſi ab ipſis non dubito te intellecturum; nolui tamen committere, ut hac in parte dignam tua benevolentia obſervantiam in me deſiderares. Res porro ſic habet. Optimus hic Vir ac verè generoſus D. *Dyer*, ut eſt veræ pietatis amantiſſimus, ita ſanè noſtram cauſam, quantum potuit, juvit & promovit. Nihil tamen impetratum eſt, præterquam quod noſtris facta eſt poteſtas in Damarium ducendi vaccas, donec de paſcuis ſatis ſit factum D. Ducis pacto. Triginta etiam domos juſſerunt quamprimum inſtaurari; ac pecuniam numerarunt, qua æs alienum diſſolveremus, contractum hoc toto tempore, quo tam parcè a D. Ducis miniſtris numeratum fuit. Sed in tempus futurum parum liberaliter proſpectum eſt. Vix enim ad bimeſtre tantum conſtituerunt, quantum ſatis ſit ad quinque hebdomadas. Omitto quod cum jam lanæ deſint, nec quidquam numerarunt hac cauſâ, in brevi noſtris hominibus ne ceſſandum ſit, non parum metuendum ſit. *Crowchius* obtulit ſuas: Sed pretio iniquiore, quam poſſimus ſuſtinere. Nam multo æquiore poſſumus a noſtris vicinis emere, puta 24 s. quod ille 32 s. æſtimat. Ita nos affligit, & hactenus afflixit penuria pecuniæ. Unica ſpes reliqua eſt in D. *Dyer*, quem longè æquiorem expectamus, modo ad noſtrorum uſum Lanæ ipſius ſint accommodæ. Nam præter pretij moderationem; illud etiam addit, quod longum Solutionis tempus nullo fœnore compenſari velit. Dominus illi rependat. Utinam huic bono & pio viro D D. Conſiliarij pios homines potius commendaſſent. Nimis enim metuo, ne cupiditas *Corniſhij* inſatiabilis noſtris fraudi ſit. Nam quod Damarij partem retinet, ac uſum communem cum noſtris, id nullo jure ac nulla cauſa, vel in ſpeciem honeſta, facit: cum ſciat vix ſatis eſſe ad alenda 30 paria vaccarum. Et cum ſibi peteret a D. Duce, non ignoraverit antea D. Ducem noſtris decreviſſe, id quod tamen (parum religiosè) negavit. Sed teſtati ſunt *Crowchius*, *Robertus Hyet*, & *Richardus Powis* ita habere. Proinde non poſſumus in eo acquieſcere, niſi totum Damarium noſtris hominibus liberum ſit, tandiu fruendum, donec ſingulis tradantur quinque Acræ prati, vel quantum ſatis erit ad alendam duas vaccas per integrum annum, ſicuti pacto D. Ducis conſtat.

Sed de hoc & alijs plura & certiora, cum venero. Tantum hoc oro T. D. nè ſinas offendi D D. Conſiliarios magnitudine ſumptuum in domuum inſtaurationem. Nam ea res nihil hactenus ad me pertinebat. Certè magnæ erant hic ruinæ. Sed mirari ſatis non poſſum tantos ſumptus eſſe, cum tam parum ſit præſtitum, id quod ipſi D. Præſides ſuis oculis viderunt. Noſtri hinc multum damni acceperunt. Nam cum anguſtiſſimè habitarent, non poterant *Anglas* ad nendum, *Anglos* ad alia ſua artificia, commodè ad ſe recipere. Ipſimet non poterant tantum

tantum operæ præſtare, quantum alioqui feciſſent. Hincque adeo cum vivendum interea eſſet, contraxerunt æs alienum Ducis, ſuper quam ſperaſſent, majus. In quo ſanè opus erit V. æquitate, nè iſtis hominibus tam multa debita imputentur, quandoquidem non ipſorum culpa factum eſt, ſed negligentiâ Miniſtrorum D. Ducis. Boni enim viri nihil magis metuunt quam æs alienum. Quod ſi ſemel, cum domibus & pratis promiſſis, numeraretur quantum opus eſt ad hanc ſuſceptionem totam, extra omnem metum eſſet, quin facile poſſent omni ære alieno Ducis ſeſe liberare.

De me etiam nihil eſt conſtitutum, qui 15 menſibus ſumptus incredibiles, & labores incomparabiles pertuli, nec obolum accepi. Eſt enim mihi familia ampla, quæ vix etiam ſatisfacit negotijs iſtorum hominum; quorum cauſa multæ ac variæ profectiones hoc anno ſuſcipiendæ fuerunt. Si poſſem impetrare quinquaginta libras ſtipendij, ego pro omnibus ſumptibus, & laboribus præteritis, contentus eſſem. Nam nè parum eſſet negotij, jam etiam impoſuerunt inſpectionem operarum in domuum inſtaurationem. Sed ſpero T. D. hac in parte favorem ſuum non denegaturam apud D D. Conſiliarios. Quod ſi ſentiam, nihil vereor quin totum hoc inſtitutum nobis ſit futurum Laudi, propter maximas commoditates, quas huic regno ſentient eveniſſe intra triennium, Domino *Jeſu* benè ſecundante, uti hactenus cæpit. Is *T. D.* omni felicitate ſua beet. *Glaſconij* 27. Novemb. 1551.

Condonet mihi T. D. quod tam inconditè ſcribam. Non vacat aliter, per tam multas occupationes; uti teſtis erit hic generoſus Dom. meæ diligentiæ & ſedulitatis, tum in Eccleſiaſticis, tum in oeconomicis noſtrorum rebus procurandis.

T. D. addictiſſimus Clientulus,

Valerandus Pollanus.

NUM. LVIII.

Mr. Calvins *adviſe for the rectifying ſome abuſes in our Church, and* Univerſity, *relating to the alienation and miſuſe of their Revenues.*

A Monſeigneur, Monſeigneur Le Duc de *Sommerſet.*

MOnſeigneur, Je ne vous ſcaurois aſſez remercier du receueil tant humain, que mon homme a trouve envers vous: non ſeulement a ce qu'il vous a pleu prendre la poine d'offrir mes Livres au Roy; mais de tout le reſte, en quoy vous pouviez declairer une ſinguliere affection d'amitie, que de voſtre grace vous aviez deſia aſſez monſtree cy devant. Quant a L'enfant que vous avez receu a voſtre Service, je n'euſſe poynt prins la hardieſſe de vous en eſcrire; ſi non que Sr. W. H. MSS.

que j'euſſe penſe, qu'il avoit adreſſe de plus grand bien comme auſſion s'y attendoit. Mais d'aultant plus en ſuis je obligé a vous, quant je voy que ma faveur a valu quelque choſe en ceſt endroict. Mais pource que tout ce, que j'eu ſcaurois eſcrire ſeroit bien maigre au pris de ce que eſt en mon coeur, & auſſi que vos bienfaictz meritent j'ayme mieulx me depporter de vous en faire plus long propos. Seulement je vous prie, Monſeigneur, de me tenir tellement du tout voſtre, que ſi j'avois moien de vousfaire de bons Services, il ne tiendroit pas a m'y employer, que vous n'euſſiez approbation d'un meilleur vouloir, que je ne le puis exprimer. Je vous euſſe faict ces excuſes plus toſt, ou bien remerciemens, s'il vous plaiſt les tenir pour telz : n'euſt eſté le deſir que ce gentilhomme avoit de vous preſenter mes letteres. En quoy auſſi j'appercois l'amitie que vous plaiſt monſtrer envers moy, quant ceux qui meritent bien d'avoir acces envers vous, eſperent eſtre tres bien venus par le moien de mes lettrez.

Cependant, Monſeigneur, je ne ceſſeray de vous recommander ce qui vous eſt de ſoy aſſez cher & precieux : ceſt que vous procuriez tous jours, & mettiez poine, que Dieu ſoit droictement honore & ſervy. Sur tout qu'il ſe dreſſe meilleur ordre en l'egliſe, qu'il ny eſt pas encore. Car a ce qu'on dit, il a graud faulte de doctrine pour le ſimple peuple. Combien qu'il ne ſoit pas ayſe de recouvrer gens propres & idoines pour faire ceſte office ; toutefois a ce que j'entens, il y a deux grandz empeſchemens, auſquelz il ſeroit neceſſaire de proveoir. L'un eſt, que les revenus des Univerſitez, qui ont eſté fondez pour nourrir les eſcholiers, ſont mal diſtribuez en partie. Car pluſieurs ſont nourris de bourſes, qui ſont profeſſion manifeſte de reſiſter a l'evangile. Tant s'en fault, quilz donnent eſperance de maintenir ce qui aura eſté la edifie a grande poine & travail.

Le ſecond mal eſt, que le revenu des Cures eſt diſtraict, & diſſipe : en ſorte qu'il n'y a point pour nourris gens de bien, qui ſeroient propres a faire l'office de vrays paſteurs. Et par ce moien on y meſt preſtres ignorans, qui emporte une grande confuſion. Car la qualité des perſonnes engendre un grand meſpris de la parole de Dieu. Et puis quant ilz auroient toute l'authorite du monde, il ne leur chault guere de s'acquiter. Je vous prie doncque, Monſeigneur, pour faire touſiours advancer en mieulx la reformation, & luy donner fermité permanente a ce qu'elle tienne : qu'il vous plaiſe employer toutes vos forces a la correction de ceſt abus. Je croy bien, qu'il n'a pas tenu a Vous, que les choſes n'ayent eſté mieux reglees de prime face. Mais puis qu'il eſt bien difficile d'avoir du primier coup, un eſtat ſi bien dreſſe qu'il ſeroit a deſirer, il reſte de touſiours inſiſter pour parfaire avec le temps ce que eſt bien commencé.

Il ne doit pas faire mal a ceux qui tirent aujourdhuy profit du bien des egliſes, que les paſteurs ayent nourriture ſuffiſante : veu que chaſcun ſe doit efforcer de les nourrir du ſien propre, quant ilz n'auroient poin de quoy du publicq. Meſme ce ſera leur profit de s'en acquiter. Car ilz ne peuvent pas proſperer en fraudant le peuple de Dieu de la paſture ſpirituelle, en ce qu'ilz privent les egliſes de bons paſteurs. Et de voſtre part, Monſeigneur, je ne doubte pas, quant vous aurez fidelement traivaille a reduire ces choſes en ordre, que Dieu ne multiplie d'aultant plus ſes benedictions en vous. Mais pour

pour ce que je me tiens aſſeure, que vous eſtes ſi bien affectionné de vous meſme, qu'il neſt ja beſoing en faire plus longue exhortation, je feray fin: apres avoir ſupplie noſtre bon Dieu, qu'il luy plaiſe vous conduire touſiours par ſon eſprit, vous augmenter en tout bien, & faire que ſon nom ſoit de plus en plus glorifie par vous.

Ainſi, Monſeigneur, je me recommande bien humblement a voſtre bonne grace. De *Geneſve*, ce 25 de Juillet, 1551.

Voſtre tres humble Serviteur,

Jehan Calvin.

NUM. LIX.

Sir John Cheke *to Dr.* Parker, *upon the Death of* Martin Bucer.

I Have delivered the Univerſities Letters to the Kings Majeſty, and ſpoken with the Lords of the Councel, and with my L. of *Cant.* for Mrs. *Bucer*. I doubt not but ſhe ſhal be wel and worthily conſidered. The Univerſity hath not done ſo great honor to Mr. *Bucer*, as credit and worſhip to themſelves. The which if they would continue in, as they ceaſe not to complain, they might be a great deal better provided for, then they think they be. But now complaining outright of al other men, and mending little in themſelves, make their friends rather for duty towards learning, then for a deſert of the Students, ſhow their good wils to the Univerſity. Howbeit if they would have ſought either to recover, or to increaſe the good opinion of men, they could not have deviſed wherin by more duty they might worthily be commended, then in following ſo noble a man with ſuch teſtimonie of honor, as the child ought to his father, and the Lower to his Superior. And altho I doubt not, but the Kings Majeſty wil provide ſome grave learned man to maintain Gods true learning in his Univerſity, yet I think not of al learned men, in al points, yee ſhal receive Mr. *Bucers* like; whether we conſider his deepnes of knowledg, his earneſtnes in religion, his fatherlineſs in life, his authority in knowledg. But what do I commend you to Mr. *Bucer*, who knew him better, and can praiſe, whom ye knew, trulier?

MSS. C.C.C.C. Vol. intit. *Epiſt. Viror. illuſtr.*

I would wiſh, that that is wanting now by Mr. *Bucers* death, they would by diligence and wiſdome fulfil in themſelves: and that they herein praiſed in others labour to obtain themſelves. Wherof I think ye be a good ſtay to ſome unbrideled young men, who have more knowledg in the tongues, then experience what is comely, or fit for their life to come.

I pray you, let Mr. *Bucers* books and ſcroles unwritten be ſent up and ſaved for the Kings Majeſty: that he chooſing ſuch as ſhal like him beſt, may return the other without delay: Except Mrs. *Bucer* think ſome other better thing to be done with them, or ſhe ſhould think ſhe

ſhould

ſhould have loſs by them, if they ſhould not be in her ordering.

I do not, Mr. *Parker*, forget your friendſhip ſhewed to me aforetime; and am ſorry no occaſion ſerveth me to ſhew my good wil. But aſſure your ſelfe, that as it lyeth long and taketh deep root in me, ſo ſhal the time come, I truſt, wherin ye ſhal underſtand the fruit therof the better to endure and ſurelier to take place. Which may as wel ſhortly be, as be deferred. But good occaſion is al. The Lord keep you, and grant the Vniverſity ſo much encreaſe of godlines and learning, as theſe cauſes may compel unwilling men to be aſhamed not to do for them. From *Weſtmeſter*, 1551. Mar. 9.

Your aſſured,

Joan Cheke.

NUM. LX.

Peter Martyr *to* Bucer, *concerning the* Oxford *Act*, Anno 1550.

Quibus artibus inſtituerint Diſputationem Theologicam in Comitiis Oxonienſibus.

S. D.

Ex Bibliothec. C.C.C.C. AD tuas prolixas literas, mihique eo nomine ſuaviſſimas, brevi hac mea Epiſtola reſcribo: partim, quod Tabellarius citius reditum aggreſſus eſt, quàm ego ſperaveram; partim, quod res, de qua me vis cogitare, non eſt præcipitanda, ſed potius quàm diligentiſſimo examine opus habet. Curabo itaque ut quàm primum, ſi certus homo, cui rectè poſſim literas dare, ſe offerret, quid ea de re ſentio, reſcribam. Gaudeo itaque vehementer Diſputationes iſtas hunc habuiſſe ſucceſſum, quem ſua Providentia Deus illas habere voluit. Vix enim mihi polliceor, cum non adeſſent Viſitatores, aut ulli graves Judices potuiſſe magnum fructum, ex illis, vel ad Scholam, vel ad Eccleſiam redire. Non quaſi de viribus, doniſque tibi divinitus collatis, quicquam dubitem, aut bonitati cauſæ diffidem, ſed quod iſtorum conſilium videam. Satis eſt illis pugnâſſe. Qui poſtea mendacia ſpargunt. Nunquam deſunt. Et Diabolus omnia curat efferri, & per ſua membra honorificentiſſimè amplificari. Quare non miror, ſi Chriſtus ab initio diſputationes Apoſtolicas miraculis confirmavit. Utinam quandoque dignet iſtos obfirmatos, ſuaque cordis duritie gehennæ addictos, eâdem potentiâ coercere, qua per *Paulum Elymam* Magum repreſſit: quando non poſſunt alia ratione adduci, ut veritatem, inſtar Magorum *Pharaonis*, non oppugnent, & ſuis præſtigijs offuſcare nitantur.

Quid mihi acciderit, in noſtris Comitijs, paucis accipe. Sunt creati Baccalaurei Theologiæ, quos ego de more præſentavi: Cumque illis, ut fit, diſputandum eſſet publicè, Reſpondentem Papiſtam conſtituerunt.

ſtituerunt. Opponentes item Papiſtas, quæſtionemque diſputandam, maximo ſilentio ſuppreſſerunt: cum ſoli eam inter ſe communicaſſent. Totámque id fiebat, ne illam ego poſſim cognoſcere. Cumque ad eam publicandam exſtimularentur, dicebant, ad me non pertinere: Satis eſſe, ut eam diſputaturi inter ſe noſſent. Denique pridie ejus diei, quo diſputandum erat poſt meridiem ſecunda hora, ut arbitror, queſtionem publicarunt, & ad valvas Templi affixerunt. Volebant autem defendere ſuam beatam Tranſubſtantiationem, atque corporis Chriſti impanationem. Utque me Arbitrum recluderent, alium, ut loquuntur, patrem ſibi deligunt Doctorem *Chedzeum*. Ibi Opponentes omnia mea produxiſſent argumenta. Reſpondens, ut viſum eſſet, diluiſſet. Opponentes ſe dixiſſent eſſe contentos allata ſolutione. Pater loco meo ſuppoſitus omnia vehementer approbaſſet. Mihi vero ea die aut nullus locus dicendi datus eſſet: (Nam poſtremæ omnium ad noctem iſtæ diſputationes habendæ erant, poſtquam Juriſperiti ſuas partes egiſſent: Nam illi Doctorem ea die inaugurabant:) Aut ſiquid mihi dicere licuiſſet, in ipſa fermè nocte dicendum erat, omnibus jam Auditoribus, & feſſis & abeuntibus. Comitia ſoluta fuiſſent, & undique victoriam conclamaſſent, quaſi ſuam cauſam *Oxonij* pulcherrimè defendiſſent. Fuitque tanta hominum turba in his Comitijs, ut vix credi poſſit. Quotquot enim poterant, undique literis acciverant. Aderant inter alios Capellanus, ut vocant, *Wintonienſis*, Doctor *Seton*, & Capellanus Epiſcopi *Dunelmenſis*.

Iſtæ ſunt Adverſariorum technæ. His fraudibus pugnare volunt. Sed neſcio quo modo, ex inſperato noſter Vicecancellarius, ſive quod timuerit aliquam turbam ſive aliqua alia de cauſa, quæ me latet, interdixit, ne illa die Theologi diſputarent. Ego aderam paratus in arena conſilium capere, fretus Domini auxilio, quod in eo articulo maximæ neceſſitatis, & os & linguam eſſet daturus.

Hæc ideo ſcripſi, ut noſtrorum Antagoniſtarum artes intelligas, & nequid ab ijs ſimplici animo fieri credas.

Fuit eo tempore hic mecum veſter Vicecancellarius afflicta valetudine: viſus tamen eſt nonnihil recreari. De te multum locuti ſumus: & ille inter alia ſibi pollicebatur, quod ſi per valetudinem ei licuiſſet *Cantabrigiæ* eſſe, cum illa inter te & *Yungum* acciderunt, potuiſſet illum hominem facile ad modeſtius agendum adducere. Cupio illum reſtitutum, cum tibi, ut video, optimè velit, & Religionem candidè amplectatur. Uxor mea, Deo gratia, convaluit, quod mihi & commodum eſt & jucundiſſimum; & quod ita tibi ſit gratum, ut ſcribis, ingentes ago gratias. *Agnetem* tuam, *Nicolaúmque* ſalutes, & tuum illum Socium, qui nobiſcum fuit, meo, uxoris, & *Julij* nomine, qui omnes, unà cum Domino Subdecano, & Domino *Carowo*, te cumprimis magna ſalute impertiunt. 20 *Septembr.* 1550. *Oxonij*. *G. Haddon.*

Tuus in Chriſto,

Petrus Martyr.

NUM. LXI.

Peter Martyr *to* Bucer, *Concerning their review of the book of Common-Prayer.*

Cenſura libri Communium Precum.

Ex Bibliothec. C.C.C.C.

S. D. Hoc tempore nil mihi potuit, aut optatius aut jucundius, evenire, quàm ut cenſuram tuam viderem librorum ſacrorum. Quare, quod eam ad me dignatus ſis mittere, gratias immortales ago. Jam rogatus fueram, ut ipſe quoque annotarem, quodnam mihi de eo videretur. Et cum, propter ignotam mihi linguam, fuiſſet data Verſio D. *Cheeki* legenda, ut potui de ea colligere, annotavi quæ digna correctione viſa erant. Sed quia in verſione mihi tradita, complura deerant, ideò multa præterij, de quibus in meis Annotationibus nihil dixi. Hæc deinde cum de tuo ſcripto deprehendiſſem, in ejuſmodi libro contineri, mihi doluit; quod jam ante duos aut tres dies meam Cenſuram Reverendiſſimo, qui me pro ea urgebat, attuliſſem. Cæterùm hoc demum remedium adhibui: Quæ de tuo ſcripto cognovi defuiſſe in meo libro, ſummatim collegi: & cum eadem, quæ tu reprehendiſti, mihi quoque non ferenda viderentur, ea in breves articulos redegi: expoſuique Reverendiſſimo, qui jam ſciebat hæc ad D. Epiſcopum *Elienſem* te ſcripſiſſe, me in his omnibus capitibus, quæ illi offerebam, in articulis notata, conſentire tecum, ut mutarentur.

In prioribus autem Adnotationibus omnia fermè, quæ te offenderunt, a me fuerant adnotata. Exemplum quidem ad te nunc mitterem: ſed non habeo ita deſcriptum, ut illud poſſis legere. Tantùm ſum miratus, quomodo præterieris de Communione ægrotorum id reprehendere, quod ſtatutum eſt, ſi eo die fiat, quo in Dominico habetur cœna Domini, tum Miniſter partem ciborum ſecum deferat. Atque ita Communionem in domo Ægrotantis adminiſtret. Qua in re id me offendit, quòd ibi non repetunt, quæ præcipuè ad cœnam Domini pertinent; cumque, ut tu quoque ſentis, arbitror, verba cœnæ magis ad homines, quam aut ad panem, aut ad vinum pertinere. Monui omnino mihi videri, ut coram ægroto, & ſimul cum eo communicantibus, omnia, quæ ad cœnam Domini neceſſariò requiruntur, & dicantur, & agantur. Et ſane mirandum eſt, quomodo ea, conſpectu ægroti, verba dicere graventur, cui maximè utilia ſunt, cum inutiliter eadem repetere velint, quando inter communicandum in Templo vinum in poculo deficere contigerit, cum homines qui adſunt, & ſacramenta ſumunt, illa jam audiverint. Hæc ſunt, quæ putavi alicujus momenti, & cur omiſeris, non ſatis intelligo. In omnibus autem, quæ cenſuiſti emendanda, tuæ ſententiæ ſcripſi. Et gratias Deo ago, qui occaſionem ſuppeditavit, ut de his omnibus Epiſcopi per nos admonerentur. Concluſum jam eſt in hoc eorum Colloquio, quemadmodum mihi retulit Reverendiſſimus, ut multa immutentur. Sed quænam illa ſint, quæ conſenſerint emendanda, neque ipſe mihi expoſuit, neque ego de illo quærere auſus ſum. Verum hoc non me parum recreat, quod mihi, D. *Checus* indicavit; ſi noluerint ipſi, ait, efficere, ut quæ mutanda

ſint

ſint mutentur, Rex per ſeipſum id faciet; & cum ad Parliamentum ventum fuerit, ipſe ſuæ Majeſtatis authoritatem interponet.

De *Wintonienſi* jam actio quarta in judicio habita eſt; neque dum reſpondet, alio ſpectat, quam ut ſe a Contumacia purget. Verba ejus a Papiſticis hominibus, ut docta & acuta prædicantur: a veris autem & ſanis judicibus, vafra, ſubdola, aliena a cauſa, &, ut uno verbo dicam, ſophiſtica. Quod mihi etiam fit veriſimile, cum illum in rebus Theologicis non aliter agere animadverterim. Verum quicquid ſit, cauſa omninò exiſtimatur caſurus.

Quæ de *Hoppero* ad me ſcribis, non potuerunt non videri mira. Certè illis auditis obſtupui Sed bene habet, quod Epiſcopi meas literas viderunt, unde invidia ego quidem ſum liberatus. Et illius cauſa fici jacet, ut me ioribus & pijs nequaquam probetur. Doleo, doleo, inquam, mihi graviſſimè talia inter Evangelij profeſſores contingere. Ille toto hoc tempore, cum illi ſit interdicta concio, non videtur poſſe quieſcere; ſuæ fidei confeſſionem edidit, qua rurſus multorum animos exacerbavit. Deinde queritur de Conſiliarijs, & fortaſſe, quod mihi non refertur, de nobis. Deus felicem Cataſtrophen non lætis actibus imponat.

Doctor *Smithus*, quondam *Oxonij* Profeſſor, qui me de votis Monaſticis præterita jam ætate laceſſivit, nunc librum, Anglicè ſcriptum, contra Dominum *Cantuarienſem* edidit de re Sacramentaria. De quo, cum lingua mihi ſit ignota, nequeo judicare. Sed tamen ſenſum ejus, & ineptias, brevi cognoſcam. Nam ſcribit ſe etiam ſub prelo habere, quæ contra me de eadem re compoſuit. Quanquam hæc ego vel parum vel nihil moror, cum a Sataniæ atque Papæ Mancipijs nihil niſi mendacia expectem. Peccata noſtra me terrent, atque pertenuis Evangelij fructus: Necnon ex altera parte Cæſaris Succeſſus, quem Severiſſimam Dei virgam eſſe video. Et inter hæc mala noſtris Peregrinorum eccleſijs vacat nugari.

Eſt enim inter illas de Templo a Rege conceſſo exorta magna contentio: adeoque ſunt animi eorum implacabiles, & eò exarſerunt, ut eorum diſſidium per Concilium Regium ſit dirimendum. Precor Deum, ut res non malè juxta merita cadat.

Multo antea voluiſſem diſcedere: ſed hodie tandem abeundi facultatem impetravi. Scriptum tuum *Petro Alexandro* tradam, ut id tibi, cum ipſum perlegerit, remittat. Tibi vero interim, & omnibus tuis, cuncta ſalutaria & felicia precor, unà cum *Julio*, qui vos plurimum ſalvere jubet. 10 Jan. 1551. Ad *Lambeth*.

Tuus in Chriſto,

Petrus Martyr.

Clariſſimo & eruditiſſimo D.D. Martino Bucero, *Theologiæ Profeſſori regio, mihi plurimum obſervando*, Cantabrigiæ.

NUM. LXII.

The Archbiſhops letter to procure Wolf, *the Printer, a licence to publiſh his Book.*

Sr. W. H. MSS.

AFter my veray hertie commendations. Thies be to ſignify unto you, that *Rayner Wolf*, at my deſire, hath fully fynyſhed the printing of my Book, for anſwer to the late Biſhop of *Wincheſters*, written againſt myn of the Doctrine of the Sacrament. And foraſmuche as both printing and ſelling of any matiers in thengliſhe tounge is prohibited by a Proclamation ſet furthe, onles the ſame matier be firſt allowed by the Kings Majeſtie, or vi. of his Majeſties privey Counſail, as you ſhal more plainly perceyve by the Proclamation, which herewith I ſend unto you: Therfor I hertily pray you to be a Sutor to the kings Majeſtie, or to the privye Counſail, that Mr. *Rayner* may have licence for the printing and ſelling of my ſaid Book accordingly. And the ſame ſo obtained to ſend me with convenient ſpede. For in the begynning of the Terme I thinck it wer veray neceſſary to be ſet furthe, for the contentation of many, which have had long expectation of the ſame. Aſſone as I ſhal receyve advertiſement, whan the Kings Majeſtie wil be at *Hampton* courte, I wil come thither to ſee his Grace, and do my duty towards the ſame. Thus fare ye hertily wel. From my Mannour at *Croydon*, the xxix. of *September*, 1551.

Your Lovynge Frende,

T. Cant.

To my veray lovynge freendes, Mr. Cecill, *one of the Kings Majeſties two principal Secretaries. Or to Mr.* Cheeke.

NUM. LXIII.

Articles, wherunto Wylliam Phelps, *Paſtor and Curate of* Ceciter, *upon good adviſement and deliberation, after better knowledg geven by Gods grace and goodnes unto him, hath ſubſcribed, conſented and aggreed, willingly without force, compulſion, and all maner of impulſion; and is willing and deſirous to ſet forth the ſame to his pariſhoners, for the better edifying of them, and declaration of his new aggreement to Gods verite and holy word.*

Foxij MSS.

FIrſt, That the holy word of God doth acknowledg, confeſs, maintaine, avouch, hold and defend, that in the holy Sacrament and Communion of Chriſts precious body and bloud, the very ſubſtance, matter, nature and condition of bread and wine, do remain after the words

words (as they be commonly called) of Conſecration, as verily and truly as they were in ſubſtance and matter bread and wine before: Although that the uſe of the bread and wine in the Sacrament be changed. For whereas before it was common bread and common wine, now by the virtue of Gods word it is made the Sacrament of the precious body and bloud of Chriſt, and a Seal, confirmation, and augmentation of Gods mercy and gracious promiſe to al men, that receive it in the Faith of Chriſt Jeſu, with hatred of ſin, and intent, purpoſe and mind to live always a vertuous life. And that is the very Tranſubſtantiation and change, that God delighteth in, in the uſe of the Sacraments, moſt, that we ſhould earneſtly and from the bottome of our hearts, be converted into Chriſt, and Chriſts holy commandments, to live a chriſten life, and to dy from ſin, as he gave us example, both by his life and doctrin; and meaneth not, that the bread and wine ſhould in ſubſtance be turned or converted into the ſubſtance of his body and bloud, or that the ſubſtance of the bread ſhould be taken away, and in the place therof to be the ſubſtance, matter, and corporal preſence of Chriſts corporal, holy, humane and natural body.

Item, That the ſame holy word of God doth confeſs, hold, defend, acknowledg and maintain, that the very natural, ſubſtantial, real and corporal body of Chriſt, concerning his humanity, is only and ſoly in heaven, and not in the Sacrament and Communion of his precious body and bloud. But whoſoever worthily with true repentance, and lively faith in the promiſe of God, receiveth that holy Sacrament, receiveth Sacramentally by faith al the mercies, riches, merits and deſervings, that Chriſt hath deſerved and paid for, in his holy bloud and paſſion. And that is to eat Chriſt and to drink Chriſt in the holy Sacrament, to confirm and Seal Sacramentally, in our Souls, Gods promiſes of eternal Salvation: that Chriſt deſerved for us, not in, or by, his body eaten, but by, and for, his body ſlain and killed upon the Croſs for our Sinns: as S. *Paul* ſaith *Col.* 1. *Eph.* 1. 3. *Ebru.* 2. 7, 8, 9, 10.

As for eating of his fleſh, and drinking of his bloud, really, corporally, materially and ſubſtantially, it is but a carnal and groſs opinion of man, beſides and contrary to the word of God, and the articles of our faith, and chriſten religion: that affirmeth his corporal departure from thearth, placeth it in heaven above at the right hand of God the father Almighty, and keepeth, retaineth, holdeth and preſerveth the ſame corporal body of Chriſt there, til the general day of judgment, as the word declareth: *From thence he ſhal come to judge the quick and the dead.*

And that heretofore I have been in the contrary opinion, and believed my ſelf, and alſo have taught other to believe the ſame, that there remained no ſubſtance of bread and wine in the Sacrament, but the very ſelf ſame body and bloud of Chriſt Jeſu, that was born of the bleſſed Virgin *Mary*, and hanged upon the Croſs, I am with al my heart ſorry for mine error, and falſe opinion, deteſting and forſaking the ſame from the bottome of my heart, and deſire God moſt heartily in, and for, the merits of his dear ſons paſſion, to forgive me, and al them that have erred in the ſame falſe opinion by and through my means: Praying them in the tender compaſſion and great mercies of God,

God, now to follow me in truth, verite and ſingleneſs of Gods moſt true word, as they were contented to follow me in error, ſuperſtition and blindneſs, and be no more aſhamed to turn to the truth, then they were ready to be corrupted by falſhood. If the holy Apoſtle S. *Paul*, and the great Clerk, S. *Auguſtine*, with many mo Noble and vertuous members of Chriſts church, were not aſhamed to returne, acknowledge and confeſs, their error and evil opinions; what am I, miſerable creature of the world, inferior unto them both in knowledg, holines and learning, that ſhould be aſhamed to do the ſame? Nay I do in this part thank God, and rejoyce from the bottome of my heart, that God hath revealed unto me the truth of his word, and geven me leave to live ſo long to acknowledg my fault, and error: and do here before you proteſt, that from henceforth I will, with al diligence and labor, ſtudy to ſet forth this mine amended knowledg, and reconciled truth, as long as I live, by the help of God in the holy Ghoſt, through the merits of Jeſus Chriſt, our only Mediator and Advocate. To whom be al honor for ever and ever, Amen.

Subſcribed and confirmed 29 *of* April 1551. *in the preſence of* John *Bp. of* Glouceſter, *and divers other ther preſent.*

NUM. LXIV.

The Archbiſhop to the Lords of the Councel concerning the Book of Articles of Religion.

Sr. W. H. MSS.

AFter my veray humble recommendations unto your good Lordeſhips: I have ſent unto the ſame the boke of Articles, which yeſterday I receyved from your Lordeſhipps. I have ſent alſo a Cedule incloſed, declarynge briefly my minde upon the ſaid boke: beſechynge your Lordeſhipps to be means unto the Kyngs Majeſtie, that al the Buſhops may have authority from hym, to cauſe all their Prechers, Archdecons, Deans, Prebendaries, Parſons, Vicars, Curates, with al their Clergie, to ſubſcribe to the ſaid articles. And than I truſt, that ſuch a concorde and quyetneſs in religion ſhal ſhortely follow therof, as ells is not to be loked for many years. God ſhal therby be glorified, his truth ſhal be avaunced, and your Lordeſhips ſhal be rewarded of hym, as the ſetters forward of his true word and goſpel. Unto whom is my dayly prayer, without ceaſynge, to preſerve the Kynges Majeſtie, with al your honorable Lordeſhips. From my houſe at *Forde* the 24 of this preſent month of *November*.

Your Lordeſhipps ever to commaunde

T. Cant.

To my veray good Lordes of the Kinges Majeſtie his moſt honorable Councel.

NUM.

NUM. LXV.

The Archbiſhop nominates certain perſons for an Iriſh *Archbiſhoprick.*

To my veray Lovinge friende Sir William Cecyl *Knight, one of the Kinges Majeſties principal Secretaries.*

THough in *England* there be many meete men for the Archbuſhopricks of *Ireland*, yet I knowe veraye fewe, that wil gladlie be perſwaded to go thither. Nevertheleſs I have ſent unto you the names of iiij. *Viz.* Mr. *Whiteheade* of *Hadley*, Mr. *Tourner* of *Caunturbury*, Sir *Thomas Roſſe*, and Sir *Robert Wiſdome*. Which being ordinarily called, I thincke for conſcience ſake, wil not refuſe to beſtowe the talent committed unto theim, whereſoever it ſhal pleaſe the Kinges Majeſtie to appoincte theim. Among whom I take Mr. *Whiteheade* for his good knowledge, ſpecial honeſtie, fervent zeale, and politick wiſdome, to be moſt meete. And next him Mr. *Tourner*, who, beſides that hee is merry and witty withal, *nihil appetit, nihil ardet, nihil ſomniat, niſi Jeſum Chriſtum*; and in the lively preaching of him and his wourde declareth ſuch diligence, faithfulneſs and wiſdom, as for the ſame deſervithe much commendation. There is alſo one Mr. *Whitacre*, a man both wiſe and wel learned, Chaplain to the Buſhopp of *Wincheſter*, veray meet for that office, if he might be perſwaded to take it upon him. Sir W. H. MSS.

I pray you commend me unto Mr. *Cheke*, and declare unto him, that myn ague, whither it were a quotidian, or a double tertian (wherof my Phyſitions doubted) hath left me theſe two dayes, and ſo I truſt I am quite thereof: Notwithſtanding my water keapithe ſtil an high colour. Now the moſt daunger is, that if it come againe this night, it is like to tourne to a quartane. However the matter chaunce, the moſt grief to me is, that I cannot proceade in ſuch matters as I have in hande, according to my wil and deſire. This *Terrenum Domicilium* is ſuch an obſtacle to all good purpoſes. Foraſmuche as I perceave that the Kings Majeſties progreſs is altered, I pray you ſend me the geſts of the latter end of his Progreſs, from this time unto the end, that I may from time to time know where his Majeſtie ſhal bee; whom I beſeeche Almighty god to preſerve and proſper in al his affairs, with his moſt honorable Councel, and al his courte. From my manor of *Croydon*, the xxvth. of *Auguſt* 1552.

Your own aſſured
T. Cant.

NUM.

NUM. LXVI.

That Mr. Turner, *intended for the Archbiſhopric of* Armagh, *was come up to court.*

To my lovynge frende Sir William Cecyl *Knight, one of the Kyngs Majeſtie his principal Secretary.*

Sir W. H. MSS.

AFter my veray harty recommendations, Now at the laſt agaynſt his wil, *Turner* is come up unto the courte. He preched twiſe in the campe, that was by *Canterbury*: for the which the rebells wolde have hanged hym; and he ſemed than more glad to go to hangynge, than he doth now to go to *Armachane*, he alleged ſo many excuſes, but the chiefe is this, that he ſhal prech to the walls and ſtalls, for the peple underſtande no *Engliſh*. I beare him in hande Yes; and yet I dowte whether they ſpeak *Engliſh* in the dioces of *Armachane*. But if they do not, then I ſay, that if he wil take the paine to lerne the *Iriſh* tonge (which with diligence he may do in a yeare or two) than both his perſonne and doctrine ſhal be more acceptable not only unto his dioces, but alſo thorowe out al *Ireland*. I commytt hym to your cure praying you to help hym to have as redy a diſpach as may be, for he hath but a little money.

I have ſent the boke of Articles for Religion unto Mr. *Cheke*, ſet in a bettre order, than it was, and the titles upon every matier, addynge therto that which lacked. I pray you conſidre wel the articles with Mr. *Cheke*, and whether you thynke beſt to move the kyngs majeſtie therin bifore my commynge; I referre that unto your two wiſdomes.

I pray you let me have your adviſe unto whom I myght beſt write concernynge *Rayner Wolfe*; for I wot not to whom I myght write, but to my Lorde of *Northumberlande*. The everlyvynge god ever preſerve you in this life, and in the life to come. From *Croydon* the xix*th*. of *September*. [Anno 1552.]

Your aſſured frende,

T. Cant.

NUM. LXVII.

Wherein the Archbiſhop juſtifies himſelf and the reſt of the Biſhops againſt the charge of Covetouſnes.

To my Lovyng frende Sir William Cycil, *one of the Kyngs Majeſties principal Secretaries.*

AFter my moſt harty commendations and thanks, as wel for your gentyl Letters, as for the copy of the *Pacification*, and for your good remembrance of the two matters, which I deſiered you not to forget, the one concernynge the B. of *Colens* lettres, and the other, Mr. *Mowſe*: for whom eft-ſonnes I gyve you my moſt harty thanks. Sr. W. H. MSS.

As for your *Admonition*, I take it moſt thankfully, as I have ever been moſt glad to bee admoniſhed by my frendes, accomptynge no man ſo foliſh as he that wil not heare frendely admoniſhments. But as for the ſayinge of S. *Paul*, *Qui volunt diteſcere, incidunt in tentationem*, I feare it not halfe ſo moche, as I do ſtarke beggery. For I toke not halfe ſo moche care for my lyvynge, whan I was a Scholer of *Cambrige*, as I do at this preſent. For altho I have now moch more revenewe, yet I have moch more to do withal; and have more care to lyve now as an Archbuſchope, than I had at that time to lyve like a ſcholer. I have not ſo moch as I had within tenne yeares paſſed by CL *l.* of certen rent, beſide caſualties. I pay duble for every thynge that I bye. If a good Auditor have this accoumpt, he ſhal fynde no grete ſurpluſage to waxe rich upon.

And if I knew any B. that were covetous, I wolde ſurely admonyſhe hym, but I knowe none, but al beggers, except it be one, and yet I dare wel ſay, hee is not veray rich. If you know any, I beſech you to advertiſe me, for peradventure I may advertiſe hym bettre than you. To be ſhorte, I am not ſo doted, to ſet my mynde upon thynges here, which neither I can cary away with me, nor tary longe with them. If tyme wold have ſerved, I wolde have written of other thynges unto you, but your ſervant makynge haſt, compelleth me heare to cut of the threde; beſechynge almyghty god to preſerve the Kynges Majeſtie with al his councel and familie, and ſend him wel to returne from his progreſſe. From my Manor of *Croydon* the xxj. of *July*.

Your own ever,

T. Cant.

NUMB. LXVIII.

Purchaſes made by the Archbiſhop. Extracted out of K. *Edwards* Book of Sales.

Anno Regni Regis Edwardi *Sexti primo.*

The name of the Purchaſer.	*The ſome of Money for the purchaſe.*	*The Lands.*	*The yerely value of the landes.*	*The rent reſerved.*	*The tyme of the iſſues.*	*The Teſte of the Patent.*
Thomas Archiepiſcopus Cantuar.	In conſider. promiſ. Dom. R. *H.* VIII. & perform. Teſt. ſui, ac in eſcamb. Maner. & Parc. de *Mayfeld* in Com. *Suſſex.* ac divers. al terr. & ten. in Com. *Midd. Hertf. Kant. Buck.* & *Ebor.* ac pro ſumma	Rect. de *Whalley*, *Blackborne* & *Rachdale* in Com. *Lanc.* nuper Monaſtio ſive Abbie de *Whalley* in eodem Com. *Lancaſtr.* modo diſſolut. dudum ſpectan. & pertinent. ac diverſ. al. terr. & ten. in Com. *Lanc. Kant. Surr. London, Bangor, &c.*	CCCClxxix l. 2 d. *ob.*	lv l. xiiij s. vj d. *q.*	A feſto S. *Michael.* Arch. A°. xxxvij° H. viij^ui.	*Teſt.* xxxj° die Auguſti.
Thomas Cranmer Archiepiſcopus Cantuar.	v c. iiij l. viij s. iiij d.	Maner. de *Sleford* in Com. *Lincoln*, & maner. de *Middleton Cheny* in Com. *Northam.* ac diverſ. al. terr. & ten. in Com. *Northam.* & *Lincoln.*	x l. vj s. iiij d. xv l. iiij l. xv s. viij d.	Nichil.	A feſto Annunc. B. *Marie* Virgin. ultimo prædicto.	
Thomas Archiepiſcopus Cantuar.	iiij c. xxix l. xiiij s. ij d. Et in complement. Teſti Dom. Regis H. VIII. & in conſider. Servicij.	Scit. nuper Prioratus de *Arthington* in Com. *Ebor.* ac diverſa alia Maneria terr. & ten. in Com. *Ebor. Not.* & *Kant.*	v l. viij s. iiij d. lj l. xvij s. iiij d. xv l. vij l. x s. x l. xvj s. j d. *ob.*	xij s. vj l. j d. xxxiij s. iiij d. xvj s. viij d.	A feſto S. *Michaelis* Arch. ultimo præterito.	*Teſt.* vj^to° die Junij.

NUM.

[NUM. LXVIII.]

An Inſtrument of the Councel, ſwearing and ſubſcribing to the Succeſſion, as limited by the King.

EDWARD.

WEE whoſe Names be underwritten, having heretofore manitimes heard the Kings Majeſty, our moſt gracious Sovereign Lords earneſt deſire and expreſs Commandment, touching the Limitation of the Succeſſion in the Imperial Crown of this Realm, and others his Majeſties Realmes and Dominions; and having ſeen his Majeſties own Deviſe touching the ſaid Succeſſion, firſt wholly written with his moſt Gracious hand, and after Copied out in his Majeſties preſence, by his moſt high Commandment, and Confirmed with the Subſcription of his Majeſties own Hand: and by his Highnes delivered to certain Judges, and other learned men to be written in ſul Order: DO, by his Majeſties ſpecial and abſolute Commandment, eftſoons given us, aggree, and by theſe Preſents ſigned with our hands, and ſealed with our Seales, promiſe by our Oaths and Honors to obſerve, fully perform and keep al and every Article, Branch and Matter contained in the ſaid Writing, delivered to the Judges and others, and ſubſcribed with his Majeſties hand in ſix ſeveral places; and al ſuch other matters, as his Majeſty by his Laſt Wil ſhal appoint, declare, or command, touching, or concerning the Limitation of the Succeſſion of his ſaid Imperial Crown. And WEE do further promiſe, by his Majeſties ſaid Commandment, never to vary or ſwarve, during our lives, from his ſaid Limitation of his Succeſſion: But the ſame ſhal to the uttermoſt of our powers Defend and Maintaine. And if any of us, or any other, ſhal at any time hereafter (which God forbid) vary from this Aggrement or any part therof, We and Every of us, do aſſent to take, uſe and repute him for a Breaker of the common Concord, Peace and Unity of this Realm, and to do our utmoſt to ſe him or them ſo varying or ſwerving, puniſhed with moſt ſharp puniſhment, according to their deſerts. MSS. D. *Wil. Petyt.*

T. Cant. T. Ely. Wyncheſter. Northumberland. J. Bedford. T. Suffolk. W. Northampt. F. Shrewsbury. F. Huntyngdon. PEMBROKE. E. Clynton. T. Darcy. G. Cobham. T. Cheyne. R. Ryche. John Gate. William Petres. Joan Cheek. W. Cecyll. Edward Mountagu. John Bakere. Edward Gryffyn. John Lucas. John Goſnald.

Theſe are the Names, with which this Inſtrument is ſigned: but there be no Seals.

The Kings own Writing, directing the Succeſſion.

My Deviſe for the Succeſſion.

MSS. D. *Wil. Petyt.*

FOR lack of iſſue for my Body, to the L. *Fraunceſes* heir Maſles, if ſhe have any ſuch iſſue before my Death. To the Lady *Jane*, and her Heir Maſles. To the Lady *Katerins* Heir Maſles. To the Lady *Maryes* heir Maſles. To the Heires Maſles of the Daughters, which ſhe ſhal have hereafter. Then to the Lady *Margarets* heires Maſles. For lack of ſuch iſſue to the Heire Maſles of the Lady *Janes* Daughters. To the heir maſles of the Lady *Katerins* Daughters, and ſo forth til you come to the Lady *Margarets* daughters heires maſles.

If after my Death, their Maſle be entred into eighteen years old, then he to have the whole Rule and Governance therof.

But if he be under 18, then his Mother to be Governeſs, til he enter 18 years old.

But to do nothing without the Advice and Aggrement of Six, Parcel of a Councel to be pointed by my laſt Wil, to the number of Twenty.

If their Mother dy before their Entry into Eighteen, the Realm to be governed by the Councel. Provided, that after he be 14 years, al great matters of Importance be opened to him.

NUM. LXIX.

A Letter of Q. Jane's *Councel to the Lord* Rich, *L. Lieutenant of the County of* Eſſex.

Sr. W. H. MSS.

AFter our right hartie commendations to your Lp. Although the matter conteined in your letters of therle of *Oxfords* departing to the Ladi *Mari*, be grevous unto us for divers reſpects, yet we muſt neades give your Lp. our hartie thankes for your redi advertiſement therof. Requiring your Lp. nevertheleſs like a Noble man to remain in that promiſe and ſteedfaſtnes to our Sovereign Lady Queen *Janes* Service, as ye ſhal find us redi and firm with al our force to the ſame. Which neither with honor, nor with ſaftie, nor yet with duty we mai now forſaake. From the Toure of *London*, the xix*th*. of *Julie*, 1553.

Your L. aſſured loving freends,

T. Cant. *T. Ely*, Canc. *J. Suffolk.* *Pembroke.* *William Paget.* *Wincheſter.* *Arundel.* *T. Darcy.* *T. Cheyne.* *W. Petre S.* *Jo. Bakere.* *J. Bedford.* *F. Shrewsbury.* *Rychard Cotton.* *Jo. Cheek.* *Robert Bowes.*

NUM.

NUM. LXX.

Queen Jane *to Sir* John Bridges, *and Sir* Nicolas Poyntz, *to raiſe forces againſt a riſing in* Bucks.

JANE the Queen,

TRuſty and Welbeloved, we grete you wel. Becauſe we doubt not, but this our moſt lawful poſſeſſion of the Crown, with the free conſent of the Nobility of our realm, and other the States of the ſame, is both plainly known and accepted of you, as our moſt loving ſubjects: Therfore we do not reiterate the ſame, but now moſt earneſtly wil and require, and by authority hereof warrant you, to aſſemble, muſter and levy al the power that you can poſſible make, either of your ſervants, Tenants, officers or freends, as wel horſemen as footmen, reſerving to our truſty and right wel beloved Couſins, the Erles of *Arundel* and *Penbroke*, their tenants, ſervants, and officers: and with the ſame to repair with al poſſible ſpeed towards *Buckinghamſhire*, for the repreſſion and ſubduing of certain tumults and rebellions moved there againſt us and our Crown, by certain ſeditious men. For the repreſſion wherof we have given ordre to divers others our good ſubjects, and gentlemen of ſuch degree as you are, to repair in like maner to the ſame parties. So as we nothing doubt but upon the acceſs of ſuch our loving ſubjects as be appointed for that purpoſe, to the place where this Seditious people yet remaine, the ſame ſhal eyther lack harts to abyde in their malicious purpoſe, or ells receive ſuch puniſhment and execution, as they deſerve, ſeking the deſtruction of their native country, and the ſubverſion of al men in their degrees by rebellion of the baſe multitude. Whoſe rage being ſtirred, as of late years hath been ſeen, muſt needs be the confuſion of thole common weale. Wherfore our ſpecial truſt is, in your courage, wiſdome and fidelities in this matter to advaunce your ſelf both with power and ſpeed to this enterpriſe in ſuch ſort, as by our Nobility and Councel ſhalbe alſo preſcribed unto you. And for the ſuſtentation of your charges in this behalf, our ſaid Councel by our Commandment do furthwith give order, to your ſatisfaction: as by their letters alſo ſhal appear unto you. And beſides that, we do aſſure you of our ſpecial conſideration of this your ſervice to us, our Crowne, and expreſly to the preſervation of this our Realm and commonweale. Yeven under our ſignet at our Toure of *London*, the *xviij.* day of *July*, the firſt year of our reigne. *Foxij.* MSS.

NUM.

NUM. LXXI.

The Councellors of Q. Jane, *their letter to the Lady* Mary, *acknowledging her Queen.*

Sir W. H. MSS. OUR bownden duties moſt humbly remembred to your moſt excellent Majeſty. It may like the ſame to underſtand, that We, your moſt humble, faythful and obedient Subjects, having alwayes (God we take to witnes) remayned your Highnes true and humble Subjects in our harts, ever ſythens the death of our late Soveraign Lord and Maſter, your Highnes brother, whom God pardon; And ſeeing hitherto no poſſibilite to utter our determination herein, without great deſtruction and bludſhed, both of our ſelves and others, tyl this time; Have this day proclaimed, in your city of *London*, your Majeſty to be our true natural Soveraign Liege Lady, and Queen, Moſt humbly beſeeching your Majeſty to pardon and remit our former infirmities, and moſt graciouſly taccept our meanings; which have byn ever to ſerve your Highnes truly: And ſo ſhal remain in al our powers and forces to theffuſion of our bludds: as thies bearers, our very good Lords, therle of *Arundel*, and L. *Paget* can, and be redy more particularly to declare. To whom it may pleaſe your Excellent Majeſty to give firme credence. And thus we do, and ſhal daily pray to Almighty God for the preſervation of your moſt royal perſon long to reign over us. From your Majeſties city of *London* this day of *July*, the firſt year of your moſt proſperous Reygne.

Thus endorſed by the hand of Sir *Will. Cecyl.*
Copy of the letter to the Quene from Baynards *Caſtle*, 20 July 1553.

NUM. LXXII.

The Archbiſhop to Mrs. Wilkinſon, *perſuading her to fly.*

Foxes Acts. THE true Comforter in all diſtreſs is only God, through his ſon *Jeſus* Chriſt. And whoſoever hath him, hath compa y enough, although he were in a wildernes al alone. And he that hath twenty thouſand in his company, if God be abſent, is in a miſerable wilderneſs and deſolation. In him is al comfort, and without him is none. Wherefore I beſeech you, ſeek your dwelling there, whereas you may truly and rightly ſerve God, and dwel in him, and have him ever dwelling in you. What can be ſo heavy a burden as an unquiet conſcience, to be in ſuch a place as a man cannot be ſuffered to ſerve God in Chriſts religion? If you be loth to depart from your kin and friends, remember, that Chriſt calleth them his *mother*, *ſiſters* and *brothers*, that do his

Mar. 3:

his fathers wil. Where we find therfore God truly honored according to his wil, there we can lack neither friend, nor kin.

If you be loth to depart for ſlandering Gods word, remember, that Chriſt, when his houre was not yet come, departed out of his coun- Joh. 4.
trey into *Samaria*, to avoyd the malice of the *Scribes* and *Phariſees*; and commanded his Apoſtles, that if they were purſued in one place, Mat. 10.
they ſhould fly to another. And was not *Paul* let down by a basket out at a window, to avoid the perſecution of *Aretas*? And what wiſdome 2 Cor. 11.
and policy he uſed from time to time to eſcape the malice of his enemies, the Acts of the Apoſtles do declare. And after the ſame ſort did the other Apoſtles. Albeit, when it came to ſuch a point, that they could no longer eſcape danger of the perſecutors of Gods true religion, then they ſhewed themſelves, that their flying before came not of fear, but of godly wiſdome, to do more good, and that they would not raſhly, without urgent neceſſity offer themſelves to death: Which had been but a temptation of God. Yea, when they were apprehended, and could no longer avoid, then they ſtood boldly to the profeſſion of Chriſt: Then they ſhewed, how little they paſſed of death: How much they feared God more then men: How much they loved and preferred the eternal life to come, above this ſhort and miſerable life.

Wherefore I exhort you as wel by Chriſts commandment, as by the example of him and his Apoſtles, to withdraw your ſelf from the malice of yours and Gods enemies, into ſome place where God is moſt purely ſerved. Which is no ſlandering of the truth, but a preſerving of your ſelf to God and the truth, and to the ſociety and comfort of Chriſts little flock. And that you wil do, do it with ſpeed, leſt by your own folly you fal into the perſecutors hands. And the Lord ſend his holy ſpirit to lead and guide you, wherſoever you go. And al that be godly wil ſay, *Amen*.

NUM. LXXIII.

The words and ſayings of John *Duke of* Northumberland, *ſpoken by him unto the people at the Towerhill of* London, *on Tueſday in the forenoon, being the* 22*d. day of* Auguſt *immediatly before his death; as hereafter followeth.*

GOod people, I am come hither for to dy this day; for the which Titus. B. 2.
I al you are come hither to ſee. And that although this is moſt horrible and deteſtable, yet juſtly have I deſerved the ſame; for that I have been moſt grievous ſinner unto Almighty God, and to al the whole world, and to the Queens grace: In as much as I did preſume of my ſelf in the plain field to bear armor againſt her Grace. Wherfore I do acknowledg that I have offended her lawes; and that juſtly ſhe

might have put me to death, without any Law, had ſhe ſo pleaſed. But of her moſt clemency hath weighed my death by a law, which juſtly hath condemned me. But the more, I truſt, for my Salvation, and the more better for me; to conſider the greatnes of my ſins. And therfore the better for my Salvation.

And foraſmuch as I am permitted to ſpeak my conſcience, this I do proteſt before God, the World, and al you, that this my death hath not been altogether of mine own procuring, but hath been incenſed by others; Whom I pray God to pardon, For I wil not name, nor accuſe any man here.

And now I ſhal ſhew how I have been of a long time led by falſe Teachers, ſomewhat before the death of K. *Henry* VIII. and ever ſince: Which is a great part of this my death. Wherfore, good people, beware, and take heed, that you be not led and deceived by theſe ſeditious and leud Preachers, that have opened the Book, and know not how to ſhut it. But return home again to your true religion, and Catholick faith, which hath been taught you of old. For ſince the time, that this new teaching hath come among us, God hath given us over unto our ſelves, and hath plagued us ſundry and many wayes, with wars, commotions, tumults, rebellions, peſtilence and famine: beſides many more great and grievous plagues; to the great decay of our common wealth. Wherfore, Good people, be obedient unto the Queen her lawes, and be content to receive again the true Catholic faith; from which of long time you have been led. Examples we have of *Germany*: Which in like manner being led and ſeduced, how are they now brought to ruine, as wel it is known to the world. And alſo we are taught by our Creed, in the latter part of the ſame: Where it is ſaid, *We believe in the holy Ghoſt, the holy Catholick faith, the Communion of Saints.* Thus you may ſee the Articles of our belief do teach us the true faith Catholic. This is my very faith and belief. And theſe were in my heart, as my Lord Bp. [*Hethe* of *Worceſter*] can teſtify. Neither was I commanded thus to ſpeak, but even of mine own free wil.

And then he went to his prayers, and dyed.

NUM. LXXIV.

Archbiſhop Cranmers *Letter to the Queen,* ſueing *for his pardon in the Lady* Janes *buſineſs.*

MOſt Lamentably mourning and moaning himſelf unto your Highnes, *Thomas Cranmer*, although unworthy either to write or ſpeak unto your Highnes, yet having no perſon, that I know to be mediator for me, and knowing your pitiful ears ready to hear al pitiful complaints, and ſeeing ſo many to have felt your aboundant clemency in like caſe, Am now conſtrained moſt lamentably, and with moſt penitent and ſorrowful heart, to ask mercy and pardon for my heinous folly and offence, in conſenting and following the Teſtament and laſt Will of our late Soveraign Lord K. *Edward* VI. your Graces brother; Which, wel God he knoweth, I never liked; nor any thing grieved me ſo much that your Graces brother did. And if by any means it had been in me to have letted the making of that Wil, I would have done it. And what I ſaid therin, as wel to the Councel, as to himſelf, divers of your Majeſties Councel can report: but none ſo wel as the Marqueſs of *Northampton*, and the L. *Darcy*, then Lord Chamberlain to the Kings Majeſty. Which two were preſent at the Communication between the Kings Majeſty and me. I deſired to talk with the Kings Majeſty alone, but I could not be ſuffered: and ſo I failed of my purpoſe. For if I might have commoned with the King alone, and at good leiſure, my truſt was, that I ſhould have altered him from his purpoſe, but they being preſent my labor was in vain. Letters of the Martyrs.

Then, when I could not diſſuade him from the ſaid Will; and both he and his Privy Councel alſo, informed me that the Judges, and his learned Counſil ſaid, that the Act of entayling the Crown, made by his Father, could not be prejudicial to him: but that he being in poſſeſſion of the Crown, might make his Wil therof; This ſeemed very ſtrange unto me. But being the ſentence of the Judges, and other his learned Counſil in the Lawes of this realm, (as both he and his Counſil informed me) methought it became not me, being unlearned in the Law to ſtand againſt my Prince therin. And ſo at length I was required by the Kings Majeſty himſelf to ſet to my hand to his Wil; Saying, that he truſted, that I alone would not be more repugnant to his Wil then the reſt of the Councel were. Which words ſurely grieved my heart very ſore: And ſo I granted him to ſubſcribe his Wil, and to follow the ſame. Which when I had ſet my hand unto, I did it unfainedly and without diſſimulation.

For the which I ſubmit my ſelf moſt humbly unto your Majeſty, acknowledging mine offence with moſt grievous and ſorrowful heart, and beſeeching your mercy and pardon. Which my heart giveth me ſhal not be denyed unto me, being granted before to ſo many; Which travailed not ſo much to diſſuade both the King and his Councel, as I did.

And wheras it is contained in two Acts of Parlament, as I underſtand, that I with the Duke of *Northumberland*, ſhould deviſe and compaſs the deprivation of your Majeſty from your royal Crown, ſurely it is untrue. For the Duke never opened his mouth to me, to move me any ſuch matter. Nor his heart was not ſuch toward me, (ſeeking long time my deſtruction) that he would ever truſt me in ſuch a matter, or think that I would be perſuaded by him. It was other of the Councel that moved me, and the King himſelf, the Duke of *Northumberland* not being preſent. Neither before, neither after, had I ever any privy communication with the Duke of that matter, ſaving that openly at the Councel table, the Duke ſaid unto me, that it became not me to ſay to the King, as I did, when I went about to diſſuade him from his ſaid Will.

Now as concerning the ſtate of religion, as it is uſed in this realm of *England* at this preſent, if it pleaſe your Highnes to licence me, I would gladly write my mind unto your Majeſty. I wil never, God willing, be author of Sedition, to move Subjects from the obedience of their Heads and Rulers: Which is an offence moſt deteſtable. If I have uttered my mind to your Majeſty, being a Chriſtian Queen and Governor of this Realm, (of whom I am moſt aſſuredly perſuaded, that your gracious intent is, above al other regards, to prefer Gods true word, his honor and glory) if I have uttered, I ſay, my mind unto your Majeſty, then I ſhal think my ſelf diſcharged. For it lyes not in me, but in your Grace only, to ſe the Reformation of things, that be amiſſe. To private ſubjects it appertaineth not to reform things, but quietly to ſuffer that they cannot amend. Yet nevertheles to ſhew your Majeſty my mind in things appertaining unto God, methink it my duty, knowing that I do, and conſidering the place which in time paſt I have occupied. Yet wil I not preſume therunto without your Graces pleſure firſt known, and your Licence obtained. Wherof I moſt humbly proſtrate to the ground, do beſeech your Majeſty, and I ſhal not ceaſe daily to pray to Almighty God for the good preſervation of your Majeſty from al Enemies bodily and ghoſtly, and for the encreaſe of al goodnes heavenly and earthly, during my life, as I do and wil do, whatſoever become of me.

NUM. LXXV.

Cardinal Poles *Inſtructions for his Meſſenger to the Queen.*

Inſtructions for Maſter *Thomas Goldwel.*

Cotton Library, Titus B. 2.

MAſter *Goldwel.* After ye have made my moſt humble Salutations, with al due reverence to the Queens Highnes on my behalf, and preſented my Letters to the ſame, then pleaſing her Grace to hear your Commiſſion given by me, and to underſtand the cauſe why I do ſend you to her, ye may expound the ſame in that form that followeth.

Firſt

Firſt of al, Seeing that the whole cauſe of my ſending you to her Highnes at this time is grounded upon the requeſt, that her Grace maketh unto me in her letters ſent me theſe dayes paſt from the Emperors court, dated in *London* the xxviij. of *October*, in the Latine tongue: Wherunto her G. doth demand anſwer of me in two points: One is, touching the difficulty ſhe feareth, by ſignes ſhe ſeeth already, touching the renouncing of the title of the Supremacy of the Church in her Realmes, when it ſhal be put forth in the Parlament: Which ſignes be, that wheras her Majeſty already hath cauſed to be put forth to the Parlament the aboliſhiug of thoſe lawes, which concerned the annullation of the Legitimate matrimony of the gracious Lady, the Queen Mother to her G. the ſame paſſing the Upper houſe, and put forth to the Lower, albeit in the effect they would not refuſe to aggree to al that might make to the eſtabliſhing of the right of her G. to the Crown, yet they did not gladly hear of the aboliſhing eſpecially of that law, that gave that title, of the Supremacy of the Church in the Realm, to the Crown: Suſpecting that to be an introduction of the Popes authority into the Realm: Which they cannot gladly hear of. And for this cauſe cannot gladly hear of my Legation in the Popes Name: Wherupon her G. in the ſame letters doth exhort me to ſtay my voyage until a more opportune time: And asketh my counſil, in caſe the lower Houſe make reſiſtance in the renouncing of the title of Supremacy, what her G. were beſt to do, and what courſe ſhe had beſt to take:

One other poynt is, that her G. deſireth in the ſame letter to be certified by me, how it came to paſs, that a Commiſſion given by her to Mr. *Franciſco Commendone* in ſecret, was publiſhed in the Conſiſtory; as her Graces Ambaſſador reſident in *Venice*, doth certify her:

Theſe be the two points, wherin her G. requireth my anſwer: And for to obey her demand, which to me is a Commandment, I do ſend you, not only to preſent my letters, but alſo my mouth, and with theſe preſent Inſtructions, for more ſatisfaction of her G. in al points.

As touching the firſt point, which is of moſt weight, and ſo great touching the honor and wealth of her G. both ſpiritual and temporal, as none can be more; ye ſhal ſhew her G. that my firſt adviſe and counſil ſhal be, to obtain of God by prayer, that which I pray him to give me writing this; Which is, to have *Spiritum Conſilij & Fortitudinis*. And this her G. muſt now pray for; that as in the attaining the Crown, his high providence ſhewed by manifeſt tokens to have given her theſe two graces; ſo in the maintaining therof, he wil confirm theſe two gifts in her mind. Her Highnes knowes, if ſhe had relented at that time for any peril, when that both mans counſil and force were againſt her, ſhe had loſt. So if ſhe for any fear do relent, and do not renounce the title of Supremacy, which took the name of Princeſs and Right heire from her; ſhe cannot maintain that ſhe hath gotten already by the ſpirit of Counſil and Fortitude. So that my firſt counſil is this, that obtaining by prayer theſe two gifts, which her G. had at that time, to ſhew her ſelf no leſs ardent in the leaving of the title of Supremity, for to maintain her right, then the King her father was in the acquiſition therof, to the privation of her right.

Which ſo much more ſhe ought to do, and be more fervent in this, then her Father was in that ; Becauſe that was done againſt al law both of God and man ; and this that her Majeſty doth now, ſhewing her ſelf moſt fervent herein, doth fulfil both Gods law and mans. And that is her very duty, if ſhe ſhould looſe both ſtate and life withal. As ſhe hath known ſhe ought to do, by the example of the beſt men of her realm. Which for this cauſe, reſiſting the Kings unlawful lawes, loſt both.

And now the goodnes of God putting no ſuch hard conditions to her G. nor laying afore her eyes only *Præmia futura* with loſs of temporal, as he did to thoſe men, but *præmia cæleſtia* with *terrena* joyned together : That ſerving to the honor of God, which is in this poynt to render the title of Supremacy of the church in earth, to whom God hath given it, ſhe doth eſtabliſh her own Crown withal: If now ſhe ſhould relent herein for any fear of men, being brought to that ſtate, that other men ſhould rather fear her then ſhe them, eſpecially in ſo good a cauſe ; this afore God and men were moſt perpetually to be blamed. Wherfore what my Counſil is herein, on this maner now reherſed, you may inform her Highnes.

Now to come to the execution of the thing. After her G. is determined to have it done, caſting away al fear, the ſame ſtondeth to have it put forth, and cauſing it to paſs by the Parlament ; this is another council neceſſarily to be pondered ; Conſiſting the whole after my opinion in the proponement of the perſon, that hath to put forth the ſame, that with les difficulty, and more favour it may paſs.

Here ye may ſay, that I much pondering the ſame, and conſidering, that it muſt be a perſon of Authority, that ſhould propone the ſame, if it ſhould take effect ; When I look in my mind upon al them I know of the Lords both Spiritual and Temporal, and perſons of the Lower Houſe, that might have authority ; I do ſee none, but that other he hath defended the contrary cauſe by his Sentence and writing, as the Spiritual men have done ; which taketh away a great part of authority to perſuade others, when men heareth them accepting that matter, that aforetime they have oppugned : Or elſe to ſpeak of the Temporal Lords, or others, being al intangled with private profit, enjoying goods of the Church by rejecting the authority of the ſame, they cannot ſpeak with that freenes of ſpirit, as ſuch a matter requireth. Wherfore yee may conclude with her G. mine opinion herein ; that after long conſideration hereof, I ſee no perſon but one, that is able, with authority and alſo favour, to propone this matter. And that perſon is her G. her ſelf. God having brought it to her hand alone : She being in this matter, and al other immaculate, and without blot, ordered of God to defend his cauſe, and her own withal.

And this, ye may ſay, the Counſil that it pleaſed God to put in my mind is, that her G. do in this caſe as I remember the Emperor did in his own caſe, paſſing by *Rome*, wheras his mind was to juſtify his quarrel touching the war betwixt him and the *French* king afore the Pope and the Cardinals. When doubting if onye other perſon ſhould propoſe the ſame, it might have contradiction of that party that did favor *France*, he determined without any conference either with his Councel or others, to put forth the matter himſelf. And ſo when

nother

nother the Pope, nor no other looked for any ſuch thing, his Holines and the Cardinals being now congregate, he entred in among them in the Conſiſtory, and made a long Oration, in juſtifying his cauſe, and obtained that he would without any reſiſtance.

Underneath this maner my poor adviſe ſhould be, that her Majeſty ſhould perſonally come into the Parlament, and put forth the ſame her ſelf, and I dare be bold to ſay, what for her authority, and the juſtnes and the equity of the cauſe it ſelf, ſhe ſhal have no contradiction. And if need were alſo to ſhew her ſelf to the Lower houſe, the thing it ſelf ſo neer toucheth her wealth, both godly and temporally, that it would be taken rather *cum applauſu*, then otherwiſe.

Further, and jointly with this, it ſhal be neceſſary her highnes make mention of the Popes Legate, in my perſon, to be admitted and ſent for. Wherin her G. hath this firſt to entreat, that the law of my baniſhment may be aboliſhed, and I reſtored to name and bloud. And herein her G. doth know what extreme injuſtice hath been done to me, and al our houſe: And touching my perſon, what ever was done that could be layd againſt me, why I ſhould be aſhamed, which never thought nor did in that cauſe I was baniſhed for: but that wherby I deſerved rather great reward then any pain, being ſo given with heart and mind to the Kings honor, and wealth both of him and his realm, that with no reward that was offered me great, the King himſelf could not perſuade me to do, or ſentence any thing againſt his honor and the wealth of the realm, and to his damnation. Here is al the cauſe why I ſuffered baniſhment, with ſo great loſs of thoſe kinsfolks, that were dearer to me then my life. And this being done by conſent of the Parlament, though, I doubt not, againſt their mind, the Parlament is bound afore God and man, to revoke me again, and eſpecially now coming with extraordinary Commiſſion, that bringeth the eſtabliſhment of your Graces Crown, to the comfort of the whole realm, both temporally and ſpiritually.

And this her G. may boldly ſay of al the time of my exile, wherin God hath given me honor more then I did require, or would have had, if it had layn in my own choiſe, and goods ſufficient to maintain my ſtate, if ever it ſhould be found, that for any reſpect of perſons, for ambition, pleaſure or lucre, I ſwarved from that I judged the honor of God, and, in matters of my Country, from the wealth therof; I am content not only to be excepted at this time, but perpetually to be baniſhed. But if they prove al the contrary, and that with the King your Father, not only as a faithful ſubject, but with that love alſo, that no ſervant could ſhew to his maſter more, nor ſon to his father, I ſhewed ever to exteame more his honor and wealth, then mine own goods or Country, and never procured other then the wealth of the ſame; then let them believe now, that I never would come unto them after ſo many years abſence, your G. bearing the crown, with other Commiſſion than that I know ſurely ſhould be to the honor, comfort and wealth of your G. and the whole Country.

And ſo touching this point of my counſil, that her G. requireth of me, here ye have explicated how the whole matter, wherin my counſil is required, may be concluded. For otherwiſe at this time I ſe not what might be taken, nor can imagine no other ſo good, as this way;

Which

Which me ſeemeth God hath ordered ſhould be taken and preferred above al other.

After this, ye ſhal ſhew her G. if this way be not followed, or deferred, what I moſt fear: And this is firſt, that the Popes Holines being already perſuaded to graunt to the ſtay of my journey, contrary to his firſt Commiſſion, when her G. ſhewed more fervency to receive the obedience of the Church, that the next Commiſſion I ſhal have ſhal be to return back into *Italy* again. And the cauſe why I fear this is, that the Pope ſhal think by offering to her G. and the Realm, al thoſe graces, that do pertain to the reconciliation of both to the church, when he ſeeth it is not accepted with that promptnes it is offered, he ſhal think that both afore God and man, he hath ſatisfied al that could be required of him, touching the demonſtration of his paternal affection to her G. and the realm. In the which the College of Cardinals peradventure wil judge, that his Sanctity hath been over much bountiful, eſpecially when they hear of this my ſtaying being made without their conſent; Which they wil ever take for a great indignity, hearing no greater, nor more urgent cauſe therof, then hitherto hath been ſhewed; and knowing how her G. cannot maintain her Right, nether afore God nor man, without having recourſe to his Holines, and to the See Apoſtolic, and of whoſe Authority and Diſpenſation the whole right of her cauſe doth depend: as ſome of them then would have had his Holines at the beginning not to have ſent his Legate, until he had been required, and much more now, after he hath ſent, and he not accepted, they wil al be of opinion, that he ſhal be revoked. And then what peril both her G. and the whole realm ſtandeth in, by the reaſon of the Schiſm yet remaining, it is manifeſt of it ſelf.

And yet this is not al my fear of my revocation, but that which may follow, that I fear more. Which is this: that wheras now if I had been accepted with that promptnes and ſincere affect, as I was ſent of the Popes Holines, and that I brought with me, my Perſon I truſt ſhould have brought more comfort to her Highnes, and the reſt of the Country then any ſtranger; as the Popes Holines thought, when he made me Legate; ſo now on the contrary, for the ſelf ſame circumſtances and cauſes, that pertain to my Perſon, not being accepted, it ſhal more aggravate the cauſe, at all times, that the Realm hereafter ſhould require to be abſolved of the Schiſm, and al other that would ſeek to prevail againſt her Graces title, by the reaſon of the Schiſm, for the ſelf cauſe, that I was not accepted, returning again to *Rome*, would take this for a great proof of the obſtinate enduring in the ſame, which al divine lawes doth moſt condemn. So that my Perſon, I deſiring nothing more then to bring comfort to her and the realm, not accepted, ſhal be cauſe of more diſcomfort, which as I ſay God of his mercy forbid. Expounded under this maner my fear, which ſtondeth in my revocation, not for my ſelf, but for the domage that may come to her Majeſty and the realm therby; (the ſame being very likely, if my ſtay be deferred ony longer ſpace; knowing that his Holines and the College wil not ſuffer ſuch indignity:) then you may declare with al the remedies, that I thought beſt to be uſed at this time to avoyd this inconveniency.

And

And herein you may ſhew, how the firſt Remedy is, that the Pope and the College of Cardinals be wel perſuaded, that my ſtay here is but for a ſmal time, and for to bring a more ſure concluſion, and to make the way more plain, as I have cauſed the Popes Holines to be informed by a ſervant of mine ſent by poſt, ſhewing the tenor of the bil her G. wrote *Herrye* my ſervant. Wherin was conteined that her Highnes ſhortly truſted that the matters of the Parlament ſhould have that concluſion, that I moſt deſired. And upon this hope that meſſenger had to ſhew his Holines, that I had ſent my ſtuf afore, towards *Flaunders*: and now alſo for confirmation of that hope I have ſent a part of my company afore to tarry me there. So that this you may ſay is the firſt remedy I can find to keep the Pope and the College in hope of a brave and good reſolution.

One other chief Remedy is, becauſe I perceive the Emperors Majeſtyes Counſil hath ever been, that her G. in matters of religion, and in the renouncing the title of the Supremacy, ſhould procede with great moderation, and not to be haſty therin, until other matters temporal were better ſettled; for this cauſe, beſide that what I could do by letters, if it were poſſible, as much as was in me, to remove his Majeſty from the opinion, that dilation in this matter would be profitable to her Highnes, or the realm; as ſhe may perceive by the copy of my letters, written to the Emperor, ſent by *Herry Pyninge*: I have likewiſe perſuaded his Majeſties Confeſſor, whom I found here a man of great ſanctity, and learning, that for the love he beareth towards his Majeſty touching his ſouls wealth, and honor of the world beſide, and affection to her G. that he would perſonally repair himſelf to his Majeſty, and by al means poſſible attempt to remove this worldly fear. And herein I have given him Inſtructions, wherof you have the Copy with you, that you may ſhew the ſame to her Highnes.

The third Remedy is, that I attempt now, by ſending you to her Majeſty, that ſhe may be wel informed of the peril; which in mine opinion is now more great, then when the Duke of *Northumberland* did ſet againſt her. And the ſame muſt be overcome with the means that her G. then had the victory. Which was by putting her hope and truſt wholy in God, and in the juſtice of her cauſe, caſting away al fear worldly. Which doing, her Highnes may be ſure her cauſe pertaining to the honor of God, and wealth of his Church, for the which his Son dyed for, that is Lord of al, ſhe ſhal find les difficulty, and much readier help, then ſhe can now imagine. And this now ſhal be ſufficient you inform her G. touching the matter, wherin it hath pleaſed her to ask my adviſe and counſil.

Touching the other matter, wherin her Highnes ſeemeth to be offended for the relation made openly in the Conſiſtory by Maſter *Franceſco Commendone*, of thoſe things, which her Majeſty had told him in ſecret. Of this you may ſay, her G. being enformed of the truth hath more cauſe to accept that which was done moſt gratefully, then in ony part to be offended therewith. And the truth is this, he did not open any thing that was told him in ſecret, nor did not make his relation as I thought my ſelf he had done at the beginning, as of things heard of her G.'s mouth, but that he had heard of other Catholics and devout perſons, that knew her G.'s mind. Which was in general of

of the devout mind that her Majeſty bore to God and the Church; and of that particular point, that ſhe would have had ſhewed only the Popes Holines, nothing was ſpoken. And al this done to confirm the Cardinals minds touching the approbation of that the Pope had done, in making ſo ſuddenly his Legate, afore any information was given what mind her G. bore to the obedience of the Church: Which ſome did not approve at the firſt. And after this relation made by Maſter *Franceſco*, that had been in *England*, al were wel ſatisfied. So that al turned to the honor of her M. and to corroborate al that was done to her ſervice. And that ſhe may the ſurelier be advertiſed how all things paſſed in this matter, I have cauſed to be copied one part of a letter, which the Popes Holines wrote unto me upon this Act; and the ſame you may ſhew unto her Grace.

And becauſe I do know what great ſervice it might be to her G. to be truly informed in al parts that pertaineth to the return of true obedience to the Church, both touching the time and maner, and the conſequence therof; and to diſcern the crafts and wiles, that the enemy of mankind ever uſeth to make it ſeem true obedience, when it is not: wherupon dependeth the whole ground of the maintenance of the State, that God hath given her G.: And how few there be in the realm, (al being maculate therin,) that can or wil indeavour themſelf, to explicate the peril, and ſhew the remedy: therfore conſidering that I in perſon cannot come ſo ſoon to give her Highnes information, as I know the neceſſity of the matters to be concluded doth require; you may ſhew her M. that among thoſe Gentlemen of my company, whom I have ſent afore to *Flaunders*, there to remain, there be two, of whom if it wil pleaſe the ſame to take information of, and as her G. findeth it, to the honor of God and wealth of the realm, in this firſt ſetling of the obedience of the church, ſo to execute the ſame; I would think that her G. ſhould be well ſatisfied, and ſatisfy al good men withal; theſe being men of that quality that ye know; which have godly prudence, and humane, joyned both together. Of the which one I know by long experience, that hath bin many years ſo converſant with me, as no man more familiar. Of whom I have ever judged my ſelf to have that treaſure, that few great Princes hath the like. And of the other to have as great pleaſure for the time he is content to ſerve me. But whether her Highnes wil ſerve her ſelf to be informed of them in this firſt ſettling of her State, this is in her G.'s pleaſure.

This only I would deſire her M. willing the ſame, if they ſhould come, that they might come to be known to come from me, for the cauſes that I have ſhewed you.

Further, your Commiſſion here be to expound to her Highnes my whole mind and ſentence, touching the demand it pleaſed her G. to make in her gracious Letters dated the xxviij. of *January*, concerning thoſe perſons, whom for the good opinion her G. had of their Vertue, Learning, and Catholic good mind, ſhe intended to make Bps, how that they may be provided for, without derogation to the authority of the See Apoſtolic, her G. not intending further to extend the powers of the Crown regal, then it was cuſtomable in uſe afore the Schiſm entered. In this poynt, wherin her G. demaundeth mine anſwer, you ſhal

ſhal make the ſame conformable to that which, by long and often conference with me, ye know to be mine utter ſentence. Wherin yee need not to have any further explication by writing.

Beſides this, touching the two Acts of Parlament; one of the legitimation of the Matrimony betwixt the moſt gracious Queen her Mother, and the King her Father; the other of the Sacraments to be uſed under the maner, that they were uſed the laſt year of K. *Henry* VIII. her G.'s father: Which both it pleaſed her M. of her goodnes to ſend unto me, for my ſatisfaction of mind, to know how they were paſſed by conſent of the Parlament; you may ſhew her G. that theſe two, perfectly inacted and concluded, be thoſe in truth, that of al Acts that could be made to my comfort, none could bring me more ſatisfaction. Wherof the only cauſe is, that I know nothing can paſs by the Parlament more to the eſtabliſhment of her Highnes State, both afore God and man, then the ſure eſtabliſhing of theſe two. And for this cauſe whatſoever lacketh to the eſtabliſhing therof, me ſeemeth, I am bound to utter plainly to her G. and truly to ſay what doth not ſatisfy me in thoſe Acts; my whole ſatisfaction depending of the fruit, that may redound to her G. and the realm, when they ſhal be perfectly concluded.

And therfore herein you ſhal not let paſs to enform her G. pleaſing the ſame to give you benign audience, as wel wherin they were not to my utter ſatisfaction, as alſo wherin they ſatisfied me, and brought me ſome comfort.

And firſt of al, how the former Act of the ratifying of the Matrimony ſeemed unto me much defectuous; in that the Parlament, taking for chief ground, the Wiſdome and Goodnes of the Parents of both parties in making the Matrimony, doth not follow that wiſdome in the concluſion and eſtabliſhing of the ſame. Their wiſdome in making it was, that they thought not ſufficient to conclude the Matrimony, notwithſtanding the conſent of the parties, unles by the Popes diſpenſation and authority of the See Apoſtolic, the impediments of conjunction, named in the lawes of the Church, were taken away, and it ſo made legitimate. And hereof the Act of Parlament, that would juſtify the ſame, with derogation of another Act, made to the condemnation of that Matrimony, maketh no mention. Which me ſeemeth as great a defect, as if one ſhould take a cauſe to defend, which hath divers cauſes al concurrent to one effect, wherof the one dependeth upon the other, and one being principal of al the other, and would in defence therof name the other cauſes, and leave out the principal. For ſo it is in the caſe of the Matrimony: the conſent of the parties and parents depended upon the Diſpenſation of the church, and the See of *Rome*: Without the which the wiſdom of the Parents did not think it could be wel juſtified, as the effect did ſhew, in demanding the ſame: and this is that which now is left out in the juſtification, that the Parents have made, alledging the wiſdome of the two Parents, the Kings of *England* and of *Spain*.

And if it be here ſaid, as I underſtand ſome do ſay, that the Diſpenſation was asked of thoſe Princes, not becauſe it was ſo neceſſary, that the marriage could not be juſtified without that, but as they ſay *ad majorem cautelam*: how this anſwer cannot ſtand to that effect, I have ſo ſufficiently informed you, that you of your ſelf I doubt not, without

further declaration by writing can expound the ſame. Therfore leaving that to your memory and capacity, to fly multiplication of writing, this only I wil put you in remembrance of, that if the Diſpenſation of the Pope in that matter was asked of thoſe two Princes *ad majorem cautelam*, which was to ſtop al mens mouths, making pretence of juſtice, that might have been brought forth, or objected, againſt the Matrimony, unles this Diſpenſation had been obtained; at the leaſt for this cauſe in this Act ſhould alſo have been made mention of the Diſpenſation, following the wiſdome of thoſe Princes *ad majorem cautelam*; being now more fear of pretenced juſtice againſt the Matrimony, as the effect hath, and doth ſhew, then ever could be imagined by the wit of thoſe Princes, when they obtained firſt the Diſpenſation.

As touching the other Act of the Confirmation of the Sacraments, ye ſhal ſhew alſo wherin it ſeems to me defective. Which is, that wheras the ground of the making therof, as the Act doth expreſs, is taken to redreſs the temerity of them, who, being affected to nuelty of opinion, did other take them away, or abuſe the adminiſtration of them, againſt the antient and laudable cuſtom of the Catholick church; This being a very neceſſary and pious cauſe to make that Act; in the proſecuting and concluding of the ſame I find this great defect, that never being approbate by the Church, that thoſe perſons which remain in *Schiſma*, ſhould have the right uſe of the Sacraments; but rather to ſuch is interdict the uſe of them. This Act maketh the gate open to them, that be not yet entred into the Unity of the Church; to the uſe of the Sacraments, declaring it ſelf how they ſhould be miniſtred, with relation to the time and year of that King; and nameing him; that is known to be the chief author of the Schiſm. What defect this is it ſeemeth manifeſt of it ſelf.

This ſhewed, wherin both theſe Acts were defectuous, and therby not bringing me ful comfort, ye ſhal then expound wherin, at the reading of them, I took ſome comfort. Which was that the concluſion of both was paſſed, graunted and inacted by the Parlament. So that touching the effect, there could be no difficulty hereafter in the Parlament, the ſame being now bound to the approving and obſervance of their own Act. And wherin they were defectuous, this ought to be ſupplyed by the Princes Authority, that is to ſay, by her G.'s authority, as right Queen. To whom it appertaineth, as chief head of the Parlament, and of the whole realm withal, in al Acts, that the Parlament doth determe, both to interpret that that is obſcure, and to ſupply and make perfect that which is defectuous, as wel in the time of the Parlament, as when it is diſſolved. So that now theſe both Acts, being paſt by the Parlament, they are brought to her G.'s hand to interpret and ſupply, as it ſhal be judged by her G.'s wiſdom, how they may beſt take effect. And to do the ſame other out of the time of Parlament, or in another Parlament, binding them, by their own decre, ratifying the mariage, and the uſe of the Sacraments, according to the form of the Catholic church, to admit the authority of the See of *Rome*. Which not admitted, nother the one Act, nor the other can take effect: And admitting and eſtabliſhing of the ſame both thoſe Acts, by this one reaſon, (wherin is comprized the reduction of the realm to the unity of the Church) ſhal be eſtabliſhed and made perfect. For

For concluſion of al this, ye ſhal inform her G. that as I conſider daily the wonderful goodnes of God to her Highnes with al paternal care of her ſoul, perſon and eſtate, and his ſo manifeſt protection every day, and by ſo many ways calling her G. to eſtabliſh this unity of the Church in the realm, wherof the breaking hath been cauſe of ſo great miſery, in the realm, both ſpiritual and temporal, with travail temporal of her M. and utter jeopardy of looſing her State: So alſo I do conſider what wayes the enemy of mankind Satan, *Qui expetivit cribrare eccleſiam tanquam triticum*, hath uſed, and continually uſeth to let, that her G. cannot put in execution that wherunto God continually doth cal her. I dare be bold to ſay in this particular caſe, that that the Apoſtle ſaith generally, ſpeaking of Satans malice, *Non ignoramus cogitationes ejus.*

And ſo herein I do ſe how by al means he doth tempt to make her G. fal from that ſimplicity, *Quæ eſt in Chriſto Jeſu*, the which God hath ever hitherto maintained in her. And this I having noted of the ſpecial goodnes of God towards her, how al the reſt falling from the unity of the church at the time of her Fathers reign, when ſhe was in moſt trouble and travail, yet her Highnes never committed any thing that was prejudice to the ſame, being protected of God in that ſimplicity, and bringing that mind with her to the Crown: Satan knowing that by open tempting her to do againſt that, by way of commiſſion, he ſhould not prevail to make her to fal by this other way of omiſſion; wherby his malice truſteth, that commiſſion ſhall follow. Againſt the which, albeit my very truſt is, the prayer of the Church at this time for his grace ſhal defend her; yet until I ſe by her G.'s goodnes ſo neceſſary and godly Act of the reduction of the Realm to the perfect obedience of the Church concluded, I cannot be without ſome fear: and therfore be more ſolicitous in advertiſeing her M. of the great peril, wherof few or none do, or wil, ſpeak unto her. And not only to advertiſe her G. but withal to ſhew the remedy; wherof you being ſufficiently informed, this ſhal be the end of my Commiſſion by writing: Praying Almighty God to inſpire her Highnes to accept your ſayings on my behalf, as he hath inſpired me with al ſincere affection by ſuch means to utter the ſame.

NUM. LXXV. †

The Form of the Reſtitution of a maried Prieſt.

DECIMO octavo die menſis Octobr. Anno Dom. 1554. in Ædibus ſolitæ Reſidentiæ Magiſtri *Anthonij Huſe*, Armigeri, in Occidentali angulo Vici nuncupati *Pater Noſter Row*, Civitatis *London.* notoriè ſituatis, Coram venerabili viro Magiſtro *Henrico Harvy*, LL. D. Vicario in Spiritualibus Generali, &c. in preſentia mei *Joannis Incent*, Notarij publici propter abſentiam Magiſtri *Anthonij Huſe*, Regiſtrarij, &c. aſſumpti, &c. comparuit perſonaliter *Robertus Vevian* Presbyter, nuper Rector Eccleſiæ parochialis de *Hever*, Decanat. Regiſt. Eccleſ. Chriſt. *Cant.*

de *Shoreham*, Eccleſiæ Chriſti *Cantuarienſis* juriſdictionis immediatæ, ac quandam profeſſionem in Scriptis redactam & conceptam fecit, & publicè legebat, ſub eo qui ſequitur Verborum tenore.

Wheras I *Robert Vevian*, Clerk, late Parſon of *Hever* in the County of *Kent*, being of the peculiar juriſdiction of the Church of *Canterbury*, being ordered a Preſt about xxvij yeres paſt, having miniſtred as a Preſt in al kind of Preſtly function and miniſtration of Sacraments and Sacramentalls, as to the office of a Preſt appertaineth; have in ins that time, contrary to the State of myne Orders, Decrees of the Church, and laudable Cuſtomes of the ſame, marryed one *Agnes Stanton*, being a ſingle or ſolute Woman, and with her in one Houſe, as man and wief. have cohabited and dwellid, to the offence of my Chriſten brethren, and brech of the Unity of Chriſts ſaid Church: I the ſaid *Robert* do now lament and bewail my lief paſt, and thoffence by me committed: Intending firmly by Godds grace hereafter to lead a pure, chaſt and continent lief, according to ſuch grace as Almighty God of his mercy, upon my humble petition and prayer, ſhal grant me: And do here before you, my competent Judge and Ordinary, moſt humbly require abſolution of and from al ſuch Cenſures and pains of the Lawes, as by my ſaid offence, and ungodly behaviour I have incurrid and deſervid; Promiſing firmly, and ſolemnly profeſſing before you in this preſent Writing never to return to the ſaid *Agnes Stanton*, as to my wief or Concubyne: but from henſefourth to abſteyne from her, and to keep miſelf ſole, pure and chaſt from al carnal affections and copulations; eſpecially from her, and alſo from al other women, according to the Laws and Conſtitutions of our Mother, the Catholick church, and as my order alſo requireth. In witnes of this myne adviſed and deliberate minde, promiſe and profeſſion I have to the ſame in this writing ſubſcribed my name with myne own hand. Yeven the 18*th.* day of *October* in the year of our Lord God 1554, *&c.*

Per me *Robertum Vevian.*

Qua quidem Profeſſione per prænominatum *Robertum Vevian* publicè lecta, & manu ſuâ propriâ ſubſcripta, ac præſtito juramento, &c. de parendo juri, & ſtando mandatis Eccleſiæ, Dominus ad humilem ejus petitionem, abſolvit eum a ſententia Excommunicationis & alijs Cenſuris & pœnis juris per ipſum, ex cauſis ſuperius expreſſatis, incurſis, & eum Sacramentis Eccleſiæ, ac Officio ſuo Presbyterali, & integræ functioni ejuſdem reſtituit & redintegravit; & decrevit ſibi literas Teſtimoniales, &c.

Reſtitutio *Joannis Browne*, Rectoris de *Wymbaldowne* in Decanata de *Croyden.*

Reſtitutio *Henrici Williams*, Presbyteri.

Reſtitutio *Petri Williamſon*, Presbyteri.

Theſe are al in the ſame Form with the above written, only Mutatis mutandis. *And no more are Regiſtred but theſe.*

NUM

NUM. LXXVI.

John Fox *his letter to the Parlament, againſt reviving the Act of the ſix Articles.*

FRequens hic per omnium ora ac aures jactatur non ſuſpicio modo, ſed conſtans certiſſimáque prædicatio, id Vos Summi, ſanctiſſimique Patres, moliri, ut ſanguinariæ leges illæ *ſex Articulorum* titulo inſcriptæ, quondam benè ſopitæ, nunc demum, velut ex Orco revocentur ad Superos. Quod ſi verum ſit, quàm vobis plauſibile, ac quibuſdam ſit gratum, ignoro, certè quàm Reip. funeſtum ac ominoſum ſit futurum, ſatis jam pridem declarat publicus mœror, triſtiſſima rerum fere humanarum, ac Luctuoſa facies, optimi cujuſque gemitus; nec tacita ſolum ſuſpiria, ſed ubertim ex doloris acerbitate prorumpentes Lachrymæ, quotidiana bonorum fuga, totius denique Reip. (ſi tamen Reſp. aliqua ſit) ſqualor: ut interim taceam Conſcientiarum occulta judicia ac vulnera, in omnibus ferè horror, in nonnullis etiam funera ac mortes ex rerum perturbatione contractæ. Quæ ſi calamitates, tot tantæque quidem illæ, quantas vix in ulla unquam Rep. conſpeximus, ex concepta rerum imagine atque recordatione duntaxat ipſa, cives adeo perſtringunt veſtros, quid vos futurum tandem exiſtimatis, ſuſpiciendi Domini, exhibitis jam rebus ipſis, ubi in exhibendis tanta ſit trepidatio; Ubi intolerabilis ipſe Legum rigor, & acutiſſima acies cervicibus jam incumbit civium: Ubi tot millia hominum non vitæ libertatem, quam jam amiſerunt, ſed vitam ipſam cogentur deſerere? Nec jam vita, ſed & conſcientia etiam erepta hominibus: nec Deo quidem ſupplicare licebit pro arbitratu ſuo, ſed ad libidinem paucorum. *Foxij. MSS.*

Quæ quum ita ſint, vel deteriora etiam, quàm a me referri queant, conſiderabit prudentia veſtra, quæ documentis noſtris non eget, ſed pro communi ſalute rerum, conſilia veſtra potiſſimum flectenda ſunt. Hæc etenim jam ipſa aguntur tempora, quibus vobis jam in manu ſitum eſt, felices nos velitis, an perditos. Si tam vilem habeatis civium veſtrorum Sanguinem, ſi nihil vos moveant tot hominum gemitus, querelæ, lacrymæ, bonorum miſeriæ, ſi parum ſit vobis una ab ijsdem legibus accepta clades; Age denuo, revocetur *Trojanus* equus in urbem, quo ſoli, ve cum paucis, regnum hoc poſſideatis. Sin vero ulla ſubit animos veſtros Reip. charitas, ſi quod patriæ ſtudium maneat, ſiquid preces noſtræ, ſiquid bonorum ſupplices manus, ſiquid denique Reip, ſiquid eccleſiæ Chriſtianæ (quam advolutam genubus veſtris exiſtimetis) flebilis querela valeat; efficite modo, pii Proceres, pro ſumma pietate, ut pluris ſit apud vos ſalutis publicæ conſervatio, quam privata quorundam ſollicitatio; Nec quid poſſit pro imperio authoritas, ſed quid æquitas potius Civibus deteat veſtra, velitis conſiderare.

Nihil enim in omni officiorum genere fieri æquius arbitror, quam ut quorum Vos Patriæ Patres conſcripſit ipſa, eos in filiorum loco aſcitos tueamini: quique ſuam ad Vos omnem reverentiam, ac dignitatis authoritatem transferunt, ijdem a Vobis ſalutis ac tranquillitatis viciſſim

ciſſim accipiant ſuæ incolumitatem. Quod ſi communis Patriæ reſpectus vos minus attingat, at quod vobis ipſis dignum, quod generoſa ac heroica ſanguinis veſtri nobilitas, tacito quodam ſenſu vobis ſuggerat, attendite. Nam quum inter humanos omnes affectus, nil ſit tam hominis proprium, quam clementia, qua divinæ Naturæ imaginem maximè referre vel infimi etiam videntur homines; quid tum a vobis expectari convenit, Illuſtriſſimi Heröes, qui quo ſublimiorem honoris in his terris gradum ſortiti eſtis, hoc expreſſius ſupremo huic imaginis divinæ archetypo reſpondere omnibus modis decet?

Porrò, habetis ad hoc Reginam, ut Nobiliſſimam, ita ad ſana & ſalubria quæque obſequacem Principem. Habetis & Cancellarium, ut doctrina præſtabilem, ita natura non improbum, ſiquorum abſint conſilia. Verum ut inter Animantium genera, quædam noxia, alia ad hominis uſum, creata exiſtunt: rurſus ſunt, quæ in hoc tantum dicas nata, ut reliquis moleſtiam ac perniciem moliantur: Sic in humanis rebus, nulla Reſp. nec vitæ genus eſt, quod ſuas non habet vomicas, & κακοβέλους. Atque hi ſunt potiſſimum, qui religione præpoſteri, natura ſævi, alteri Eccleſiæ, alteri Reip. exitiales exiſtunt. Quibus cum benè eſſe non poſſit, niſi perturbatis rebus, turbam, quantum queant, intendunt ad ſævitiam. Mitiſſimos Principum animos, hoc eſt. Reip. fontes, vitiant, conſilia inſtillant, non quæ honeſto, ſed quæ ventri ſuo, ac quæſtui ſerviant: Simile quiddam exercentes in humanis rebus, quale *Ate* tribuit *Homerica* narratio. Deinde quum tutius lædunt ſub umbra Nobilitatis, ac ſe occultant, quo ſiquid adveniat adverſi, illos poſtremo feriat: ſiquid boni ſit, ipſi primi ſint ad carpendam meſſem. Et quoniam juxta imperitorum legem, nihil his recte fieri videtur, niſi quod ipſi faciunt, ad arbitratum ſuum univerſam religionem, cum ipſa Scriptura, corrigendam putant, Quicquid ipſis non placet hæreticum eſt. Nil ſibi placere poteſt, quod non illico alba amuſſis ſit quantùm libet a ſcopo alienum.

NUM. LXXVII.

An inſtrument of the Univerſity of Cambridg, *appointing certain of their members to repair to* Oxford, *to diſpute with* Cranmer, Ridley *and* Latimer *there.*

Procuratorium Academiæ Cantabrig.

Foxij MSS. UNiverſis Chriſti fidelibus præſentes literas viſuris, lecturis & audituris, & quos infraſcripta tangunt, ſeu quovis modo tangere poterunt; Nos Vicecancellarius Senatuſque tam Regentium quam non Regentium almæ Academiæ *Cantabrigien.* Salutem, & dilectionem in Chriſto *Jheſu.* Cum jampridem ex parte Sacræ Synodi, ſive Convocationis prælatorum & cleri *Cant.* provinciæ, aucthoritate & mandato Sereniſs. & religioſiſs. Dominæ noſtræ Reginæ *Mariæ* convocatæ, Nobis in Senatu noſtro ad effectum infraſcriptum in ſimul congre-

congregatis exhibiti fuerint quidam Articuli tenoris infraſcripti, *Viz.*

In Sacramento Altaris virtute verbi divini a ſacerdote prolati præſens eſt realiter, ſub ſpeciebus panis & vini, naturale corpus Chriſti, conceptum de Virgine Maria: *Item, naturalis ejuſdem Sanguis.*

Poſt Conſecrationem non remanet Subſtantia panis & vini, neque alia ulla Subſtantia, niſi Subſtantia Chriſti, Dei & hominis.

In Miſſa eſt vivificum eccleſiæ Sacrificium, pro peccatis tam vivorum quam mortuorum propitiabile:

Simulque requiſiti fuerimus, eoſdem Articulos matura deliberatione legere, expendere & conſiderare: Et ſi ſanam, veram & Catholicam doctrinam contineant, eoſdem approbare velimus: Nos in Senatu noſtro, ſic ut præfertur, convenientes, perlectoſque nobis Articulos, & contenta in ijſdem, quanta decebat in re tam gravi maturitate & deliberatione, perpendentes & librantes, quandoquidem ipſos, & contenta in ijſdem, cum Catholica virtute & fide orthodoxa per omnia convenire animadvertimus, eoſdem unanimi conſenſu noſtro atque aſſenſu, ut veros, catholicos, orthodoxos, ac veritati & doctrinæ catholicæ, ac aperto Dei verbo conſentientibus, veterum orthodoxorum patrum teſtimonijs, Generaliumque Conſiliorum authoritatibus per omnia innitentes & congruentes, tam conſentientibus animis comprobavimus, ut noſtrâ plurimum intereſſe arbitrati ſumus doctrinam articulorum hujuſmodi contra omnes illius oppugnatores defendere & tueri.

Intelligentes itaque tam facti notorietate, quàm famæ publicæ relatione, eſſe nonnullos perditionis & iniquitatis filios, ſeditioſos errorum innovatores, & eccleſiæ Chriſti hoſtes, qui hujuſmodi ſacram, Catholicam & orthodoxam doctrinam, ac eccleſiæ unitatem modis omnibus perturbare, dilacerare, infeſtare, affligere & evertere ſatagunt, & conantur, quorum præcipui authores & Antiſignani nominatim ſunt, D. *Thomas Cranmerus*, nuper *Cantuar.* Archiepiſcopus, *Nicolaus Ridleius*, nuper *Roffenſis*, & *Hugo Latimerus*, jam olim *Wigorn.* Epiſcopi, *Academiæ* noſtræ *Cantabrig.* quondam alumni, modo apud inclytam Univerſitatem *Oxonienſem* exiſtentes, noſtrarum partium eſſe duximus, non modo veritatem Catholicam prædictam verbo & ſcriptis comprobare, ac mundo palam facere, verum etiam eandem nedum contra eoſdem principales adverſarios, ſed & contra omnes alios eccleſiæ hoſtes & veritatis Chriſti oppugnatores, pro virili noſtra, manifeſto Dei verbo, Sanctorumque patrum teſtimonijs, defendere, tueri & propugnare. Ac proinde quo veritas magis eluceſcat, quoſdam pios & eruditos viros ex eadem noſtra Univerſitate ad hoc muneris publico omnium noſtrûm nomine obeundum, *Viz.* D. *Johannem Yong*, Vicecancellarium noſtrum, *Gulielmum Glyn*, *Richardum Atkynſon*, *Cuthbertum Scot*, *Thomam Watſon*, *Albanum Langdale*, & *Thomam Sedgwyke*, Theologiæ Profeſſores, conjunctim & diviſim ſelegimus, nominavimus, & deputavimus: Dantes & concedentes eiſdem, prout, & tenore præſentium ſic damus & concedimus, conjunctim, ut præfertur, & diviſim, plenariam poteſtatem, auctoritatem & facultatem, vice & nominibus omnium noſtrum, Almam academiam *Oxon.* quibuſcunque diebus eis viſum fuerit, petendi & proficiſcendi. Ac ſi quidem libera eis, pro more, auctoritate Univerſitatis *Oxon.* in hac parte dabitur venia & facultas, cum dictis dominis, *Cranmero*, *Ridleio*, & *Latimero*,

Latimero, cæteriſque ejuſdem farinæ monſtris palam & publicè, ſive privatim, congrediendi, hijſque de rebus diſſerendi, diſputandi & argumentandi, ſanamque doctrinam prædictam contra eos patrocinandi, & propugnandi, adverſarioſque prædictos, & eorum perverſas opiniones, & ſententias, atque hæretica dogmata refellendi, refutandi, & convincendi, Eoſque ad reſipiſcentiam modis omnibus quibus poterint, hortandi, reducendi & perſuadendi: Cæteraque omnia & ſingula faciendi, exercendi & expediendi; quo hujuſmodi negotij qualitas & natura de ſe exigunt & requirunt, Promittentes nos ratum, gratum,& firmum perpetuò habituros totum id,& quicquid ab eiſdem eruditis viris nomine & vice nominis in præmiſſis, aut eorum aliquo actum aut geſtum fuerit. In quorum omnium & ſingulorum fidem & teſtimonium præmiſſorum, has noſtras Commiſſionis, & Deputationis literas noſtro communi ſigillo communiri fecimus. Datum e Senatu noſtro *Cant.* x die menſis Aprilis, anno verbi incarnati ſupra Milleſimum quingenteſimum quinquageſimo quarto.

NUM. LXXVIII.

The Univerſity of Cambridg *to that of* Oxford, *relating to the former matter.*

Reverendis in Chriſto viris D. Vicecancellario Oxonienſi, *& univerſis Doctoribus illius Academiæ, atque Magiſtris Regentibus & non Regentibus.*

Foxij. MSS. GRavi nuper & turbulenta tempeſtate, ſicut vos ſcitis & experti eſtis, Reverendi in Chriſto fratres, Eccleſiæ noſtræ horribiliter jactatæ ſunt. Tetra etenim ſeditioſi erroris, & protervæ atque obſtinatæ hæreſios peſtis ac lues omnes *Angliæ* oras pergraſſata, ipſas etiam Academias corripuit, atque graviſſimè & periculoſiſſimè infeſtavit. Chriſti pura & orthodoxa religio, mendacibus Sectariorum commentis & prodigioſis ſubinde pullulantium falſarum doctrinarum monſtris miſerè deformata & dilacerata, jacuit. Jam tamen ſingulari Numinis beneficio, & D. noſtri *Jeſu Chriſti* atque illius Sacri Spiritus afflatu, ſerenior aura & placida atque amæna amabilis concordiæ tranquillitas affulgere occæpit. Gratias proinde indeſinenter agere debemus cœleſti patri, qui propter ſuam miſericordiam Eccleſijs noſtris, magna perſecutionis violentia afflictatis, optabilem & ſerenum ſtatum reſtituerit. Qui per optimam & religioſiſſimam Reginam religionis Catholicæ integritatem, quæ corruptorum malicioſa improbitate pænè extincta fuerat, reſtauravit, atque Academijs noſtris antiquam ſuam libertatem, quæ nephandorum tyrannide opprimebatur, reddidit. Noſtrarum verò partium eſſe ducimus tantam & tam illuſtrem Dei erga nos beneficentia agnoſcere & confiteri; atque etiam eundem Deum & propitium noſtrum Dominum, aſſiduis precibus interpellare, ut hæc quæ jam reſtaurata eſt religionis orthodoxa & pura integritas, in dies magis ac magis augeatur; atque ea quæ jam conciliata eſt

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pax & concordia firmius & ſolidius coaleſcat. Hoc etenim eſt quod vas electionis, & Chriſti Apoſtolus *Paulus*, hortatur, & admonet, dicens, *Cum patientia ſupportate Vos invicem, ſoliciti ſervare unitatem ſpiritus in vinculo pacis. Unum corpus, Unus ſpiritus; ſicut & vocati eſtis in una ſpe Vocationis veſtræ. Unus dominus, Una fides, Unum baptiſma, Unus Deus & pater omnium; qui eſt per omnia, & ſuper omnia, & in omnibus vobis.*

Nos proinde eandem ſpiritus unitatem, cum Catholica Chriſti eccleſia, retinentes articulos, de quibus poſtrema Synodo *Londonienſi* inter eccleſiarum noſtrarum proceres conveniebat, unanimi conſenſu comprobantes, atque veram, ſanam, & Catholicam doctrinam iiſdem exprimi & explicari agnoſcentes, optamus lupos omnes, qui Chriſti ovile diſſipare, & ſimplices oviculas ſeducere conantur, ab eccleſiæ caſtris procul abarceri. Dilectos itaque nobis, & eruditos viros D. *Jo. Yong*, Vicecancellarium noſtrum, D. *Gulielmum Glyn*, *Richardum Atkynſon*, *Cuthbertum Scot*, *Thomam Watſon*, *Albanum Langdale*, & *Thomam Segiſwyck*, Theologiæ Profeſſores, atque Catholicæ fidei & Academiæ noſtræ Alumnos, ad vos legare deſtinavimus: Non quod doctrinam articulorum, in queſtionem & diſputationem vocent, quam nos omni ambiguitate ſepoſita, veram & orthodoxam eſſe agnoſcimus; utpote quæ & aperto Dei verbo & conſentientibus patrum teſtimonijs, & generalium Conciliorum auctoritate, fulciatur & confirmata ſit; ſed ut noſtro omnium nomine ſanæ doctrinæ unà vobiſcum patrocinentur, atque orthodoxam fidem propugnent, & eos qui eidem adverſantur, convincant, & hereticæ atque perverſæ ſententiæ authores refellant & refutent. Quales apud vos eſſe credimus *Thomam Cranmerum*, *N. Ridley*, & *Hug. Latimerum*, nuper Epiſcopos, & Academiæ noſtræ, atque Chriſti eccleſiæ filios obedientes; nunc vero, ſicut quidam referunt; quod nos dolentes ſcribimus, falſæ & corruptæ doctrinæ contumaces patronos. Quorum Nos miſerandum ſtatum multum deploramus, mentem illis meliorem precantes, quo mutata ſententia per reſipiſcentiam in matris Eccleſiæ ſinum ſimul ſeſe recipiant. Quam quiſquis non habuerit ſuam Matrem, is Deum Patrem habere non poterit. Ut ergo vos intelligeretis, quæ noſtra eſſet his de cauſis ſententia, pios & eruditos hos viros ad vos publica authoritate noſtra mittimus, atque has literas communi noſtro ſigillo ſigillari fecimus. Chriſtus *Jeſus* vos veſtrámque illuſtrem Academiam pietate & bonis literis florentem, ad veræ religionis augmentum, & corruptæ errorum profligationem perpetuo conſervet, E ſenatu noſtro 10 *Aprilis* 1554.

Concordat cum originalibus literis miſſivis & procuratorijs.

Veſtrum omnium in Chriſto amantiſſimi, Vicecancellarius & Regent. & non Regent. Senatus Cantabr.

NUM. LXXIX.

Cranmer's *Letter to the Queens Council after his Diſputation at* Oxon.

Foxes Acts. IN right humble wiſe ſheweth unto your honorable Lordſhips, *Thomas Cranmer*, late Archbiſhop of *Canterbury*, Beſeeching the ſame to be a means for me unto the Queens highnes for her mercy and pardon. Some of you know by what means I was brought and trained unto the Wil of our late Soveraign Lord K. *Edward* VI. and what I ſpake againſt the ſame; Wherein I refer me to the reports of your Honors and Worſhips. Furthermore, this is to ſignify to your Lordſhips, that upon *Monday*, *Tueſday*, and *Wedneſday* laſt paſt, were open Diſputations here in *Oxford*, againſt me, Mr. *Ridley*, and Mr. *Latimer*, in three matters concerning the Sacrament. Firſt, of the Real preſence. Secondly, Of Tranſubſtantiation. And thirdly, Of the Sacrifice of the Mas. Upon *Monday* againſt me: Upon *Tueſday* againſt D. *Ridley*; and upon *Wedneſday* againſt Mr. *Latimer*. How the other two were ordered I know not; for we were ſeparated: So that none of us knoweth what the other ſaid; nor how they were ordered. But as concerning my ſelf I can report. D. *Chadſey* was appointed to diſpute againſt me. But the Diſputation was ſo confuſed, that I never knew the like: every man bringing forth what him liked, without order. And ſuch haſt was made, that no anſwer could be ſuffered to be taken fully to any argument, before another brought a new argument. And in ſuch weighty matters, the Diſputation muſt needs be ended in one day, which can ſcantly be ended in three months. And when we had anſwered them, they would not appoint us one day to bring forth our prooſes, that they might anſwer us: being required by me therunto. Wheras I my ſelf have more to ſay, then can be wel diſcuſſed, as I ſuppoſe, in twenty dayes. The means to reſolve the truth had been to have ſuffered us to anſwer fully to al that they could ſay; and then they again to anſwer us fully to al, that we can ſay. But why they would not anſwer us, what other cauſe can there be, but that either they feared their matter, or that they were not able to anſwer us? Or elſe for ſome conſideration they made ſuch haſt, not to ſeek the truth, but to condemne us: That it muſt be don in poſt haſt, before the matters could be throughly heard. For in al haſt we were al three condemned of hereſy. Thus much I thought good to ſignify to your Lordſhips, that you may know the indifferent handling of matters: Leaving the judgment therof unto your Wiſdomes. And I beſeech your Lordſhips to remember me, a poor priſoner, unto the Queens Majeſty; and I ſhal pray, as I do daily, unto God, for the long preſervation of your good Lordſhips in al godlines and felicitie. *April* 23.

NUM. LXXX.

The Lord Legates Commiſſion to the Dean and Chapter of Canterbury, *deputing them to Abſolve and Diſpenſe with the Clergy, in his ſtead; and abſolve the Laity.*

Commiſſio Domini Reginaldi Poli *Legati de Latere.*

REginaldus miſeratione divina Sanctæ *Mariæ* de *Coſmeden* Sanctæ *Romanæ* Eccleſiæ Diaconus Cardinalis *Polus* nuncupatus Sanctiſſimi D. N. Papæ & Sedis Apoſtolicæ, ad Sereniſſimos *Philippum* & *Mariam Angliæ* Reges, & univerſum *Angliæ* regnum, de Latere Legatus, Venerabilibus ac nobis in Chriſto dilectis DECANO & CAPITULO Eccleſiæ Metropolitices Chriſti *Cant.* ad quos omnis & omnimoda juriſdictio Spiritualis & Eccleſiaſtica, quæ ad Archiepiſcopum *Cant.* ſede plena pertinuit, ipſa Sede jam vacante, notoriè dinoſcitur pertinere, ſeu eorum in Spiritualibus Vicario Generali, Salutem in Domino ſempiternam. Cum Sanctiſſimus in Chriſto Pater Dominus noſter Dominus JULIUS providentia divina Papa tertius, inter alias facultates, pro hujus regni omniumque perſonarum in ea exiſtentium Sanctæ Eccleſiæ reconciliatione facienda, neceſſarias nobis in hac noſtra Legatione conceſſas, hanc ſpecialiter indulſerit, ut quoſcumque in hæreſium & ſchiſmatis errores lapſos, ab eis & a quibuſcúnque cenſuris & pœnis propterea incurſis, abſolvere, & cum eis ſuper irregularitate præmiſſorum occaſione contracta Diſpenſare, & alia multa adhæc neceſſaria ſeu quomodolibet opportuna facere: Et hoc idem munus Catholicis locorum Ordinarijs & alijs perſonis Deum timentibus, fide inſignibus, & literarum ſcientia præditis demandare poſſumus, prout in ejus literis tam ſub plumbo, quam in forma Brevis, expeditis plenius continetur: Regiſtr Eccleſ. *Cant.*

CUMque de benignitate, & Sereniſſimorum Regum pietate, Regnum hoc univerſaliter, & omnes Domini Spirituales & Temporales, aliæque perſonæ Communitatum in eo, quod proximè celebratum eſt, Parliamento congregatæ, ſingulariter primùm, & deinde univerſum corpus Cleri provinciæ *Cantuarienſis*, & omnes ferè perſonæ ſingulares dictum corpus repræſentantes, coram nobis exiſtentes, aliæque pleræque fuerint ſanctæ eccleſiæ Catholicæ per nos ipſos reconciliatæ: Speremúſque fore, ut omnes aliæ, quæ reconciliatæ adhuc non ſunt, reconciliatæ fuerint: Difficiléque & potius impoſſibile ſit, ut tam numeroſa multitudo per manus noſtras reconcilietur: Ideo vices noſtras in hoc, locorum Ordinarijs & alijs Perſonis, ut ſupra qualificatis delegandas duximus:

CIRCUMSPECTIONI igitur veſtræ, de cujus probitate & charitatis zelo plenam in Domino fiduciam obtinemus, Authoritate Apoſtolicâ nobis per Literas ejuſdem Sanctiſſimi D. N. Papæ, & per nos vobis nunc impensâ, omnes & ſingulas utriuſque Sexus, tam laicas quam eccleſiaſticas ſingulares, & quorumvis ordinum Regulares veſtræ civitatis, & Dioceſeos, perſonas, in quibuſvis etiam ſacris ordinibus conſtitutas, cujuſcumque etiam ſtatus & qualitatis exiſtant, etiamſi Capitulum,

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CIRCUMSPECTIONI igitur veſtræ, de cujus probitate & charitatis zelo plenam in Domino fiduciam obtinemus, Authoritate Apoſtolicâ nobis per Literas ejuſdem Sanctiſſimi D. N. Papæ, & per nos vobis nunc impensâ, omnes & ſingulas utriuſque Sexus, tam laicas quam eccleſiaſticas ſingulares, & quorumvis ordinum Regulares veſtræ civitatis, & Dioceſeos, perſonas, in quibuſvis etiam ſacris ordinibus conſtitutas, cujuſcumque etiam ſtatus & qualitatis exiſtant, etiamſi Capitulum,

Collegium, Univerſitas, ſeu Communitas fuerit, quarumvis hæreſium & novarum Sectarum profeſſores, aut in eis culpabiles, vel ſuſpectas, ac credentes, receptatores & fautores ipſorum, ſuos errores agnoſcentes, ac de illis dolentes, & ad orthodoxam fidem recipi humiliter poſtulantes, cognita in ipſis vera & non ficta aut ſimulata pœnitentia, ab omnibus & ſingulis hæreſium & ſchiſmatis, & ab orthodoxa fide Apoſtaſiarum & blaſphemiarum & aliorum quorumcúnque ſimilium errorum, etiam ſub generali ſermone non venientium, peccatis, criminibus, exceſſibus & delictis, (de quibus tamen inquiſiti vel accuſati ſeu condemnati non fuerint) & quibúſvis excommunicationis, ſuſpenſionis, & interdictionum, & alijs eccleſiaſticis & temporalibus ſententijs, cenſuris & pœnis in eas præmiſſorum & infra ſcriptorum occaſione ac jure, vel ab homine latis, vel promulgatis, etiamſi eis pluribus annis inſorduerint, & earum Abſolutio dictæ Sedi, etiam per literas in die cœnæ Domini legi conſuetas, reſervata exiſtat; In utroque Conſcientiæ ſcil. & contentioſo foro, eos vero qui jam inquiſiti vel accuſati aut condemnati fuerint, vel ut præfertur ad cor revertentes, in foro conſcientiæ tantum, plenariè abſolventes & Liberantes.

NECNON cum eis ſuper irregularitate per eos occaſione præmiſſorum contractâ, etiam quia ſic Legati. Miſſas & alia divina officia, etiam contra ritus & ceremonias hactenus probatas & uſitatas, celebraverint, aut illis alias ſe immiſcuerint, contracta: Quodque irregularitate & alijs præmiſſis non obſtantibus in ſuis ordinibus, etiam ab hæreticis & ſchiſmaticis Epiſcopis, etiam minus ritè, dummodo in eorum collatione Eccleſiaſtica forma & intentio ſit ſervata, per eos ſuſceptis, & in eorum ſuſceptione etiam juramentum contra Papatum *Romanum* præſtiterint, etiam in Altaris miniſterio miniſtrare, ac quæcúnque quotcúnque ac qualiacúnque etiam curata, invicem tamen ſe compatientia beneficia Secularia vel Regularia (dignitatibus in Collegiatis eccleſijs principalibus & in Cathedralibus, etiam Metropolitanis poſt Pontificalem majoribus exceptis) etiam Schiſmaticis Epiſcopis, ſeu alijs Collatoribus, etiam laicalis poteſtatis prætextu habita, authoritate Apoſtolica retinere, dummodo alteri jus quæſitum non ſit, & non promotos ad omnes etiam ſacros & presbyteratus ordines a ſuis Ordinarijs, ſi digni & idonei reperti fuerint; rite & legitimè promoveri, ac beneficia eccleſiaſtica, etiam curata, ſi eis alias canonicè conferantur, recipere & retinere valeant, qualitate temporis, miniſtrorum defectu, & eccleſiæ neceſſitatibus utilitatibúſque ita poſcentibus, DISPENSANDI & indulgendi, & omnem inhabilitatis & infamiæ maculam ſive notam ex præmiſſis quomodolibet inſurgentem, penitus & omnino abolendi, necnon in priſtinum, & eum, in quo ante præmiſſa quomodolibet erant, ſtatum; ita ut & omnibus & ſingulis gratijs, privilegijs, favoribus & indultis, quibus cæteri Chriſti fideles gaudent, & gaudere quomodolibet poſſunt, uti & gaudere valeant; in omnibus, & per omnia, perinde ac ſi a fide Catholica nunquam in aliquo defeciſſent, reſtituendi, reponendi, & redintegrandi, ac eis (dummodo corde contriti) ſua errata & exceſſus circumſpectioni veſtræ, ſeu alicui alteri per eos eligendo Catholico Confeſſori ſacramentaliter confiteantur, & pœnitentiam Salutarem eis pro præmiſſis injungendam omnino adimpleant, omnem publicam confeſſionem, abjurationem, reconciliationem, & pœnitentiam juxta debitas arbitrio veſtro moderandi, & in totum remittendi:

mittendi: Necnon quoſcunque REGULARES & Religioſos, extra eorum regularia loca, abſque ſedis Apoſtolicæ licentia, vagantes, ab Apoſtaſiæ reatu, alijſque cenſuris, & pœnis eccleſiaſticis per eos propterea, etiam juxta ſuorum ordinum inſtituta, incurſis, injuncta eis pro modo culpæ pœnitentia ſalutari, pariter abſolvendi, & ſuper quacunque irregularitate propterea per eos contracta, aut cum eis, ut alicui curato beneficio de illius obtinentis conſenſu, in habitu clerici ſæcularis, habitum ſuum regularem ſub honeſta toga Presbyteri ſæcularis deferendo, deſervire, & extra eadem loca regularia remanere, ad beneplacitum noſtrum, libere & licite poſſunt, eadem autoritate Apoſtolica, ob defectum miniſtrorum, & alias prædictas cauſas, Diſpenſandi;

AC QUOSCUNque qui in ſacris ordinibus conſtituti, Matrimonia, etiam cum viduis & corruptis mulieribus de facto contraxerint, poſtquam mulieres ſic copulatas rejecerint, illiſque abjuraverint, ab hujuſmodi exceſſibus & excommunicationis ſententia interpoſita, eos pro modo culpæ pœnitentia ſalutari in forma eccleſiæ conſueta, abſolvendi, ac cum eis, poſtquam pœnitentiam peregerint, & continenter & laudabiliter vivere cogniti fuerint, ſuper bigamia propterea per eos contracta, ita ut ea non obſtante, in quibuſvis ſuſceptis & ſuſcipiendis ordinibus, etiam in Altaris miniſterio miniſtrare, ac alicui beneficio eccleſiaſtico, de illius obtinentis conſenſu, deſervire, extra tamen Dioceſin, in qua fuerint copulati, eiſdem de cauſis diſpenſando. Necnon parochialium Eccleſiarum tuæ Dioceſios Rectores ſive Curatos, de quorum fide, probitate, circumſpectione, & charitatis zelo plena fiducia conſpici poteſt, ad quarumcúnque utriúſque ſexus ſuæ parochiæ, perſonarum laicarum tantum, abſolutionem, & eccleſiæ Catholicæ reconciliationem (ut præfertur) autoritate Apoſtolica faciendam: Et ſiqui ex Curatis prædictis ad id idonei non fuerint, in eorum defectum alias idoneas & ſufficientes perſonas, quæ eorum vices ſuppleant, nominandi & deputandi: Quos ſic per vos nominatos & deputatos in locum noſtrum, in præmiſſis abſolutionibus & reconciliationibus, ſubſtituimus: Præmiſſis, ac Regula de inſordeſcentibus edita, & quibuſvis alijs conſtitutionibus & ordinationibus Apoſtolicis, & omnibus illis, quæ in literis prædictis Sanctitas ſua voluit non obſtare, contrarijs non obſtantibus quibuſcunque præſentibus in præteritis caſibus locum habentibus, & ad beneplacitum noſtrum duraturis. Datum *Lambethi* prope *Londinum*, *Wintonienſis* Diocæſis, Anno a Nativitate Domini MDLV. idibus Februarij, Pontificatus Sanctiſſimi in Chriſto Patris & Domini noſtri Domini *Julij* divina providentia Papæ tertij anno 5*to*.

Reg. Car. Polus Leg.

NUM.

NUM. LXXXI.

The Lord Legates Inſtructions to the Biſhops, in the performing of his orders about abſolving their Clergy and Laity.

Regiſtr. Eccleſ. *Cant.*

SInguli Domini Epiſcopi, necnon Officiales Eccleſiarum, quæ nunc vacant, pro executione eorum, quæ a Reverendiſſimo Domino Legato ſunt eis demandata, ordinem qui infraſcriptus eſt, poterunt obſervare.

Primùm, Vocatum ad ſe totum ſingularum civitatum, quibus ſinguli præſunt, Clerum, de hijs quæ ſequuntur, inſtruere procurabunt.

De paterno amore & charitate, quam Sanctiſſimus D. N. *Julius* Papa tertius erga Nationem *Anglicam* declaravit, qui ut primum cognovit Sereniſſimam *Mariam* Reginam fuiſſe declaratam, Reverendiſſimum Dominum *Reginaldum* Cardinalem *Polum* de ſuo Latere, ad has partes Legatum miſit, ut Regnum hoc, tot jam annos ab Eccleſia Catholica ſeparatum, ad ejus unionem reducere, & in errores lapſos conſolari, atque in Dei gratiam reſtituere ſtuderet.

De ejuſdem Domini Legati adventu; quanta lætitia atque honore is acceptus fuit, tum a Sereniſs. Regibus, tum ab alijs omnibus.

De hijs quæ in proximo Parliamento acta & concluſa ſunt. Scil. De omnibus Dominis de Parliamento, & univerſo regno a ſchiſmate & cenſuris incurſis abſolutis, & Eccleſiæ Catholicæ reconciliatis. De dam legibus, quæ contra authoritatem Sedis Apoſtolicæ & Romani Pontificis fuerunt per *Henricum* VIII. & *Edwardum* VI. latæ & promulgatæ, revocatis & abolitis. De reſtituta Sanctiſs. N. D. Papæ & Eccleſiæ *Romanæ* eadem obedientia, quæ ante hoc perniciosiſſimum ſchiſma præſtabatur.

De authoritate Epiſcopis reſtituta; & maximè ut poſſint contra hæreticos & ſchiſmaticos procedere, & eos juxta canonicos Sanctiones coercere & punire.

Hijs ita expoſitis, veniant ad facultates ſibi ab eodem Reverendiſs. D. Legato conceſſas, quæ recitentur: Et hic omnes, qui in ſchiſma & alios errores lapſi ſunt, invitentur ad Abſolutionem & conciliationem humiliter ex toto corde petendam, necnon & Diſpenſationes, tam ſuper ordinibus, quam ſuper beneficijs neceſſarias & opportunas poſtulandas. Præfigatur Dies, intra quem dicti de clero humiles & pœnitentes compareant ad petendam ſuppliciter abſolutionem, reconciliationem & diſpenſationes prædictas.

Idem vero Domini Epiſcopi, poſtquam illi omnibus erroribus ſuis renunciaverint, & promiſerint ſacramentaliter ipſis, aut alteri Sacerdoti Catholico, confeſſuros eſſe errores ſuos & pœnitentiam ſibi adinjungendam impleturos eos, abſolvent, & Eccleſiæ reconciliabunt, & cum ipſis juxta formam facultatum, pro petentium neceſſitatibus, prout ſibi viſum fuerit, diſpenſabunt: adhibendo ſemper convenientem diſtinctionem inter eos, qui ſolum in ſchiſma & hereſes inciderunt, & eos, qui etiam eos publicè docuerunt, & alios ad peccandum adduxerunt.

Eodem

Eodem die conſtituetur dies feſtus & ſolennis, in quo, adſtante in Eccleſia populi multitudine, Domini Epiſcopi, & omnes Curati in eccleſijs ſuis omnia eadem, quæ clero jam expoſita fuerunt, Populo quoque inſinuabunt, & omnes invitabunt, paternè & cum omni affectu, ut agnitis erroribus ſuis ad Eccleſiæ Catholicæ gremium revertantur, promittendo fore, ut omnibus præterita crimina omnia condonentur, & remittantur, modo eos ex animo illorum pæniteat, & illis renuncient.

Præfigatur autem terminus, ut putà tota Paſcatis Octava, intra quem terminum omnes Eccleſiæ reconcilientur. Alioqui eo lapſo contra ipſos, & eos etiam, qui poſt reconciliationem ad vomitum reverſi fuerint, ſeveriſſimè procederetur. Dicatur de facultate conceſſa a Reverendiſs. Domino Legato Epiſcopis & alijs, ut abſolvere poſſint omnes quicúnque ad cor reverſi fuerint.

Iidem Domini Epiſcopi & Officiales nominabunt & deputabunt Eccleſiarum parochialium Rectores, ſeu alias Perſonas idoneas, quæ Laicos ab hæreſi & Schiſmate, & quibuſcúnque cenſuris abſolvant juxta facultatum formam & tenorem, data per Epiſcopos formula, qua in abſolutione & reconciliatione uti debeant.

Eadem poterunt cum Clero totius Dioceſios obſervari prout commodius viſum fuerit.

Domini Epiſcopi & Officiales præfati, necnon omnes Curati ſeu alij ad id deputati, habeant librum, in quo nomen & cognomen, & parochia omnium reconciliatorum inſcribantur, ut poſtea ſciatur, qui fuerint reconciliati, & qui non.

Idem Domini Epiſcopi & Officiales Octava Paſcatis elapſa, poterint facere Viſitationem Civitatis primo, dein Dioceſeos; Et ſiqui non fuerint reconciliati, poterint ad ſe eos vocare, & cognoſcere cauſas, propter quas ab erroribus ſuis nolunt recedere. Et ſi in eis obſtinatè perſeverarint, tum contra eos procedent.

In hac facienda Viſitatione attendant diligenter, quæ in hoc brevi compendio ſunt notata, & maximè faciant, ut omnes Eccleſiaſticæ perſonæ oſtendant titulos ſuorum Ordinum & Beneficiorum; ut ſi in ijs aliquis alius defectus notetur, illis provideant, & omni ſtudio procurent, ut errores, quibus Dioceſes eorum ſint infectæ, extirpentur, & veritas fidei tum in concionibus, tum in confeſſionibus doceatur, deputando perſonas idoneas ad conciones faciendas, & confeſſiones audiendas. Id etiam curent, ut ſacrorum Canonum inſtituta in omnibus obſerventur, & nomen Divi *Thomæ* Martyris, necnon ſanctiſs. Domini noſtri Papæ ex libris diſpunctum, in illis reſtituatur, & pro eo ſecundum morem eccleſiæ, ut ante Schiſma fiebat, oretur.

In publicationibus hujuſmodi erit ante omnia commemoratio miſeriarum, & infelicitatis præteritorum temporum; & magnæ Gratiæ, quam nunc Deus pro miſericordia populo huic exhibuit: hortando omnes ad hæc grato animo cognoſcenda, & infinitas gratias Divinæ ipſius bonitati aſſiduè agendas.

Hortandi ſunt etiam omnes, ut devotè orent Deum pro ſalute & felici ſtatu horum Sereniſſimorum & de hoc regno optimè meritorum, ac merentium Regum, & ſpecialiter pro felici partu Sereniſs. & pijſſimæ reginæ.

Formula

Formula Abſolutionis.

Dominus noſter Jheſus Chriſtus, ſummus Pontifex per ſuam pijſſimam miſericordiam, & clementiam Vos cruore ſuo precioſiſſimo redemptos, de ineffabili ſua pietate, ab omnibus peccatis per vos commiſſis, miſericorditer abſolvat. Et ego authoritate Apoſtolorum Divi *Petri* & *Pauli*, ac Sedis Apoſtolicæ mihi commiſſa, Vos & Veſtrûm quemlibet ab omnibus peccatis, criminibus, exceſſibus, & delictis, atque ab omni Hæreſi, Schiſmate, Apoſtaſia, irregularitate, & quocunque errore veſtris; necnon a juramento contra Papatum *Romanum* per vos præſtito; & a quibuſcunque excommunicationis, ſuſpenſionis, & interdictionum & alijs ſententijs, cenſuris & pœnis eccleſiaſticis a jure vel ab homine latis, per vos ratione præmiſſorum incurſis & contractis, abſolvo, ac communioni fidelium, & S. Sanctis Dei eccleſiæ Sacramentis reſtituo, reduco & redintegro. In nomine Patris & Filij & Sp. Sancti. *Amen.*

NUM. LXXXII.

An Italian *to his friend, concerning Car.* Pole.

Ex Balæi *Centuriis.*

NOnne ſolitus fuiſti affirmare, Cardinalem illum tuum *Polum* optimè noſſe juſtificationem ſola fide in Chriſtum? mirificè cupere promotam doctrinam noſtram, quam mundus odit? Expectare autem tempus atque occaſionem, qua ſe patefaciat? Certe audivi ego te centies omnia hæc affirmantem, atque audierunt quotquot erant tibi aliqua neceſſitate conjuncti, & guſtarunt bonum Dei verbum. Quum aliquis eorum aliquando quereretur, diceretque ſe non poſſe ferre *Polum* ita eſſe addictum Papis, atque ita palam, & tam malo exemplo conſentire quotidie Miſſis, atque alijs illicitis cultibus, tu ſolebas prodire & affirmare, illam eſſe diſſimulationem ad tempus, ſed patefacturum ſe brevi, magno cum fructu Eccleſiarum Dei. Annon deſines nunc ita de illo ſentire ac loqui? Non objicies patrocinium tam injuſtæ cauſæ? Non fateberis una nobiſcum, *Polum* tuum aut veritatis & pietatis ſtudium abjeciſſe, & peccare in Sp. Sanctum ad mortem, aut nunquam ſerio in religione egiſſe? Ea vero colloquia, quæ apud eum aliquando inſtituebantur de Chriſto, de Evangelio, de viva fide & de juſtificatione, huc ſpectaſſe, ut nobis tandem pulchrè imponeret? O miſerum illum, & infelicem! Proh! quam atrociter læſit æternam Dei, Chriſti & Sp. Sancti majeſtatem, atque omnes piorum Eccleſias? Nam in regno *Angliæ* docebatur, & ſumma cum lætitia audiebatur, Juſtificatio ſola fide in Chriſtum, ſatisfactio peccatorum per Chriſtum, certitudo ſalutis noſtræ per Chriſtum, vera pœnitentia, vera abſolutio, verus ac legitimus uſus Sacramentorum, atque aliæ hujuſmodi doctrinæ, omnino conformes propheticis, Evangelicis, Apoſtoliciſque oraculis, atque uſui veteris Catholicæ eccleſiæ, ita ut eſſent inde ſublati, extirpatique illi fœdiſſimi abuſus, abominabileſque ſuperſtitiones

ſtitiones atque idolomaniæ, quæ ſcatent, regnántque in Papatu. Cum vero ageretur de his fæcibus rurſus in illud regnum invehendis, divinis vero doctrinis abolendis, *Polus* tuus obtulit hic ſuam operam, quia ſperavit ſe autoritate & grátia plurimum illic valiturum. Ac ſtatim regnum ingreſſus eſt, præcedente ſcilicet idolo crucis & cum omni illa pompa atque abomínatione, qua Legati Antichriſti uti ſolent. Populo vero imperavit in palatium convenire, genua flectere ante ſe. (quin & Rex & Regina unà procubuerunt in genua, nec puduit illum Antichriſti Vicarium id ſuſtinere.) Ubi autem populum admonuit hactenus a vera fide deviaſſe, atque hæreticum fuiſſe, addidit ſe abſolutionem Papalem velle impartiri, eumque Sanctæ Rom. Eccleſiæ reconciliare: & confeſtim erecta manu, crucéque illata, populum ipſum abſolvit, id eſt, arripuit atque avulſit, (quantum in ſe quidem fuit) a ſtudio veræ pietatis, ac ipſiuſmet veritatis. Arripuit, inquam, atque avulſit è ſinu atque cuſtodia ipſius veri paſtoris Dom. noſtri *Jeſu* Chriſti, projecitque rectè in ſentinam priſtinorum abuſuum atque errorum, & ſub meram tyrannidem Antichriſti inſigni proditione poſuit. Quid poteſt ſceleratius, quid horribilius excogitari? Præſertim de homine, qui favére noſtræ cauſæ aliquando viſus eſt. Annon agnoſces nunc, quem virum tandiu & tantopere, colueris, & pæne ut divinum aliquod numen adoraveris? Annon deſines tandem?

Quum tuus ille amicus nuper ſub nomine *Athanaſij* edidiſſet ſcholia in orationem ipſius *Poli*, in qua Evangelium vocaret *Semen Turcicum*, Principes vero *Germaniæ Turcas*, tu mirè tergiverſationibus Cardinalem defendebas; indigniſſimum putabas, qui ita vexaretur: quin jurabas, eum longe aliter nunc ſentire, quicquid aliquando ſenſiſſe viſus fuerit. At quo pacto poteris excuſare, quod nunc in *Anglia* geſſit? Adde multorum literis nuntiari, reſtitutam illic fuiſſe ſtatuam divo (ut ipſi inquiunt) *Thomæ Cantuarienſi*, proditori olim ſui regis peſſimo. Proh Deum immortalem! hocne etiam tuus *Polus* poteſt pati? Sed Dei beneficio factum eſſe audio, ut nunc caput illi imagini amputatum ſit, & corpus in partes diſceptum.

Quin adde, agi nunc in miſera illa *Anglia* de lupanaribus etiam reſtituendis. Sed quidni? Quemadmodum enim umbra corpus, ſic proſtibula ac reliquæ fæditates ac vitia, in primis vero idola, Papatum conſequuntur. Sed audi reliqua, audi quæ filius Dei non poterat legere, quin adhuc magis perhorreſcat, ac intimis medullis contremiſcat. *Thomas* Archiepiſcopus *Cantuariæ*, una cum tribus quatuorve alijs Epiſcopis vere pijs ac Sanctis, qui juſtificationem vera fide in Chriſtum, gratuitamque peccatorum remiſſionem docuerat, exutus archiepiſcopatu, & deterrimos carceres conjectus, vitam degens in tenebris, in ſquallore, in egeſtate, ſingulis horis gladium carnificis expectans, tum demum igne abſumptus eſt, tyrannide certe in audita. *Joannes Hopperus Vuigornienſis* Epiſcopus, & D. *Joannes Rogers*, & Doctor *Rolandus Taylerus*, ueri martyres Chriſti, paſſi ſunt ignes conſtantiſſimè.

Contra *Stephanus Gardinerus* falſo epiſcopus *Vuintonienſis* (nam *Joannes Ponetus* verus illius eccleſiæ paſtor, & verus Servus *Jeſu* Chriſti exulat) cum octo aut decem alijs Epiſcopis impijs & ſanguinarijs, qui Evangelium atque ipſiſſimum Chriſtum fuerant acerrimè infe-

ctati, nunc ſub Cardinali tuo *Polo*, in ſummo ſplendore, ſummiſque divitijs & luxibus illic regnant. Ecce itaque Chriſtum in vinculis, omni infamiæ ac tormentorum genere confectum, exutum veſtibus, & tanquam ovem ductam ad macellum. Et viciſſim ecce *Barabbam* latronem, alijſque tragicis facinoribus coopertum, liberatum, exultantem, & ferocientem. Atque ecce milites dividentes inter ſe ſpolia Chriſti. Ecce, inquam, ecce, ut videmus, accidere membris eademmet, quæ capiti noſtro Chriſto acciderunt. Neceſſe enim eſt ut ſimus conformes imagini ejus.

In ſumma. Tuus Cardinalis regnat & triumphat, fruiturque honoribus fere Papalibus, fruitur actione gratiarum, gratulatione ac gloria ex tota *Rom.* curia, atque ex omni regno hypocritarum: denique fruitur ſpe potiundi Pontificatus. Verum ego illi viciſſim nuntio, omnes eos qui ſpiritum Dei ſentiunt, (atque hi ſunt noſtra ætate plures, quam ille forte putet, & quotidie creſcit numerus) cogi pejus de illo ſentire, ac loqui, quam aut de ipſo *Julio* III. aut de quovis alio diſſolutiore & ſceleratiore Cardinale. Quandoquidem tum Antichriſtus ille, tum reliqui ex Cardinalium grege, aut potius armento, palam atque apertè nobiſcum pugnarunt: & nunc imprimis pugnant; Quia victoria *Poli* eos reddit inſolentiores. *Polus* vero inſidijs, ac ſub prætextu pietatis: Quamobrem cum hac ætate, ac in reliqua poſteritate, raſi & uncti, atque id genus hypocritarum encomijs ac laudibus illum onerabunt, celebrabúntque, omnes piorum eccleſiæ non poterunt non queri, ſe tam indigne fuiſſe deluſas ab eo. Quamquam eſſet id *Polo* utcunque ferendum, ſi nullam aliam pœnam experturus eſſet, præter dedecoris atque infamiæ ſempiternæ. Alia enim eum manet multo gravior. O! iterum illum miſerum, infelicémque: Nam non multo poſt juſtiſſimi Dei noſtri ita & vindicta aget, aget illum præcipitem in profundum abyſſi; ubi cum Diabolo atque angelis ejus, ſempiterno igne cruciabitur.

Illud vero hic addere opus eſt. Nam ſedes illa *Rom.* ſtultè ſibi perſuaſit fore, ut nunc tota *Germania* redeat ad ejus obedientiam; ſcilicet, quia videt *Angliam* utcunque redijſſe: partim circumventam multis fallacijs doliſque, partim apertè vi coactam. Quare cum audierit Comitia *Auguſtæ* celebrari, ex toto Cardinalium grege ſelegit *Moronum*, quem mitteret eo legatum, hominem, qui in agnoſcenda & perſequenda veritate perſimilis eſt Card. *Polo*. Ab eo itaque expectandæ ſunt ſimiles fallaciæ, ſimilis hypocriſis, atque impietas: ut non lac lacti magis ſimile ſit: qui unum videt, alterum videt.

NUM.

NUM. LXXXIII.

Bradford *to* Cranmer, Ridley *and* Latimer, *concerning the Freewillers, about* 1554.

To my dear Fathers, Dr. Cranmer, *Dr.* Ridley, *Dr.* Latimer, *Priſoners in* Oxford, *for the teſtimony of the Lord* Jeſus, *and his holy goſpel.*

ALmighty God, our heavenly father more and more kindle your hearts and affections with his love: that our greateſt cros may be to be abſent from him, and ſtrangers from our home, and that we may godly contend more and more to pleaſe him, Amen, *&c.* *Martyrs Letters.*

As for your parts, in that it is commonly thought, your ſtaff ſtandeth next the door, yee have the more cauſe to rejoyce, and be glad, as they which ſhal come to their fellowes under the Altar. To the which Society God with you bring me alſo, in his mercy, when it ſhall be his good pleſure.

I have received many good things from you, my good Lord, Maſter and dear Father, N. *Ridley*; Fruits I mean, of your good labours. Al which I ſend unto you again by this bringer [*Auguſtin Benher*] one thing except, which he can tell, I do keep upon your further pleſure to be known therin. And herewithal I ſend unto you a little treatiſe, which I have made, that you might peruſe the ſame: and not only you, but alſo ye, my other moſt dear and reverend Fathers in the Lord for ever, to give your Approbation, as ye may think good. Al the priſoners here about in maner have ſeen it, and read it: and as therin they aggre with me, nay rather with the truth, ſo they are ready and wil be, to ſignify it, as they ſhal ſe you give them example. The matter may be thought not ſo neceſſary, as I ſeem to make it. But yet if ye knew the great evil, that is like hereafter to come to the poſterity by theſe men, as partly this bringer can ſignify unto you; Surely then could ye not but be moſt willing to put hereto your helping hands. The which thing that I might the more occaſion you to perceive, I have ſent you here a writing of *Harry Harts* own hand: Wherby ye may ſee, how Chriſts glory and grace is like to looſe much light, if your ſheep *quondam* be not ſomething holpen by them that love God, and are able to prove, that al good is to be attributed only and wholly to Gods grace and mercy in Chriſt without other reſpects of worthines then Chriſts merits. The effects of ſalvation they ſo mingle and confound with the cauſe, that if it be not ſeen to, more hurt will come by them, than ever came by the Papiſts: in as much as their life commendeth them to the world more then the Papiſts. God is my witnes, that I write not this, but becauſe I would Gods glory, and the good of his people. In Free wil they are plain *Papiſts*, yea, *Pelagians*. And ye know that *Modicum fermenti totam Maſſam corrumpit*. They utterly contemn al learning. But hereof ſhal this bringer ſhow you more. As to the chief captains therefore of Chriſts church here, I complain of it unto you: as truly I muſt do of you even

unto God in the laſt day, if ye wil not, as ye can, help ſomething, *Ut veritas doctrinæ maneat apud poſteros*, in this behalf; as ye have done on the behalf of matters expugned by the Papiſts. God for his mercy in Chriſt guide you, Moſt dearly beloved Fathers, with his holy Spirit here, and in al other things, as moſt may make to his glory, and the commodity of the Church, *Amen.*

Al here, God therfore be praiſed, prepare themſelves willingly to pledg our Captain Chriſt, even when he wil, and how he wil. By your good prayers we ſhal al fare the better; and therefore we al pray you to cry to God for us, as we, God willing, do and wil remember you. My brethren here with me have thought it their duty to ſignify this need to be no leſs, then I make it, to prevent the plantations, which may take root by theſe men.

Yours in the Lord,

Robert Ferrar *John Bradford.*
Rowland Taylor *John Philpot.*

NUM. LXXXIV.

The Priſoners for the Goſpel, their Declaration concerning K. Edward *his Reformation.*

To the King and Queens moſt excellent Majeſties, with their moſt honorable high court of Parlament.

Foxij MSS. WE poor Priſoners for Chriſts religion, require your Honours, in our dear Saviour Chriſts name, earneſtly now to repent, for that you have conſented of late to the unplaceing of ſo many godly lawes, ſet furth touching the true religion of Chriſt before, by two moſt Noble Kings, being Father and brother to the Queens Highnes, and aggreed upon by al your conſents; not without your great and many deliberations, free and open diſputations, coſts and paines taking in that behalf, neither without great Conſultations, and concluſions, had by the greateſt learned men in the realm, at *Windſor*, *Cambridg* and *Oxford*, neither without the moſt willing conſent, and allowing of the ſame by the whole Realm throughly: So that there was not one Pariſh in al *England*, that ever deſired again to have the *Romiſh* Superſtitions and vaine Service, which is now by the Popiſh, proud, covetous clergy placed again, in contempt not only of God, al Heaven, and al the holy ghoſtes leſſons in the bleſſed Bible: but alſo againſt the honors of the ſaid two moſt noble Kings, againſt your own Country, fore aggreements, and againſt al the godly conſciences within this realm of *England*, and elſewhere. By reaſon wherof Gods great plagues muſt needs follow, and great unquietnes of conſciences; beſides al other perſecutions and vexations of bodies and goods, muſt needs

needs enſue. Moreover we certify your honours, that ſince your ſaid unplaceing of Chriſts true religion, and true ſervice, and placing in the room therof Antichriſts *Romiſh* Superſtition, hereſy and idolatry, al the true preachers have been removed, and puniſhed, and that with ſuch open robbery, and cruelty, as in *Turky* was never uſed, either to their own Countrimen, or to their mortal enemies.

This therfore our humble ſuit is now to your honourable eſtates, to deſire the ſame, for al the mercies ſake of our dear and only Savior *Jeſus* Chriſt, and for the duty you owe to your native Country, and to your own ſouls, earneſtly to conſider from what light to what darknes this realm is now brought, and that in the weightieſt, chief and principal matter of Salvation, of al our ſouls and bodies everlaſting, and for ever more. And even ſo we deſire you at this your aſſembly, to ſeek ſome effectual reformation for the afore written moſt horrible deformation in this church of *England*. And touching your ſelves we deſire you in like maner, that we may be called before your Honors; and if we be not able both to prove and approve by the Catholic and Canonical rules of Chriſts true religion, the church Homilies and Service ſet furth in the moſt innocent K. *Edwards* days; and alſo to diſallow and reprove, by the ſame authorities, the Service now ſet furth, ſince his departing; then we offer our bodies, either to be immediately burned, or elſe to ſuffer whatſoever other painful and ſhameful death, that it ſhal pleaſe the King and Queens Majeſties to appoint. And we think this trial and probation may be now beſt, either in the plain *Engliſh* tongue by Writing, or otherwiſe by diſputation in the ſame tongue. Our Lord for his great mercy ſake grant unto you al the continual aſſiſtance of his good and holy Spirit. *Amen.*

NUM. LXXXV.

John Fox *to the Lords Spiritual and Temporal in Queen* Maries *time: relating to the perſecution.*

UT ſingularis vigilantia veſtra cum pari conjuncta prudentia, neutiquam eget conſilijs aut documentis meis, Proceres & Patres inſpiciendi, ita nihil viciſſim a pudore ac verecundia mea alienius eſſe poſſit, quàm ſummates viros ulla in re interpellare literis. Atutinam hunc naturæ affectum, ut hactenus, perpetuò tueri liceret. Nunc vero ubi in eas difficultates, ceu inter Symplegadas, incidimus, ut neque obticeſcere ſine impietate, nec loqui ſine periculo liceat, conſiderabit, opinor, prudentia veſtra non tam quid me deceat, quam quid officij exigat ratio. Quóque gravior ſit ad ſcribendum cauſa, hoc faciliorem ſpero impetrabit veniam audacia. Equidem nihil addubito, quin eximia authoritas veſtra divinæ cujuſdam potentiæ vicariam nobis imaginem repreſentat in terris, ſemper & egit ſedulo, & actura eſt, ut cum dignitate veſtra, ſimul publica totius ditionis veſtræ tranquillitas ſalúſque contineatur. Quid enim aliud vel ab ampliſſimo hoc loco expectare, vel de ſingulari vigilantia veſtra ſuſpicari convenit, quam a vobis, *Foxij.* MSS.

bis, qui Patres ſitis Reip. paratiſſima fore omnia, ſicubi vel auxilij fidem, vel juvandi voluntatem res communis deſiderabit, ut neque facultati veſtræ quicquam adjici, nec in voluntate quicquam deſiderari poterit. Atque enimvero ſi in ijs duntaxat ſita eſſet Reip. adminiſtratio, quæ per ſe ſatis poſſent humanæ prudentiæ præſidia moderari, nimis inſanire videretur, qui vos monendo inſtituere, hoc eſt Solem meridianum luce aſcititia illuſtrare ſperaret. Quanquam ne id quidem ſapientia, opinor, veſtra poſtulabit ſibi, hujuſmodi cenſeri vos, qui non communi conditione nati cum cæteris, pariter cum reliquis mortalibus, etſi minus fortaſſe, at nonnunquam tamen, labi atque exorbitare poſſitis: Etiamſi humana forent maxime, atque intra proprij ingenij vires clauſa, quæ ageretis.

Nunc vero cum omnis Reip. gubernatio divina ſit, magnaque ejus pars in religionis verſetur tractatione, longe ſupra humanum captum ardua, ut alteram partem vobis lubenter tribuimus, ita in altera ſocietatem aliquam conſilij haud omnino eſtis, opinor, aſpernaturi: præſertim cum id non tam fiducia arrogantiæ aliqua facimus, quam temporis atque officij neceſſitate impulſi. Quis enim, vos obteſtor, Graviſſimi Patres, ferat; quis non deploret; Quem non ad gemitus, ad lacrymas pertrahat, tametſi *Angliam* nunquam viderit, tantum in *Anglia* fundi Chriſtiani ſanguinis; tot cives ingenuos, tot liberales & innocentes promiſcuè cum fœminis viros, capite ac fortunis quotidie periclitari, cædi, exuri, laniari; prope ſine modo & numero? Quod ſi Barbari ex ultima *Turcia* barbaroſa, aut exteræ nationis ferus hoſtis aliunde irrumpens in *Angliam*, tantam hanc gentis noſtræ ſtragem deſignaſſet, haud minor fortaſſe calamitas, aut minor profectò eſſet queremonia. Sævitiam etſi omnino per ſe gravem, nationis tamen minueret diſtinctio. Nunc quorum ſaluti apud vos potiſſimum eſſe perfugium conveniebat, eoſdem vos ipſi capi, exagitari, diſcerpi, dilacerari, *Angli Anglos*, Magiſtratus ſubditos, Chriſtiani Chriſtianos, cernitis & toleratis. Quique nuper ſub *Edwardi* auſpicatiſſimi Principis divino imperio florentiſſima tranquillitate, cum domum vitæ non ſecuritate modo, ſed voluptate etiam utebantur, nunc ijdem invertente ſe rerum humanarum ſcena, miſeris cruciatibus vitam, quam tueri nequeunt, deſerere coguntur; non quia vita aut mores mutati ipſorum, ſed quia duntaxat tempora mutata ſunt.

Et ubi interim φιλάνθρωπια illa *Paulina*, ubi Clementia veſtra, Mitiſſimi proceres, ubi inveterata illa ſemperque laudata etiam erga hoſtes, *Anglorum* pietas, ſi in veſtros tam efferi tamque exitiales eſſe velitis? Scio ingeniorum immenſam ac infinitam prope varietatem eſſe in mundo; apud homines haud ſecus quam apud belluas. Quidam natura mitiores. Contra ſunt, quos natos ſævitiæ dixeris, ac truculentiæ. Alij conſuetudine prava hoc vitio delectantur. Nonnulli rurſus ab alijs, ceu contagium, accipiunt. Verum utcunque alijs aliud natura inſevit, certè nihil viris generoſis tam proprium ac genuinum, nihil naturæ ipſorum (ſi naturæ tueri velint) quadrans magis, quam generoſa quædam indoles ac morum ingenuitas: Quæ proſit omnibus, officiat nemini, niſi laceſſita

ceſſita forte. Ac ne tum quidem, niſi coacta magis, quàm ſua ſponte: idque magis Reip. ratione, quàm ſua ſævitia: ac ne tum quidem ſui obliviſci poteſt generoſa pietas, ſemper ad ſalutem miſerorum, quàm perniciem intentior; excuſans, patrocinans, ſublevans, relinquens, quo miſericordiæ cognoſcentiæ eſſe locus poſſit.

Ecquæ hæc nunc tanta hominum, ne dicam, an temporum degeneratio, in viros, non improbos modo, ſed innocenti ac inculpata vita, a quibus nemo unquam læſus veſtrum, aut laceſſitus ſit, publice ſimul ac privatim bonos, ſic inardeſcere ſævitiam quorundam, ut nulla ſit hoſtium natio tam barbara, ubi non tutius conquieſcant, quàm apud ſuos? Quondam apud priſcos *Romanos* pluſquam ſontium cenſebatur, quod civem in diſcrimen adduceret capitis; ubi & octo erant ſuppliciarum genera, quorum mors, ut ultima, ita niſi clariſſima, non indicebatur: Quid quod ne tum quidem deerant etiam vitæ defenſores, ac libera apud populum actio. Ex quo effectum eſt, ut eloquentiæ ſtudium tanto in honore ac uſu apud omnes eſſe, ut urbem prope univerſam ad ſui contentionem excitaret. Tantus in gentilitio populo patriæ amor, ac ſalutis cura, apud patricios vigebat viros, quorum omnis fere laus in conſervandis quamplurimis cerneretur. Atque iſtos nondum ulla religionis inbuerat gratia, tantum natura ipſa, ac literarum humanitas ad tantam excolere potuit civilitatem. Et ô brutorum jamdudum in *Anglia* extinctum genus, quod apud Ethnicos natura, quod literæ valuerunt civiles, non idem valebit pietas, non Evangelij vigor, non a Chriſto inculcata toties impetrabit charitas; quin ob quamlibet levem cauſam, aut nullam potius, ad pœnas rapiuntur, adeo frigeſcente ubique charitate, ut haud ſciam, an hoc ipſum capitale futurum ſit, quod pro afflictis fratribus mutire audeam; idemque in hac re eveniat mihi, quod *Juſtino* olim, pro Chriſtianis ἀπολογοῦντι, qui dum pro Martyribus deprecatur, fit & ipſe Martyr.

NUM.

NUM. LXXXVI.

Dr. Ridley *late Biſhop of* London *to* Weſt, *formerly his Steward, who had complyed with the* Romiſh *religion.*

Foxij. MSS. I Wiſh you grace in God, and love of the trueth. Without the which truly eſtabliſhed in mans heart by the mighty hand of Almighty God, it is no more poſſible to ſtand by the truth in Chriſts cauſe, in the time of tribulation, then it is for wax to abide the heat of the fire.

Sir, know you this, that I am (bleſſed be God) perſuaded that this world is but tranſitory, as S. *John* ſaith, *Mundus tranſit & concupiſcentia ejus.* I am perſuaded Chriſts words to be true, *Qui me confeſſus fuerit coram hominibus, I wil confes him before my father, which is in heaven.* And I believe that no earthly creature ſhal be ſaved, whom the Redeemer and Savior of the world ſhal before his Father deny. This the Lord grant that it may be ſo grafted, eſtabliſhed, and fixed in my heart, that neither things preſent, or to come, high or low, life or death, be able to remove.

1 Joan. 2.

Matt. 10.

It is a godly wiſh that yee wiſh me depely to conſidre things perteinyng to Gods honor and glory. But if ye had wiſhed alſo, that neither fear of death, or hope of worldly proſperity ſhuld let me to maintein gods word, and his truth, which is his glory and true honour, it wold have liked me very wel.

You deſire me for Gods ſake to remembre my ſelf. Indeed, Sir, now it is time for me ſo to do. For ſo far as I can perceyve, it ſtandeth me of no les daunger, then of the los both of body and ſoule: And I trow, then it is time for a man to awake, if any thing wil awake him. He that wil not fear him, that threatneth to caſt body and ſoule into everlaſting fire, whom wil he fear? Oh Lord, faſten thou together our frayl fleſh, that we never ſwarve from thy Lawes.

You ſay, you have made much ſute for me. Sir, God graunt, that you have not, in ſueing for my worldly deliverance, empaired or hindred the furtheraunce of Gods word and his truth.

You have knowen me long indede, in the which time it hath chaunced me to miſlyke ſome things. It is true, I graunte. For ſodeine chaunges without ſubſtantial aud neceſſary cauſes, and the heady ſetting furth of extremities, I did never love. Confeſſion to the miniſter, which is able to inſtruct, correct, comfort, and enform the weak and ignorant conſciences, I have ever thought might do much good in Chriſts Congregation. And ſo I aſſure you I do think, even at this day.

My doctrin and my preaching, you ſay, you have heard oft: and after your judgment, have thought it godly, ſaving of the Sacrament. Which thing, although it was of me reverendly handled, and a great deal better than of the reſt, as you ſay, yet in the margent you write (warily, and in this world wyſely) thus: *And yet methought, not al ſoundly.* Wel, Sir, but I ſee ſo many chaunges in the world, and ſo much alteration, or els at this your ſaying, I wold not a litle mervayl.

I have

I have taken you for my truſtie freynd, and a man, whom I fantaſied for plainneſs and faithfulnes, as much, I enſure you, as for your learning. And have you kept this ſo cloſe in your heart from me unto this day? Sir, I conſidre mo things than one; and wil not ſay al that I think. But what need you to care what I thynke, for any thing that I ſhal be able to do unto you either good or harm?

You geve me good leſſons, to ſtand in nothing againſt my learning, and to beware of vain glory. Truly, Sir, herein I like your counſel very wel; and by Gods grace I intend to follow it unto my lyves end.

To write to them whom you name, I cannot ſe what it wil avayle me. For this I wold now have you know it, I eſteme nothing avayla-ble for me, which alſo wil not ſet furth the glory of God.

And now becauſe I perceive you have an entyre zeal and deſire of my deliverance out of this captivitie, and worldly miſery; if I ſhuld not bear you a good heart in God again, methynk I were to blame. Sir, how nigh the day of my diſſolution and departure hence out of this world is at hand, I cannot tel. The Lords wil be fulfilled. How ſoon ſoever it ſhal come, I know the Lords words muſt be verified on me, that I ſhal appear before the uncorrupt Judge, and be countable to him of al my former lyfe. Although the hope of his mercy is my ſhote ankor of eternal Salvation; yet am I perſuaded, that whoſoever wittingly neglecteth and regardeth not to clear his conſcience, he cannot have peace with God, nor a lyvely faith in his mercy. Conſcience moveth me, conſidering you were one of my family and of my houſehold, (of whom then I thynke I had a ſpecial cure, and of all them which were in my houſe, which indede ought to have been an example of godlines to al the reſt of my cure, not only in godly life, but alſo in promoting of Gods word, to thuttermoſt of their power: But now alas! when the trial doth ſeparate the corn from the chaff, how ſmal a deyl it is God knoweth, which the wynde doth not blow away:) This conſcience, I ſay, doth move me to have fear, leſt the lightnes of my family ſhal be layd unto me, for lack of more earneſt and diligent inſtructions, which ſhuld have been doon. But bleſſed be God, which hath geven me grace to ſe my default, and to lament it from the bottome of my heart, before my departure hence. This Conſcience alſo doth move me now to require both you, and my freynd Dr. *Harvy*, to remembre your promiſes made to me in time paſt, of the pure ſetting furth and preaching of Gods word and his truth. Theſe promiſes, although you ſhal not nede to fear to be charged with them of me hereafter before the world; Yet look for none other, I exhort you as my freynds, but to be charged with them at Gods hand.

This Conſcience, and the love that I bear unto you, byddeth me now ſay to you both in Gods name; Fear God, and love not the world; for God is able to caſt both body and ſoul into hel fire. *Cum exarſerit in brevi ira ejus, beati omnes,* ſaith the Pſalme, *qui confidunt in eo.* Pſal. 2. And the ſaying of S. *John* is true, *Quicquid eſt in mundo, veluti concupiſcentia carnis, & concupiſcentia oculorum, & faſtus vitæ, non ex patre, ſed ex mundo eſt. Et mundus tranſit, & concupiſcentia ejus. Qui autem facit voluntatem Dei manet in æternum.* 1 Joan. 2. If theſe gifts of grace, which undoubtedly are neceſſarily required unto eternal ſalvation, were truly and unfeignedly grafted, and firmely ſtabliſhed in mens

hearts, they wold not be ſo light, ſo ſodaynly to ſhrink from the maintenance and confeſſion of the truth, as it is now, alas! ſeen ſo manifeſtly, of ſo many in theſe dayes.

But here peradventure ye wold know of me, what is the truth. Sir, Gods word is the truth, as S. *John* ſaith, and it is even the ſame that was heretofore. For albeit man doth vary and chaunge, as the Moon, yet Gods word is ſtable and abydeth for evermore. And of Chriſt it is truly ſaid, *Chriſtus heri & hodie, idem etiam in ſecula.* Heb. 13.

When I was in office, al, that were eſteemed for learned men in Gods word, aggreed this to be a truth in Gods word written: that the Common prayers of the Church ſhuld be had in the common tongue. You know I have conferred with many, and I enſure you, I never found man, ſo far as I do remembre, neyther old nor new, Goſpeller or Papiſt, of what judgment ſoever he was, in this thing to be of a contrary opinion. If then it were a truth of Gods word, think you, that the Alteration of the world can make it now an untruth? If it cannot, why do men, ſo many, ſhrink from the confeſſion and maintenance of this truth, once received of us al? For what is it, I pray you, elſe to confes or deny Chriſt in this world, but to confes and maintain the truth taught in Gods word, nor for any worldly reſpect to ſhrynke from the ſame? This one have I brought but for an example. Other things be in like caſe, which now particularly I nede not to rehearſe. For he that wil forſake wittingly, eyther for fear or gain of the world, any one open truth of Gods word, if he be ſtrayned, he wil aſſuredly forſake God and al his truth, rather then he wil endaunger hymſelf eyther to looſe, or to leave that he loveth indede better, then he doth God and the truth of his word.

I lyke therin very wel, your plain ſpeaking, wherin you ſay, I muſt eyther aggree or dy: and I thynk you mean of the bodily death, which is common both to good and bad. Sir, I know I muſt dy, whether I aggree, or no. But what folly were it then to make ſuch an aggreement, by the which I could never eſcape this death; which is ſo common to al; and alſo I might incur the guilt of eternal death and damnation?

Lord graunt, that I may utterly abhor and deteſt this damnable aggreement ſo long as I lyve.

And becauſe I dare ſay, you wrot of frendſhip to me this ſhort erneſt advertiſement, and I think verily wyſhing me to lyve, and not to dy: Therfore bearing you in my hear no leſs love in God, then you do me in the world; I ſay to you *In verbo Domini*, that except you, (and this I ſay to you I ſay to al my frends and lovers in God) except ye confes and mainteyn, to your power and knowledg, thyngs which be grounded upon Gods word, but wil eyther for fear, or gayn of the world, ſhrynke and play the *Apoſtata*, indede you ſhal dy the death. You underſtand what I mean. And I beſeech you, and al my true freynds and lovers in God, remembre what I ſay. For this peradventure

ture may be the laſt time, that ever I ſhal write to you. From *Bocardo* in *Oxenford*, theighth day of *April*, *Anno* 1554.

Yours in Chriſt,

Nicolas Rydley.

NUM. LXXXVII.

John Hopton *Biſhop of* Norwich, *to the Earl of* Suſſex, *giving account of the joy conceived, and* Te Deum *ſung, for the newes of the Queens being brought to bed of a Noble Prince.*

RIght honorable, and my ſingular good Lord. After mine humble commendations, with like thanks for your honorable and gentle letters ſent to me, touching the behaviour of the Curate of *Bokenham*, and the reformation of other enormities there; It may pleaſe you to underſtand, that I did ſend immediatly for the ſaid Curate, and the Church-wardens and the Queſt-men there. And upon their appearance with twelve or fourteen of the moſt ſubſtantial men of the pariſh, and upon due examination, I could perceive none other thing, but al things to be wel, and decently ordered, and provided for at this holy time of *Eaſter*, contrary to the information given to your good Lordſhip. And if there had been any thing amiſs, they ſhould have been puniſhed according to their demerits. Beſeeching your good Lordſhip, if any further knowledg come to you, either for that Town, or any other, concerning the Reformation of my juriſdiction, or the negligence of mine Officers, that I may be advertiſed therof, and have your favorable ayd and aſſiſtance. And I ſhal do the beſt I can for my diſcharge. *Cotton Library, Titus. B. 2.*

And wher it pleaſed your honorable Lordſhip to wil me to take a dinner, or a ſupper with you in the time of my Viſitation, I humbly thank you therfore moſt heartily. Beſeeching your Lordſhip, when occaſion ſhal ſerve you to viſit this city, that ye wil vouchſafe to take this my poor houſe at your commandment; wherunto your Lordſhip ſhalbe as welcome as unto your own.

Further, I underſtand that Mr. Mayor here hath certified your Lordſhip of the ſudden good news brought to us by one of the city, of the Queens highnes moſt joyful deliverance of a Noble Prince. Wherupon to laud God *Te Deum* was ſolemnly ſongen in the Cathedral church, and other places of the city, with wonderful joy and much gladnes of al people throughout the whole city, and the country therabouts. And if ye have any further knowledg therof, I beſeech your honorable Lordſhip, that I may be partaker of the ſame by this bringer, my ſervant, whom I ſend purpoſely therfore, as knoweth the Holy

Ghoſt; who preſerve your Lordſhip in continual health and honor. At *Norwich*, the thred of *May* 1555.

Your Lordſhips aſſuredly,

John Norwich.

Poſtſcripta. I received even now knowledg from a friend of mine of two witneſſes more of the good and joyful newes above written, as this ſaid bringer can declare to your good Lordſhip.

John Norwich.

NUM. LXXXVIII.

A Propoſition in the Convocation againſt Reſidence. With Reaſons for the ſaid Propoſition; and Remedies againſt Non-reſidence.

C.C.C.C. Libr. Synodalia.

Decretum perpetuæ Reſidentiæ juxta Canonum Sanctiones optant pij, ſed multa ſunt, quæ hodie impediunt, quo minus ſuum effectum juxta bonorum virorum vota conſequatur.

The Reaſons.

I. THE Statutes of the Kingdome, not diſallowed, as we hear, by the Pope, do permit to the Barons, and other great men of the kingdome, a certain number of Prieſts, having cure of ſouls.

II. Not only the Statutes of the kingdom, but the Canons do permit Biſhops a certain number of fellow workers, to aſſiſt them.

III. Biſhops and Prelates, who by reaſon of their great learning, prudence, integrity of life, and high faith, are choſen to be the Kings Counſillors, and whoſe counſils are very neceſſary for the reſtoring of religion, ought not, as it ſeems, to be compelled to perpetual Reſidence.

IV. When the Barons and other great men may be retained in the orthodox faith, by the doctrin, honeſty, age and frequent exhortations of Reverend men, it ſeems not convenient, that ſuch men ſhould be driven from them; provided they do reſide a good part of the year upon their Churches.

V. Since the Diſpenſation of two or three benefices hath been granted by former Princes to ſome Prieſts, for the merit of their life and maners, they cannot without injury be deprived of them; Nor yet can they in al reſpects reſide perſonally and perpetually.

VI. When

VI. When many have deſigned their ſons for the Univerſities, and have been at no ſmal charges to give them learning, becauſe they have entertained good hope, that they might hereafter be aſſiſtant to their friends and relations: this hope being gone, their care about this matter wil alſo grow cold, otherwiſe of it ſelf cold enough. For as he ſaid, *Where there is no honor, there is no Art.*

VII. The houſes of the Rectories in many places are either ruined, or none at al, or let out by Indentures.

Going to the Court of *Rome.*
Going to a General Councel.
Going to a Synod, or Parlament.
Violent detaining.

Remedies.

That there be a les number of thoſe that follow the Court, who heap up benefices upon benefices.

That they who have many Benefices, reſide a certain time upon each.

That a way be found, wherby ſuch as live in Towns and Cities may be forced to pay Perſonal tiths. Which being now almoſt quite taken away, the Benefices in ſuch places are in a great part leſſened.

When ſome of the Biſhops, by reaſon of the ſlendernes of their poſſeſſions, cannot afford Stipends to the Prieſts, their fellow laborers, that they who ſerve them reſide for a certain time of the year in their own pariſhes.

That Rectors, who heretofore have payd penſions to Monaſteries in ready mony, be not now compelled to pay the ſame in bread-corn to Lay-proprietors.

That in Woody places, where the cuſtome hath alwayes obtained, tith may be payd of *Sylvæ cæduæ* [that is, Wood that is cut to grow again,] eſpecially when there is a great ſcarcity of corn in ſuch places.

Pariſhes are not divided *jure divino.* Whence followeth, that as many Benefices may be layd into one, ſo one, by reaſon of the greatnes of it, may be divided into two.

NUM. LXXXIX.

Pole *Cardinal Legate, to Archbiſhop* Cranmer, *in anſwer to the Letter he had ſent to the Queen.*

Foxij MSS. ALmighty God the Father, by the grace of his only ſon, god and man, that dyed for our ſins, may geve yow trew and perfect repentance. This I daylie pray for my ſelf being a Synner: but I thank God never obſtinate ſynner. And the ſame grace the more earneſtly I do pray for to be geven to them that be obſtinate, the more neade they have thereof, being otherwiſe paſt al mannes cure, and admonition to ſave them. As your open ſayings, in open audience, doyth ſhow of yow. Which hath cawſed, that thoſe judges, that hath ſyt apon the examination of your greviouſe fautes, ſeing no lykelod of ony repentaunce in yow, hath utterlie caſt awaye al hope of your recoverie: Whereof doith follow the moſt horrible ſentence of condempnation, both of your body and ſoule, both your temporal death and eternal. Which is to me ſo great an horrour to here, that if there were ony way, or mean, or faſhion, that I might fynd to remove you from errour, bryngeng yow to the knowledge of the truth, for your Salvation: This I teſtifie to you afore God, apon the Salvation of myne owne ſowle, that I would rather chuſe to be that meane, that yow might receive this benefyt by me, then to receive the greateſt benefyt for my ſelf, that can be geven under heaven in this world: I eaſteme ſo moch the ſalvation of one ſowle.

And becawſe it happened to me to ſee your private lettres directed to the Qwenes Highnes, ſent by the ſame unto me, wherein you utter and expreſs ſuch appearaunt reaſons, that cauſe yow to ſwarve from the reſt of the Church, in theſe Articles of the authoritie of the Pope, and of the Sacrament of the aulter, Concluding with theſe words, "That if ony man can ſhow yow by reaſon, that the authoritie of the "Pope be not prejudicyal to the wealth of the realm, or that your "doctrine in the Sacrement be erroneous, then you wold never be ſo "perverſe to ſtond wylfullie in your own opinion: but ſhal with al "humilitie ſubmytt your ſelf to the truthe in al things, and gladly em-"brace the ſame: Thiſe your words, written in that lettre, geveth me ſome occaſion, deſyring your wealth, not utterly to diſpayr thereof; but to attempt to recover yow by the ſame way, that yow open unto me: Which is, *by reaſon* to ſhow yow the error of your opinion, and withal the light of the treuthe in both cauſes. But whither this may healp yow indede, or bring you to revoke the ſame, with trew repentaunce, this I know not; and I fear moche the contrarie. For that I ſee the ground and begynning, how you fel into errour in both thiſe articles, not to be of that ſort, that maketh men commonly to fall into errours and hereſies. Which ſort and way is by medling with yonr wyt and diſcourſe natural, to examen the Articles of the faith: Makeing your reaſon judge thereof, which ought to bee judged and ruled by the tradition of the faith. Which abuſe cauſeth men dayly to fall into errours and hereſies. And the ſame alſo is in yow,

and

and is joyned with that yow have done. But here ſtandeth not the grownde of your errour, nor yet in this other common maner of faulling from the trouthe, which S. *Paul* noteth in the *Gentiles*, and is in al men commonlie that followeth their ſenſual appetites, *Qui veritatem Dei in injuſtitia detinent*: Which thing alſo hath been occaſion of your errour. But yet not this is the very grownde thereof, but a further ſawte: that you geveng your othe to the truthe, yow mocked with the ſame, as the *Jewes* mocked with Chriſt, when thei ſaluted him ſaing, *Ave Rex Judæorum*, and afterwards did crucifie hym. For ſo did yow to the Vicar of Chriſt, Knowledgeng the Pope of *Rome* by the words of your othe, to be ſo, and in mynde entendeng to crucifie the ſame authoritie. Whereof came the plague of deape ignoraunce and blyndnes unto yow. Which is now that bringeth you to this greivous peryl, to periſh both bodie and ſowle. From which peril no reaſon can deliver yow.

But yow diſcovereng your ſelf, touching the entrie, when yow ſhuld make the cuſtomable othe of al legitimate Buſhops in *Chriſtendom*, which is the dore for you to entre to the ſervice of God, in the higheſt ſpiritual office withyn this realme, and ſeeing you made the ſame but for a countenaunce, nothing meaneng to obſerve that yow promiſed by the othe; this is a dore, that every thieffe may entre bye. This is not the dore that thei entre by, that mean earneſtlie the ſervice of God. Wherein the Prophets ſentence is playne, askeng this queſtion, *Quis aſcendet in montem Domini? aut quis ſtabit in loco ſancto ejus?* And then anſwering to the ſame ſayeng, *Innocens manibus, & mundo corde, qui non accepit in vano animam ſuam, nec juravit in dolo proximo ſuo. Hæc eſt generatio quærentium Dominum, quærentium faciem Dei Jacob.* So that yow now entryng to the mownteyne of God, which was to that high Archbuſhoprick, and to the Primacie in the realme, by a cleane contrary way, which is, as yow confeſſe your ſelf by a fayned othe, by fraud, and diſſimulation, what more playne ſentence can be againſt yow, if yow have a thouſand reformations in your mynde, then that al this doith not make, that this ſhuld be the way to the trew ſervice of god, nor that yow, uſeng a falſe othe, ſhuld be of that generation, which with their hart ſought god, but utterlye concludeth againſt yow, that if thoſe that abſteine from al deceit with their neighbour, ſpeciallie in othe, be bleſſed of God, he that confeſſeth to have uſed ſuch diſſimulation in his othe, not with one neighbour or twayne, but with the hole realme, with the hole church, what can he receve, but the maledi&tion of god? What can more evidentlie ſhow that man to be none of that generation that ſeketh god? As if there were none other proffe, that followed in your a&ts, ſuch a deceitful and ſhameful entrie, doith manifeſtly declare; and moſt of al, one of the furſt a&ts yow did after this. Which was to pluck the reſt of the realme (of whom yow had chief cure) out of the Houſe of God, bryngeng them furthwyth into the Schiſme.

And that we ſee now, that the hole realm by the high mercy of God, beyng brought into the Houſe of God agayn, there to receive his grace and benedi&tion: and this to be done by thoſe princes, and thoſe miniſters, *Qui non acceperunt in vano animam ſuam, nec juraverunt in dolo proximo ſuo:* your perſon yet remayneng without, depri-

ved

ved of the grace graunted to them, what doith this ſhowe, but that it is the juſt ſentence of god againſt yow, for your deceitful entrie into his ſervice; and the mercy of God toward them, that not wyllenglie went furth; but by your traiterous means were thruſt out?

So that here now I have told yow, whither yow heare me, or no, the very cauſe of your blyndnes and ignoraunce: Which is the vengeaunce of god againſt yow, for your diſſimulation and perjurie, to him and to the hole church, at your entreng to the high ſervice thereof. Wherby yow have deſerved to be caſt out of the howſe of god, which is the church, *in tenebras exteriores, ubi eſt fletus, & ſtridor dentium.* Which is the place and ſtate, wherein I ſee yow now lye; and the ſame I ſaw ſo evidently in your lettres, from the begynneng to the eand, as nothing can be more playne: yow ſhoweng your ſelf in the ſame to be ſo ignoraunt, that you know not thoſe things, which be evident to every man: which everie man, that hath any exteriour light, by experience and knowledge of things paſt, doith know———

Here much is wanting.

that be once of the church as dead bodies, when the ſpirit is out. But to al that be within the body of the Church, this geveth comfort and liffe, as the ſpirit doith to the bodie. And this ſhal be ſufficient to ſay for everie mans information of the truthe in this matter, that will beleave, other that old or late experience, or the contynual doctryne of the hole church, hath taught in everye chriſten realm. Whereof none ever found this fawte, that the Popes Lawes Spiritual were not to be exerciſed, becauſe the ſame could not aggree with their politick lawes: but rather found fawte, when the Pope himſelf, or his Miniſters, did let the courſe of thoſe lawes, which aggreed with everie politick body, as the Sowle of man with al complexions, and forme of body. And when they were ſtopped, then ſemed to be ſtopped the breath and liffe of juſtice, as no realme can gyve, as I ſayd afore, greater or ſurer teſtimonye than ours. For when the authoritie and lawes of the Pope did flouriſh in the realm, al juſtice floriſhed wythal; and that ſtopped and caſt out, as it was thiſe latter yeares, al good juſtice, and civil maner of lyvyng was ſtopped and caſt furth withal.

So that when you came furſt to mervayle of a thing never ſeen, nor harde of afore in this realm that a Busſhop, made by the Popes authority, ſhuld not be depoſed, without his authoritie, what doith this ſhow, but a deap blyndnes and ignoraunce of the uſe of the law in this realme, ever continual, and never broken of ony juſt prynce, untyl yow your ſelf were made Busſhop: Which healped them to break al good lawes and cuſtomes of the realme; and then afterward to make this for a great reaſon, that the Popes lawes ſhuld not be now agayn admytted, for then yow ſay, al the hole realm that caſt out his authoritie, muſt nedes knowledg themſelf accurſed: Which god, yow ſay, forefend. And this yow ſhow yow cannot abyde, for nothing by ony maner that the realme ſhuld knowledg themſelf accurſed: Which they cannot, yow ſay, avoide, if thei admyt the Popes law,

law, as good. This word yow ſhuld have ſayd afore the realm had caſt furth the Pope's authoritie, for to have letted them from their faull into the curſe; and this had bene the very part of a good Buſſhop. But after that thei were faullen from the lawes, which thei had admytted afore, and therby ronne into the curſe, (which you ſay cannot be avoyed of them that hath ones admytted them) Then I with al good and catholick men, do ſay, god forefend, they after this ſhuld not knowledg their ſtate to be accurſed. Which if thei dyd not, thei could never be abſolved from the curſe. And he that forbeddeth now the knowledge of the ſame, doith in effect procure, that being accurſed indede, thei remayne ever accurſed. This is your monſtrous and blynde love yow pretend to bear to the realme, being accurſed your ſelf, and blynded in the knowledg of your ſtate, to have the hole realm remayne ſtyl accurſed. But the true affection thiſe two Catholick princes beare to the realm, with the bloode of thoſe that reſiſted the ſwarveng from the Popes authoritie, hath obteyned of the high mercy of God, that the hole realme hath with repentaunce knowledged their evel ſtate thei ſtode in, ſyneth the leaveng of the authoritie of the Pope in the realme, and with repealing of thoſe lawes, made contrary, have asked abſolution, and received it, and be delivered of al curſe, received into the grace of god, and brought into the churches lapp again: thei onelie left out, that doith refuſe this grace, and hath not ſo moche grace to accept it. Whereof if ony ſhould be deprived, none hath deſerved it more by the juſt wrath of God to be deprived, then he that was chief doer, to make the realm leſe it, as yow; by ſhoweng your ſelf in this to be the verie membre of Satan, both then, but moſt of al now. Which deprived of grace of repentaunce hymſelf, wold draw al other to his dampnation, and diſſuadeth al retorne to grace.

This your charitie yow now ſhow to your contrie, which, as I ſaid hitherto, is very vengeaunce of God toward yow. Of the which this great blyndnes gyveth a great teſtimonie, that yow ſhow in your lettre, writeng of thiſe thynges, as though yow had never knowledge what had been done in the realme afore your tyme, nor what was the ſtate of your time, nor yet what is the ſtate of the realm at this preſent, bryngeng for a great inconvenient, that if the Parlament ſhuld accept the lawes of the Pope, thei ſhuld be conſtrayned to repeal thoſe that were done againſt his lawes and authoritie: As though this were not ſo done already. And ſhoweng ſo great ignoraunce, both touching the doctrine of the church, and in this poyncte touching the Popes authoritie, and the experience of the cuſtome of the realm, yet yow conclude, that ignoraunce might excuſe other men, how prejudicyal the canon lawes be to the wealth of the realm, if thei wold accept the ſame. But you cannot be excuſed by ignoraunce. And ſeeing in this the very trouthe, that ignoraunce cannot excuſe yow, as in trouthe it cannot, being of that kynde it is. But if that do not excuſe you, then malice doith condempne yow: Which is the very cauſe to bring you to ignoraunce inexcuſable, both in this poincte of the authoritie of the Pope, as in the doctrine of the Sacrement: Wherin it is no leſſe monſtrous. And this yow ſhow moſt, where yow think to ſpeak with leſſe obſtinacy. As where yow ſay, that *if thei that follow the Popes*

doctrine herein, could bryng in but one old auncyent Doctor of the Church of their opinion, you have offred afore, as yow offer yet, to gyve place unto them, and to consent to the same. What a proffe is this to show your profound blyndnes? If there be no let but this, becauſe yow ſee not of the old Doctors, at the leaſt one, that were againſt yowr opinion, in the defence of the Popes doctrine, other men ſeeing ſo many, and not one auncient approved doctor that ever diſſented, what a wonderful blyndnes is this, not to ſee one againſt yow? For this is playne, when the Pope ſhoweth his ſence and doctrine in this Article, he doith not ſpeak thereof, as of an Article, that he himſelf hath newly found, nor yet ony of his predeceſſours, but that al hath uniformally received one of another of their fathers, unto the Apoſtles tyme, and they of Chriſt. Which argument is ſo ſtrong, ſo evident to the condempnation of your opinion, and confirmatyon of the Popes, that manie ſage and learned men writing againſt the opinion yow follow, being diverſe ſortes of arguments to confound the ſame, ſet apart al form of reaſoneng, and onelie ſtick upon the teſtimony and uniforme conſent of al the old Doctors of the Church to this day. Which teſtimonies be ſo meny, that they fyll up great books; as amongſt other, my Lord of *Durham* at this preſent, in his book written of this matter, taketh this way, to ground hymſelf moſt apon, the perpetual conſent of the old Doctors, continuing unto this age: and al againſt your opinion. Which book is abrode, and hath been ſeen of yow.

Then if yee wil think him of ſo ſmal judgment or knowledge, that in ſuch a nombre as he bringeth, there is not one, that maketh to his purpoſe, but al for your purpoſe, whom he entendeth to oppugne, other this muſt prove a wonderful blyndnes in hym, and not in hym alone, but in ſo menie learned men, that taketh the ſame way; or ells in yow; that amongſt ſo menye teſtimonies, ſom more clerer then ſom, not to ſee ſo moche as one alone: this is an evydent proff, that yee be ſtark blynd. For if yee were not, if it were but one brought furth unto yow, as is mentioned in that book, the condempnation of *Berengarius*, that was of your opinion; and that done by a General Councel of all the Nations in *Chryſtendom*; growndeng it ſelf upon the uniform doctrine of their forefathers; Were not this enough, yf yow had yies to ſee, to ſhow that more then one old Doctor were of the Popes doctrin? And if this be not ſufficyent proff unto yow, the ſame being enough to *Berengarius* hymſelf, which was converted therby, and perſuaded to recant his opinion; what doth this ſhow, but that he was not utterly blynded, but that he ſaw ſome teſtimonie againſt hym, yow utterly to have loſt al ſyght, that ſe not ſo moch as one.

But of this your monſtrous blyndnes I mervell the leſs, the more I ſee the ſame to procede of the very juſtice and wrath of God againſt yow; with whom yow mocking on that maner as yow ſhowed in comyng in ſuch a high place, in ſervice of the church, as was to be Archbiſhop and Primate of the Realm, as to ſwere *in dolo*, not onlye *Proximo*, but *Univerſæ Eccleſiæ*: Wylleng afterward to pervert the old order of the churche, which yow called a *Reformation*, me ſeemeth to here the very words and curſe of S. *Paul*, that lighted upon the

the falſe Prophet *Barieſu*, letting the coorſe of the doctrine Evangelical preached by hym, when he then curſeng hym, ſaid, *O! plene omni malo, & omni fallaciâ, fili diaboli, inimice omnis juſtitiæ, non deſinis pervertere vias Domini rectas? Et ecce nunc manus Domini ſuper te, & eris cæcus, non videns ſolem, uſque ad tempus.* The effect of this I do ſee hath lighted upon yow; for entreng by deceit to be a chieff Doctour in the church, perverteng *Vias Domini rectas*, to be blynded, I pray God it be but *ad tempus*. But hitherto I have not known a more deaper blyndnes. And if that was ponnyſhment of that falſe prophet, to leſe his corporal ſyght for a tyme, that being an infidelle, for very ignoraunce did put obſtacle to the very trew doctrine of the faith never hard of afore, to be blynded corporallie for a tyme, yow that firſt knew the doctrine, and preached the ſame, which afterward yow do pervert, if yow were ſtricken with a gretter, and more notable blyndnes, the which yow ſhow now, this is evident to come of the verie hond of god, which mans hond cannot heale, but only the hond of god, that juſtlie ponnyſhed yow therewithal. And the ſorer and more deſperate cure is of this your blyndnes, the more yow acquyett your ſelf therein: as though yow had a great gift of light above al other. For ſo yow ſhow in your lettres, perſuadeng your ſelf to have found a way in teacheng the doctrine of the Sacrament of the aulter, that other hath not ſeen: Which is to take away the abſurdity both to the ſence and reaſon of man, that is in the catholick doctrine, toucheng the Sacrement of the aulter, as yow ſay, in that forme of bread and wyne, to be the verie trew real preſence of the body of Chriſt, and that it is his body and bloode that is ſhowed in the forme of bread and wyne, what reaſon wil admytt this? What ſence? And how moche probable were this, if this doctrine were taught, as yow teach it, to ſay, that yow ſee in the forme of bread and wyne, is a figure only of the body of Chriſt that is in heaven; whom in ſpirit in that figure yow do honour. This maner no doubt were more probable ſayeng to the ears of men that judge things, other by reaſon or by ſence. But the more probable it is, the more falſe it is, the great Sophiſter and father of al lyes ever deceaving us by probabilitie of reaſon, proponyng ever that which is more aggreable to the ſence, But the trew doctrine of Chriſt is taught by another way.

Here is another deficiency.

being faullen therein not ſo moche for fawte or abuſe of reaſon, as by malice againſt reaſon And ſuch, I ſay, no hand can cure, no reaſon, no diſcourſe; but onlie that it pleaſe the high mercy of god, that doith chaſtiſe your malicious handleng of the truth, with ſuch ignoraunce and darknes, to withdraw his hond of vengeaunce apon yow: for otherwiſe you heareng reaſon, and ſeeing ſome light thereof, yet yow have not ſo moche grace, as to receive it, nor follow it.

This is the thing I greatlie fear in yow, haveng knowledge of your procedyng ſyneth your furſt notable errour in rejecteng the doctryne of the Popes Supremitie, and afterward of the Sacrement; which as I ſaid afore, was not after the common maner of faulleng, as other

did, by curioſitie, or by frailtie, but by deliberate malice, to forſake the trouthe in both poinctes, to ſatisfie your carnal appetites, to the which yow diſſembleng furſt, and mockeng with the treuthe, and afterward openlie forſakeng the ſame, did ſerve you. Which as yet yow do not knowledg: and this muſt be the firſt things, that you ſhuld knowledg, makeng open confeſſion with repentaunce thereof, if yow ſhal ever come to receive ony fructe of the mercy of god.

So that if I now, that deſire your recover, ſhuld go about by way of diſcourſe, or argument, to bryng yow from your errour to the truth, this muſt be the furſt poyncte, to ſhow how you fell into the ſame darkneſs, to the entent that God ſo moche remytteng his hond of juſtice, that yow may ſe your abhomination in abuſeng the truth, you might knowledge by feare the juſtice of god, in letteng yow faul into ſo great darkneſs; and by the hope of his infinite mercy caull to hym for grace to be reſtored to ſome lyght of his infallible veritie. And this I with al my heart prayeng for yow, in the mean ſeaſon, untyl God give yow the grace to do the ſame for your ſelf, ſhal withal open unto yow the maner of your faulle.

Touching your furſt Article of the Popes authoritie, which I nede not open ony further then you have opened your ſelf, nor cannot better expreſs it, then you have ſet it furth, I haveng no knowledge thereof, but by your own ſayng and wryting, for defence of perjurie objected to yow. And now mark yow wel, if yow have any ſence of knowledge left unto yow to ſee your ſelf and your own dedes, if ever there were hard ſuch kynd of a defence, in ony perjurie of onie man, that had left hym onye light of reaſon, or knowledge of juſtice. Which for to know, furſt yow muſt be put in remembrance of the kynde of your othe, and the maner of makeng thereof. The kynd was ſuch, that it was no new othe, but the very ſame, that al Archbuſhops of *Canterburie*, which be Primates of this realme, al Archbuſhops, and Buſhops, in every chriſten realme, doith accuſtomable make to the Popes holines, as to the Vicar of Chriſt in earth, ſwearing to hym obedience: Such was your othe. And as touching the maner of makeng of it, none could be more ſolempne; being made in the hond of a Buſhop, with the teſtimonye and aſſiſtence of other Buſhops, openly in the Church, in the preſence of as moche people as the church could hold; at ſuch tyme as yow arraid with the ſacred veſture of a Buſhop, cam afore the aultre to be conſecrated Archbuſhop. Al this yow cannott, nor do not denye; nor yet that after al this ſolempne and open othe, yow did directlie and openlie againſt the ſame. Which muſt neceſſarilie condempne yow of perjurie.

But this neceſſarie conſequence yow denie; granteng notwithſtondyng to have done contrary to the oth. But yow ſay for your defence, that *where yow went to make the othe, even then yow never thought to obſerve it.* And leaſt this ſhuld be an inconvenient, and a thing moche dommagious unto your fame and eaſtimation, if it were not wel known, that you ſwore one thing in the moſt ſolempne faſhion yow could, and ment another, here yow bring ſuch a teſtimony by wryting, yow bryng furth a previe Proteſtation, made with previe witneſſes, haveng the hond and ſigne of the Notarie, to prove that when

when yow went to make that ſolempne othe yow were nothing mynded to obſerve it. Which former Proteſtation, whereto doith it ſerve, but to teſtify a doble perjurie, which is to be forſworne afore yow did ſwere. Other perjurers be wont to break their oth after they have ſworne, yow brake it afore. *Quis ſapiens & intelliget hæc, & intelliget malitiam Satanæ?* And a wonderful aggravation of the wrath of God towards yow.

But let the malice of Sathan be furſt conſidered, in deludeng yow, when yow thought to delude other. This deluſion was this: That becauſe it had bene hard ſome Proteſtations to be made, alſo of ſome good men, in a caſe, when thei not beyng at their own choiſe and libertie, when *per vim & metum, qui aliquando cadit in conſtantem virum*, they be made to ſwere to that, which afterward they have done contrarie to their former oth: In which caſe a Proteſtation, excuſeng the Wil, and alledgeng the feare, hath ſome co'our of defence: This, I ſay, yow hearyng, and Sathan puttyng yow in remembrance hereof, with the ſimilitude of this deluded yow; Makeng yow beleve, that ſuch a kynd of Proteſtation might ſerve for a premeditate perjurie. Wherunto yow were not driven, nother *vi*, nor *metu*, as yow were not in this your caſe: except yow caul that a juſt fear, that yow dyd ſee, if yow did not ſweare, you could not ſatisfie your ambition and covetouſnes, in haveng the Buſhoprick. For ſo it was, Leave yow thiſe two affections, care yee not for to be made Buſhop, and who dyd conſtrayne yow to ſweare? Were yee not by that refuſe quite delivered of al neceſſitie to ſweare? This alſo ye cannot denye. Whereunto therefore ſerveth your Proteſtation made by the hand of a Notarie, but to make your previe perjurie more notoriouſlie known, but to make it known to the world, that yow entreng to the rule of a part of the flock of Chriſt, yow entred not in by the dore; and not entreng by the dore, but *aliunde*, what comfort could your flock loke for to have by yow? But that which Chriſt ſaith to follow of thoſe, *Qui non intrant per oſtium, ſed aliunde*, to be ſtealers and thieffs, *Qui non intrant niſi ut mactent, & perdant*; as the effect hath ſhewed by yow.

But here yow deceive your ſelf again, and wold deceive other, makeng your defence of your ſimulate oth, that *yow dyd the ſame ſo, for the more ſervice of God, haveng in your mynd then to reform the church*, to the which being no way, but to make that oth for a countenance; this yow thought for ſuch a purpoſe might be acceptable afore god: and alſo entreng by the authoritie of the Pope, called by hym, that had authoritie to name yow: then yow think it cannot be juſtlie of onie man objected unto yow, that yow did not entre by the dore. And this trulie if you could have kept your own counſil, toucheng me, I durſt not object the ſame unto yow, ſeeyng nothing outwardlie, but as that yow were lawfullie called and inſtitute Buſhop. And of your inward I wo'd not make my ſelf judge.

More wanting here.

and ſee, as is the furſt poyncte in your lettres; Where yow make a great

great mervayle, ſayng *it to be a thing, that was never ſeen in the realme, that to condempne any ſubject thereof, juſtice ſhuld be ſought of a forreyn power, as is the Popes.* How this is to be called a Forreyn power, I wil declare afterward. For this I do not mervel, if yow do not wel know, not being ſo open to them that lacketh ſpiritual doctrine, nor of that ignoraunce I do not ſpeak now, but of that outward light and knowledge, which is open to every man by experience. The which yow not knoweng, it may be wel ſaid, yow be caſt *In tenebras exteriores*, and that yow have loſt both interiour and exteriour knowledge of things. For ſo yow ſhow in this caſe, where yow ſay, *it was never ſeen in the realm, that to condemne ony ſubject thereof to death, ſhuld be required ony other ſentence, then that comyth from the Imperial Crowne of the realm, and their temporal lawes.* Wherein that which I note furſt is this, that in that place yow ſeme to lament, that being condempned alredie, as yow ſay, by the lawes of the realme, of high treaſon, this dilation is geven to your death, not to ſuffre, afore al ſuch things as be layd to your charge, were furſt known at *Rome*, this being natural unto al that be in jeopardie of liffe, if they cannot hope by ony juſt deſeance to extue the ſame, at the leaſt to have tyme al deſire: followeng that proverb, *In ſpace comyth grace.* The which natural affect being extinct in yow, this followeth withal, natural knowledge to be extinct, as in the proheme of your lettre is more declared.

And now to come neerer to that yow ſay was never ſeen, that *onye ſubject to be condempned, had nede of ony outward juſtice*, calleng owtward juſtice, the Canon lawes, that come from the Pope. To this I ſay, the experience and uſe of the lawes, and juſtice in this realme, doith ſhow clene contrarie to your mervel, that it was never ſeen in the realm, afore the tyme of your malicious oth, that there was ever ony man condempned for the crime of hereſies, by the mere juſtice that comyth from the temporal lawes, but al were firſt declared to be ſuch by the ſpiritual lawes of the Canons, which yow call *forreyne lawes.* And this beſide I ſay, afore that ſame tyme, of al other crimes, as treaſon and other, there was never ſpiritual man put to execution, accordeng to the ordre of the lawes of the realm, but he were furſt by the Canon Laws condempned, diſgraded, and then gyven to the temporal hondes. Wherof there be as menye examples, afore the tyme of breakeng the old ordre of the realm thiſe laſt years, as hath bene delinquents. Let al the records be ſene; and ſpeciallie this is notable of the Buſhop of ——— which being empriſoned here for high treaſon, the king wold not procede to his condempnation and ponniſhment, afore he had the Popes bull geveng hym.

And this is the trade of juſtice, which the King and Qwene uſe with yow at this tyme, beyng condempned of treaſon, being conſecrate Buſhop, to have the Popes ſentence from *Rome* afore yow ſuffre: Which maner of proceding, you ſay, was never afore in the Realm: and the practiſe and experience in like caſes doith ſhow never to have bene otherwiſe, afore the tyme of your notable perjurie. And ſo Catholick Kings, as it pertayneth to the privilege of the See of *Rome*, when they be crowned, doith ſweare.

And

And now look what ignorance is this, to think that the like was never ſene in the realme, when it was never ſeen otherwiſe, amongſt thoſe princes, that were counted to be in the obedience of the Lawes of Chriſt, and of the Church.

But now to come to that yow ſpeak of, the Popes law and power: Which after a ſeditious maner of ſpeakeng, yow call *A forreyne power*, this ſtondeth under ſuch a faſhion, if God leave yow ſo moch ſence to underſtond what I ſay, that the Popes power can no more be called Forreyn power, comyng not of man alone, but of hym that is god and man, that was *ſecundus homo, de cælo cæleſtis*, then may be called a Forreyn power, that the ſowle of man comyng from heaven, hath in the body generate in earth. And ſo it is in the politick body of this realme, ruled with politick lawes, founded by mans reaſon, that be called Temporal lawes: To them comyng the Popes laws ſpiritual doith no other, but that the ſowle in the body, to gyve liffe to the ſame; to confirme and ſtrengthen the ſame. And this is it the Aungel ſpeakeng in Chriſtes conception, and declareng what his authoritie ſhuld be, ſignifyed, ſaing, he ſhuld ſytt *Super Domum Davyd*, which was a temporal reigne, *ut confirmet illud & corroboret*. And ſo doith the ſpiritual lawes, procedynge of his Spirit: As be the lawes of the Church, and canon lawes. Which whereſoever thei be wel obſerved, doith this effect, ever to confirme and ſtabliſh the temporal lawes of the realm, as no realm hath had more experience then this, ever ſyneth the tyme they received the faith, and obedience of the Pope; from whom came theyr doctrine of the faith. There was never notable trouble in the realm of ony kynd, if it dured ony ſpace, but it was ever lightly eaſed, and the realm eſtabliſhed by ſome Legate ſent from the Pope and the See of *Rome*, following the preſcript of the Canons, and the Spiritual Law: Without the which no realme can wel be governed, but al be like to the Thornbuſh: Whereof it is written *In libro Judicum*, when the *Sichimites* had choſen a Tyrannie over them, againſt the law of God, then it was propheſied unto them, what ſhuld come thereof, which was that fire ſhuld come furth of that thorne, which was their King, that ſhuld devoure the people, and from the people, to burne hym, as it was, and ever ſhal be, where mere temporal lawes, without ſpiritual, doith rule. Which ſtate may be compared to be like ſuch a thorne, whereof fire doith come furth, to the deſtruction, both of the governour and the people. And how the lawes of the realme might be wel likened to ſuch a thorne, after that the ſpiritual authoritie was caſt furth, the deſtruction of ſuch a ſort of men, of al degrees, both great and ſmal, the great ſpoyles that were taken, may geve ſufficient proff to al them, that hath ony ſence, or remembraunce of things ſo lately done.

And now comyng again to the ſpiritual authoritie and Law, to joyn it ſelf with the Temporal, this is like to the fyer that *Moyes* ſaw *In rubo*: which gave light, and dyd not burne, nor never doith, when it is wel uſed. And if it be not wel uſed, the faute is in the perſons, and not in the thing; as the faute is not in the Temporal lawes, when the Prynce doith abuſe them; howbeit of their nature they be *tanquam ſpinæ*, as was alſo *Moyes* law, ſharp to which was mitigated; and ſo ſhal be in every when they be joyned

joyned with the ſpirituall ought not to be called *Forreyne Lawes*

More here wanting.

Non in probabilibus humanæ ſapientiæ verbis, ne evacuetur crux Chriſti: As it ſhuld be in this caſe. For if this probabilitie were followed, the sklaunder of the croſs ſhold be voyd. For this were no sklaunder to the *Jewes* to hear Chriſt honoured in a figure, thei being ever uſed to the ſame. Nor it wold ſeem ſo moch folyſhe to the *Gentiles* and infidelles, after we had accepted Chriſt for God, to honour him in a figurative maner. But this being the counſel of Chriſt to utter his great miſterie in forme that he ſhould have it sklander to both the *Jews*, that ſeke ſignes, and were uſed to be taught by figures; and alſo the *Gentiles*, that ſtyck upon the judgment of reaſon; The more probable you make it, the further you ſwarve from the trew doctrin of Chriſt, and verie trew maner to teach it. And here may no new maner be taught. What a haynous pride is this, this doctrine paſſeng a thouſand yeare, and as menye hundred beſide, as hath bene ſyneth this Sacrement was inſtituted, by the myddeſt of the *Jewes* and *Gentiles*, with this sklaunder and appearaunce of folyſhnes, never being found fawtie in ony one of the Busſhops and preachers of the word of God, that they confeſſed the real preſence of the body of Chriſt in the Sacrement of the aulter: but al found fautie and condemned of hereſie, which denyed the ſame. And ever the doctrine of the preſence prevayling and triumpheng above mans reaſon, or ſence, may be capace of the ſame. Which both God wil have mortified and dye utterlie, when this miſtery and meate of liffe is ſpoken and taken. For as that was the beginneng of the deſtruction of man, when followeng the probabilitie of reaſon, he wold feade hymſelf with meate prohibite unto hym; So the counſil of God hath ordeyned, this to be the begynneng of the liffe of man, to take a ſenſible meat, wherein nother reaſon nor ſenſe can find ony probabilitie, or make any judgment thereof.

But becauſe I have entreated this part more largely in another epiſtle, that I ſend unto yow, wherein I ſhow that ſtondeng, as yow do, without repentance of the maner of your entrie to the ſervice of the church, yow could never be nother good ſcho'ar of this doctrine, and moche leſs a Maſter, I wil now procede no further to reaſon with you herein, knoweng al to be in vaine, and no healp nor meane to recover yow, but only prayer. Which with al my hart, as I wold for mine own ſowle, I wyl not fayle to uſe for yow, to hym, whom yow have ſo greatlie offended, as I never redd of ony Busſhop, that ever was in the church. But the founteyne of his mercie is never cloſed to them that wyl cal for it; as myne own entier prayer is to the infinite mercy of God, that yow may have the grace ſo to do: ſendeng yow for obteynyng of that, his holy Spirit, *Qui condemnat mundum de peccato, de judicio, & de juſtitia*: that ſeeing furſt your ſore condempnation, yow maye therewith be ſturred, with al humilitie and contrite

contrite hart, to demaund ſome comfort: Which cannot be hoped of without your former condempnation of your ſelf. Wherunto to bryng yow, it hath cawſed me by wryting to ſet furth ſo earneſtly ſome part of your grievous offences afore yow: Wylleng yow no leſs comfort, then I wold to myne own ſowle.

And the ſame I ſay, concludeng and eandeng, as I began: It may pleaſe the paternal love, that God beareth unto al ſynners, for his ſake, that being his only Son, God and man, dyed to pay their ranſome, for to forgeve yow, and to deliver yow *ex Ore Leonis*, which hath ſo devowred yow, that if you be not plucked out as the Prophet *Amos* ſaith of *Iſrael*, *Quomodo ſi eruat Paſtor duo crura, aut extremum auriculæ:* I ſay if you be not plucked out by the eare, yow be utterlie undone both body and ſowle. Which yet again, and ever, the infinite mercy of God may defeande yow from. Wrytten in the coorte at St. *James*, the vj. of *Novembre*. 1555.

Towr very trew coumfortore in God,
yow not refuſeng hys grace,

R. Pole. Car. Leg.

NUM. XC.

Archbiſhop Parker *to the Secretary, deſiring the Councels letters, in order to his diſcovering of certain Writings of Archbiſhop* Cranmer.

SYR, Being here, and wold be loth to be idle; and thereupon havyng conſideration as wel of theſe quarters, for the common quyet among the people, as reſpecting the common ſervice of the better ſort toward the Q. Highnes, and her affairs; I fynd them al in ſo good order, that I do rejoyce therin. As for my eccleſiaſtical perſons, I deal with them indifferently, that I fynd alſo obedience in them. Sir W. H. MSS.

Now, Sir, with ſpying and ſerching, I have found out bi very credible enformation, among other things, in whoſe hondes the grete notable wryten bokes of my predeceſſour, Dr. *Cranmer*, ſhuld remayne: the partyes yet denying the ſame; and therupon deſpayre to diſcover them, except I maye be ayded bi the Councells letters, to optayne them. I pray your honor to procure ther letters, to authoriſe me to enquire and ſerch for ſuch Monuments by al wayes, as bi mi pore diſcretion ſhal be thought good: whether it be bi deferryng an othe to the parties, or veweng ther ſtudies, *&c.* This opportunytie of enformation being ſuche, I wold wyſhe, I coud recover theſe bokes to be afterward at the Q. Commandment. I wold as moche rejoyce, whyle I am in the countreye, to wynne them, as I wold to

reſtore an old Chancel to reparation. Becauſe I am not acqueynted with the ſtile of the Councels letters in this caſe, I ſend you no minute: truſting that your goodnes wil think the lauber wel beſtowed, to cauſe the clarke of the Councel to deviſe the forme. And thus hearyng of the liklywood of the plage to be in begynnyng in ſome placys hereabout; and yet myn own houſe, thanks be to God, in good quyet, I wyſhe the Q. famylye to be defended by gods honde. At my
An. 1563. houſe from *Bekesborne* this 22. of *Auguſt.*

Your honors aſſured,

Matthue Cant.

To the Right honorable Sir William Cecyl, *Knight, Principal Secretary to the Q. Majeſtie. At the Court.*

NUM. XCI.

Dr. William Mowſe, *Maſter of* Trinity *Hal in* Cambridg, *his letter of thanks to Secretary* Cecyl.

Ornatiſſimo Equiti Gulielmo Cecillio, *Regio Secretario.*

Sr. W. H. MSS. QUOD nullam adhuc grati animi ſignificationem ob acceptum beneficium fecerim, vereor nequid de me mali ſuſpiceris. Nam cum tanta tu in me fuit benevolentia, quantam in nemine adhuc ſenſi, valdè dubito, nè magnitudo tuorum in me meritorum, id quod negligentiæ crimen vix effugere poſſit, in majoris ſceleris periculum volet. Nam ut in omnibus rebus naturaliter evenire videmus, ut quæque res ſit affecta, ità plerúmque ſe ſtatim oſtendat, ſic a gratis animis, beneficij accepti aliqua ſignificatio haud multò poſt ſubſequi debeat. Præſertim ſi hujuſmodi ſit, in quo ſingularis benevolentiæ inſigne argumentum extitit. Nam cujus animus in recenti beneficio langueſcit, illum diuturnam beneficij memoriam retinere non eſt veriſimile. Hæc me valde perturbant, & eò magis, quod ab hoc vitio quàm longiſſimè abeſſe deſidero, cujus ſuſpicione meâ culpâ non omninò careo. Ut enim aliæ meæ res ſeſe habeant, optimorum virorum gratiâ multum adjutus ſum: ut omittam ſingularem *Cantuarienſis* munificentiam, quam in me multis annis ſine ullo meo merito exercuit. *Chæci* vero tam egregius animus & conſtans voluntas in me fuit, cum id nec ullâ officiorum neceſſitudine, nec familiaritatis conjunctione effectum ſit, an ejus virtuti & ſingulari humanitati id tribuere debeam, aut deorum voluntati, & meæ fortunæ, non facilè dicere poſſum. Sed de tua benevolentia quid dicam, quâ omnes meas fortunas & amicorum ſtudia complexus es? Nam quod illi mihi cupiebant, id tu ſolus, reluctantibus inimicis, confeciſti. Quare ſicut in beneficio conferendo princeps

ceps fuiſti, ita & ego illud totum tibi præcipuè acceptum referre deberem. Et licet id proprio quoque tempore pro beneficij magnitudine ſignificatum non ſit, jucundam tamen tui recordationem ſemper habui. Nec minus laboravi quâ potiſſimum ratione meipſum ſaltem voluntate ipsâ, gratum oſtenderem. Nam liberum amoris & officij mei iter conditionis humilitas & exiguæ facultates interrumpunt. Tum ipſa ſcholaſticorum officia, quæ in crebris literis conſiſtere ſolent, nec iſti meæ ætati, nec huic ſtudiorum rationi ſatis conveniunt, cum illæ gratiores eſſe ſoleant, quæ a pueris, atque ijs eloquentibus, perveniunt. Ut nè addam tuas graviſſimas occupationes, quas meis nugis perturbare pluſquam ſceleſtum ducerem. Quare quod tua integritas pro tot beneficijs a me exigebat, id ſedulo præſtabo, ut quibus muneribus tuâ operâ præſum, in his me probè exercendo tuæ de me opinioni ſatisfaciam. Vale, 20 februarij. *Cantabrigiæ.*

Tuæ humanitati devinctiſſimus,

Gulielmus Mowſeus.

NUM. XCII.

Juſtus Jonas *to Secretary* Cecyl *concerning the Miſeries of* Germany, *occaſioned by the* Interim: *and that hee might receive the kings intended munificence.*

Clariſſimo Viro Domino Sycilio, *&c. domino meo obſervando ad manus proprias dentur.*

S. D. P. Quanta ſit tua erga miſeros, in omni genere officij, pietas, equidem ante hoc tempus non ignorabam: Sed certè, ut quemadmodum ſentio, Loquar, nunquam tantam eſſe putavi, quantam hodie expertus ſum. Me enim miſeris annumerare non vereor, ſiquidem varij fortunæ caſus graviter me afflixerint. Hoc intelligere ſi voles, audias quæſo pauca quædam verba ex Parentis ad me epiſtola bonâ fide recitata. *Utinam*, inquit, *coram tibi, mi fili, exponere poſſem afflictum ſtatum rerum cum publicarum, tum privatarum ἐν τῇ παύσῃ Germaniæ. Mallem tibi tam magno ſpatio montium & marium a nobis diſſito ſcribere læta καὶ ἥδυσμα, ſed difficultates aſſidùè adhuc creſcunt; & propter non receptum Librum* Interim, *cogar forſan iterum aliquo migrare. Potes cogitare quam difficile & moleſtum futurum ſit τῷ γέροντι*, &c. Hactenus Pater. Hoc tam triſte exordium qualis ſecuta ſit narratio ipſe cogitare poteris. Equidem hæc ſcribens chartam lacrymis madefeci. Subibat enim longè triſtiſſima paternarum calamitatum recordatio; quarum ſiqua pars in filium redundat, ut certè redundat, quis miretur, ſi me miſerum dixero? Apud te præſertim, cui tanquam medico cauſam morbi reticere vix benè poſſum. Cum itaque illis vel aſperitatibus rerum, vel injurijs temporum, eò uſque dejectus ſim, ut aliorum be- Sir W. H. MSS.

nignitate caſus meos ſuſtentare cogar; non putavi Regiæ Majeſtatis munificentiam, quâ neſcio quos meos Labores benignè potius, quam merito remunerari conſtituit, hoc tempore negligendam eſſe.

Si fortè eam ſpem avidius proſequi videor, non cupiditati, ſed neceſſitati id aſcribes meæ. Feſtino enim ut ante hyemem in *Galliam* revertar, earúmque rerum cognitione me inſtruam, quarum mihi olim in *Anglia* uſus eſſe poſſet. Hanc enim patriam non minus diligo, quam ſi in ea natus eſſem. Cúmque de ſtudiorum meorum fine cogito, non minus *Angliam*, quam *Germaniam*, mihi propono. Quidquid igitur Regia Majeſtas hoc tempore in me contulerit, id mihi loco arctiſſimi vinculi erit, quo me in totam reliquam vitam huic regno obligatum arbitrabor. Benè & fæliciter Vale.

Tuæ dominationis deditiſſimus,

Juſtus Jonas Junior.

NUM. XCIII.

Miles Wilſon *to Secretary* Cecyl, *Lamenting the Spoiles of the Revenues of Schooles, Benefices, and Hoſpitals. To which are added his Arguments againſt this Sacrilege.*

Ornatiſſimo, Clariſſimóque Viro, Gulielmo Cecilio, *Regio Conſiliario prudentiſſimo, & Literarum Patrono maximo.*

Sr. W. H. MSS. CUM in Aula nuper eſſem, Vir Ornatiſſime, & Sermones cum tua Dominatione ſererem de multis varijſque rebus, partim ad *Chriſti* religionem propagandam, partim ad Remp. conſervandam ac augendam, imprimis pertinentibus; tradidi (ut ſcis) tibi lectitandam Orationem quandam *de rebus eccleſiæ non diripiendis*, a me ſuperioribus hiſce diebus confectam, & in publicis Academiæ Scholis recitatam, in præſentem cauſæ defenſionem, quæ jam tum tractabatur in publica diſceptatione. Sed cum animadverterem te hominem in graviſſimis Reip. negotijs ſemper occupatiſſimum, nec tum ſatis quietum fuiſſe ad meum perlegendum opus, paulo longius quam pro tantillo ſpacio temporis cúmque te percupidum eſſe intelligebam audiendi & videndi quid de tam inuſitato argumento ex ſacris ſcripturis proferri potuiſſet; exiſtimabam me & te tuo paululum poſſe levare onere; & etiam ea tecum communicare, quorum particeps fieri vehementer cupidus mihi videbare, ſi ea in anguſtas, & conciſas argumentandi formas conjicerem, quæ ibi fuſius, ac liberiore Orationis curſu jam tum proſequebar. Itaque ex eo tempore ratiocinia nonnulla & ſyllogiſmos contexui, qui & ad urgendum aptiores, & ad recordandum faciliores, & ad permovendum commodiores exiſtunt, quam laxum quoddam & ſolutum illud Orationis genus: Ut ſi illa ſuperiora, propter eorum longitudinem, & infinitas tuas occupationes legere non

non liceret, ſaltem hæc brevia dialecticorum conſectaria, quæ ſequuntur, cum vacet, inſpectares. Cujus mei laboris me fructum ſatis magnum percepiſſe arbitrabor, ſi tantum apud T. D. effeceriſt, ut quæ Scholæ percelebres ſint nuper dirutæ, in Academiæ ruinam maximam, hæ tuo labore extrui mandentur: Ut quæ Sacerdotia ſunt miſerè deſpoliata per avaros patronos, ad acerbiſſimum eccleſiæ vulnus, ea reſtituantur in integrum ad incredibile Reip. decus; Ut quæ Hoſpitia delumbata fuerint perditè, ac extirpata funditus, per importunitatem non ferendam cupidorum hominum, ea, quantum fieri poteſt, per te adjuventur apud Concilium Regium, quo ad priſtinum redeant ſtatum, nempe in ſubſidium verè pauperum.

Valeant enim, valeant Academiæ, per exiguæ nunc certè, ſed brevi futuræ nullæ, ſi earum nutrices, Scholæ, negligantur, Seminarium & ſeges florentis Academiæ. Ut enim mare citò exareſcit non influenti bus undiquaque rivulis ac fluminibus; ſic abſorbebuntur ſtatim Academiæ, & in nihilum recident, ſi ex ſcholis aditus illis præcludantur, ſic ut illinc ad Academias nullus, aut quam pauciſſimi commeant. Doctrina omnis generis conticeſcet, Papiſmi regnum, & pluſquam Gothicus barbariſmus omnia pervadet loca; ſi non eruditis melius, quam jam eſt, conſulatur, ſi præmia eruditionis, Rectoriæ, Præbendæ, & omnia auferantur. An dimicabit miles, ſtipendium ſi negetur? An tellurem proſcindet aut bos, aut arator, ſi pabulum illis non ſatis abundè præbeatur? An trajiciet mare mercator ſpe queſtus omni ſublatâ? An terra profundet herbas, imbribus non depluta? An molendinum molare poſſit, ſi alveum interturbes, & aliorſum curſum ejus vertas? Nequaquam certè. Sic neque quiſquam acrioribus ſtudijs doctrinæ operam navabit, niſi ager ſuus aliquo quaſi rore amœno irrigetur & præmijs ac muneribus condignis feriatur.

Si exempla quæras Scholarum everſarum, Rectoriarum delumbatarum, Hoſpitiorum exciſorum, petas exempla licet affatim horum nefandorum ſacrilegiorum, vel a ſummo *Angliæ* Cancellario; cui, te abſente, conſarcinata multa obtuli; vel ab Epiſcopo *Eboracenſi*, apud quem etiam iſta omnia diligentiſſimè explorata depoſui. T. D. novit oppidum, haud procul a nobis diſſitum, nomine *Childerley*; hic una generoſa Domus, ſed hic multum degener, (quæ eſt Magiſtri *Cuttes*) exedit univerſum oppidum, nè unâ quidem domunculâ relictâ, exceptâ ſuâ Domo; hic quia deſunt homines, quos Templum capiat, recipiuntur equi, quos pro hominibus Templum pro Stabulo contineat: Et quia triticum Domini non eſt quod in tectum recipiatur, i. Homines Chriſtiani, recipitur hordeum & avena, & ſtramentum omnis generis. Sic oves *Chriſti* minuuntur, ſic pecudes augentur, ſic perit bonus paſtor, & paſtoris Virtus: ſic Templum partim fit horreum pro frugibus condendis, partim vero ſtabulum pro cuſtodiendis equis.

Argumenta hic ſubjungo, quæ prius pollicitus fueram. Longior ſum quàm vellem; ſed magnitudo cauſarum, & zelus huc me vel invitum produxit. Quare ignoſcet, ſpero, T. D. cui omnia proſperrima in Domino precor. 3 Februarij 1552.

Tuæ dignitatis ſtudioſiſſimus,
Milo Wilſonus.

Argu-

Argumenta, quibus oſtenditur; Impium eſſe Bona eccleſiæ ab eccleſijs divelli.

I. Quicquid Domino conſecratum eſt in uſum ſacratiſſimi ſui miniſterij, ſive homo, ſive animal, ſive ager fuerit, nec vendi poteſt, nec redimi a quoquam. 27. *Levitici.* Levit. 27.

Bona eccleſiaſtica, ut aurum, argentum, ædes, prædia, Domino conſecrantur in uſum ſacri miniſterij.

Ergo bona eccleſiaſtica nec vendi, nec coemi poſſunt. Et per conſequens, nec auferri, nec mutari debent.

Minor Liquet. Nunquam enim agrorum poſſeſſores agris ſuis & bonis eccleſias dotaſſent, ſuos exhæredando, niſi ut miniſtris Dei abundè proſpiceretur, in miniſterium ſuum probè incumbentibus. Ac 2*do*, communia facientes omnia.

II. Quod noſtrum non eſt abripere, nefas eſt, & contra juſtitiam omnem, quæ eſt virtus ſua cuique tribuens.

Bona eccleſiæ, noſtra non ſunt: nullius ſunt, quia *Chriſti*, cui dicata & donata ſunt.

Ergo iniquum eſt bona eccleſiæ diripere quovis modo.

Probatur Minor tum lege divinâ, tum Imperatoriâ. *Quicquid enim fuerit conſecratum ſanctum ſanctorum erit Domino. Domino dicabitur, & non redimetur.* Et jure civili, *Quæ domini juris ſunt, ea in nullius bonis computanda ſunt.* Levit. 27.

III. Quod cum lege naturæ pugnat, Legitimum non eſt.

Divellere terras Sacerdotum cum lege naturæ pugnat.

Ergo eas divellere Legitimum non eſt. Minoris probatio.

Pharao, ſub lege naturali vivens, non patiebatur terras & poſſeſſiones ſuis adimi ſacerdotibus, aut allevari pretio ullo: Sentiens, ſecundùm naturam, id maximè eſſe, ut indè viverent undè laborarent. Præterea, ex horreis publicis gratuitò aluit ſacerdotes, cum ſuæ res parum ſufficerent ſibi. Et cum omnem terram *Ægypti* quintas pendere coegit *Joſeph*, unicas Sacerdotum terras exemit, quas liberandas cenſuit omni dura conditione. Gen. 47.

IV. Nemo civis bonus eſt, qui ex communibus privata facit, qui non magis communitati ſtudet, quam proprijs adaugendis commodis.

Qui opes eccleſiaſticas, & prædia ſacra diſtrahunt, ex communibus privata faciunt, ſua commoda quærunt, publicum negligunt bonum.

Ergo qui eccleſiæ bona abſtrahunt civium bonorum numero ponendi non ſunt, ſed civitatis everſores, & Reip. putandi ſunt.

V. In omni bene adminiſtrata Rep. ſemper ſumma cura fuit religionis conſervandæ, & bonarum artium.

Direptio bonorum eccleſiæ, & religionem quatefacit, imo demolitur, & artes bonas vigere impedit.

Ergo

Ergo direptio opum eccleſiaſticarum in benè temperata Rep. conſiſtere nequit.

Minor oſtenditur. Quod nullus in vinea Domini opus faciet, portans pondus & æſtum diei, nec in præmijs hujuſcemodi ætatem ſuam conteret, niſi præmio ad laborem aliquo concitetur: Nullus artes conſectabitur ingenuas, ſublatis illis præſidijs unde ſuſtentarentur: *Honos* enim *alit artes.* Nec triturabit bos, ſi obligetur os; nec paſtor paſcet oves, ſi de lacte non bibat; nec militabit miles, ſi ſtipendium ſubtraxeris; nec in vinea faciet opus, qui de denario non conducitur.

Si conferatur noſtra Reſp. cum *Judæorum*, quæ per Dominum noſtrum inſtituta eſt, minus reperietur noſtris miniſtris dari, quam V. Teſtamenti *Levitis* fuerat deputatum. Nam *Numerorum* 3. *Levitarum* Viginti duo millia tantum recenſentur, qui Tabernaculo Domini tum temporis inſerviebant. Et hic exiguus numerus vniverſas per omnem *Judæam* decimas, primitias, oblationes recepit in viaticum & victum ſuum, cum 48 urbibus, atque ſuis ſuburbanis Locis ad tria circumcirca milliaria. VI.

At noſtrorum miniſtrorum numerus quadruplo major eſt, ut appareat ex parochiarum limitatione & numero. † Eo enim cum duobus Templa vulgariter connumerantur hic in *Anglia*, & duo ad minimum in ſingulis ſacerdotes ſunt, omnibus ſimul collatis. † Quid per hanc notam, Quære.

Ergo cum ſolum decimas recipiant ſacerdotes *Anglicani*, idque imminutas, & delumbatas valdè, non detractio, ſed additio potius facienda eſſet, ſi par ratio utrobique retineretur.

Nulla pauperum bona eripienda ſunt. Pauperibus enim *Paulus* ubique Collectiones facit. VII.

Bona eccleſiæ ſunt bona Pauperum.

Ergo bona eccleſiæ eripienda non ſunt.

Si diripere aliquid privato ſit impium, ſi commune civitatis ærarium expilare ſit nefarium, unde robur & præſidium urbis pendeat; quanto magis ſceleſtum & iniquum erit Capitis noſtri *Chriſti* bona divellere, & miniſtris eccleſiæ opes deſpoliare, quæ ſunt nervi religionis, & ſpiritualis regni *Chriſti*. VIII.

At privato detrahere, impium eſt, & gazas urbis exinanire ſceleratum, morteque plectendum in omni benè temperata Republica.

Ergo ſcelere carere non poteſt, publica eccleſiæ & *Chriſti* Capitis bona ad iſtum modum miſerè dilacerare.

Qui vendentes in templo & ementes ejecit, ipſum Templum, & omnia in Templo ad vendendum proponentes, impunitos, opinor, nunquam permittet. IX.

At cum flagello in Templo vendentes & ementes ejecit *Chriſtus*, magno percitus furore.

Ergo non connivebit ad eos, qui omnia diruunt, & ex domo Orationis ſpeluncam Latronum faciunt.

Quæcúnque ad Sabbatum rite ſanctificandum & celebrandum ſpectant, conſervanda & retinenda ſunt. Eſt enim pars Decalogi Sabbati Sanctificatio. X.

Bona

Bona eccleſiæ ad Sabbatum rite ſanctificandum pertinent.

Ergo bona eccleſiæ integra conſervanda ſunt. Minor ſic probatur.

Sabbatum rite celebratur Evangelij prædicatione, Sacramentorum adminiſtratione, Precum profuſione, & pro pauperibus diligenti proviſione.

Sed eccleſiaſtica bona & verbi prædicationem fovent, & ſacramentorum adminiſtrationem alunt, & pauperes in eccleſia ſublevant: dum eos ſuſtentent miniſtros, qui & hæc peragunt officia, & indigentibus neceſſaria ſubminiſtrent.

Ergo bona eccleſiæ perneceſſaria ſunt ad feſtum rite ſanctificandum.

XI. Unicuíque ad perfectionem contendendum eſt. *Eſtote* enim *perfecti, ſicut pater Veſter cæleſtis perfectus eſt.*

At Chriſtianæ perfectionis eſt vendere quæ habemus omnia, & pauperibus diſpertire. Nam, *ſi vis perfectus eſſe, Vade & vende omnia, quæ habes, & pauperibus dato.*

Ergo de *Chriſto* & eccleſia nihil detrahendum, ſed pauperibus potius indies adjiciendum erit.

XII. Bonum quò communius, eò melius. Quò multiplicatius eò laudatius.

Sed paſtores eccleſiæ & Epiſcopi, bonum eſt.

Ergo augendus eorum numerus, non minuendus exiſtit. Ergo, quò plures Epiſcopi eo rectius eſt; & per conſequens plures conſtituendi, potius quam deponendi, & abjiciendi, qui nunc conſtituti ſunt.

Major Liquet, Minor ſole clarior eſt. Nam *ſiquis epiſcopatum appetit, bonum opus deſiderat.* Certè epiſcopus eſſe non poteſt non eſſe bonum.

XIII. *Balthazar* graviter punctus eſt ob vaſorum Deo conſecratorum direptionem & profanum eorum uſum.
Dan. 5.

Achan inſigniter plectebatur ob ſacrilegam diſtractionem.
Joſue 7.

Antiochus horribili mortis genere perit, ob impiam ſacrorum diripiendi voluntatem, & conatum.
2 Macch. 5.

Lyſimachus Lapidibus obruitur propter conſimile facinus.
3 Macch. 9.

Heliodorus graviſſimis vulneribus conficitur a Deo, quod ſacra templi vaſa abducere conaretur. Et ſic de univerſo numero Sacrilegorum dici poteſt.
3 Macch. 4.

Ergo omnes, qui Sacrata Deo divellunt, graviſſimas pœnas expectent oportet.

XIV. Sic Divus *Paulus* ratiocinatur. *Sub ſpe debet is, qui arat, arare; & qui triturat ſub ſpe, ſpei ſuæ particeps eſſe debebit.*
1 Cor. 9.

Ergo qui in agro Evangelico arat, & qui in area Domini ſedulò triturat, ſub ſpe percipiendorum fructuum, & arare & triturare debent.

At quæ relinquitur ſpes, cum aufertur res?

XV. Quinon ſeminant ſpiritualia, carnalia ne metant.

Laici Spiritualia non ſeminant. Quippe quia nec verbum annunciant, nec Sacramenta adminiſtrant. Ergo

Ergo Laici non debent metere carnalia. Iniquum eſt, ut indè quis vivat, undè non Laboret. Et *Paulus* dicit, *Qui non laborat, non manducet.*

Dignus eſt operarius mercede ſuâ. Ergo qui non operatur, dignus non eſt. Et per conſequens, neganda eſſet merces non omninò operanti. Sic pellantur omnes inutiles fuci, ſive Laici ſive Clerici extiterint, qui alienis inſidiantur Laboribus; quique mel exugunt omne, parùm aut nihil mellis relinquentes hijs, qui verè apes ſunt, valdéque laborioſæ. XVI. Mat. 10.

Dominus ordinavit, ut qui Evangelium annuntiant, ex Evangelio vivant. XVII.

Ergo è contrario, de Evangelio nè victitent, qui Evangelium aut nolunt, aut non poſſunt denuntiare.

Paulus inter Eccleſiaſticos ita ſe gerebat, ut gratis panem a nèminè acciperet: ſed cum labore & ſudore nocte diéque faciebat opus, nè cuiquam eorum oneri foret. Præcepit item illis, *Ut ſiquis nollet operari, is nec ederet.* XVIII.

Ergo quâ conſcientiâ de eccleſiaſticis bonis vivere illi poſſunt, de Prebendarum fructibus, de Rectorijs, de hoſpitijs, de Epiſcoporum patrimonijs, & reliquis eccleſiæ proventibus, qui nullo miniſterio eccleſiaſtico inſerviunt, nec prædicando evangelium, nec ſacramenta exhibendo, nec eccleſiaſticam diſciplinam, ut par eſt, exercendo?

Qui præſunt Presbyteri, duplici honore digni ſunt; maximè qui Laborant in verbo & doctrina. Qui duplex honos duplicatum deſignat ſubſidium; & ut putavit *Theophilactus*, abundans, præter ſtipendium commune XIX.

Ergo tribuatur hic duplex honos ſedulis miniſtris; nec ita minuantur quotidie victus eorum, ut ſibi & ſuis parùm ſufficiant in propria vocatione, & munijs obeundis.

Quæ ſunt militibus ſtipendia, ea ſunt bona eccleſiæ & earum miniſtris. XX.

Sed militibus ſtipendia detrahere iniquum eſt. Ergo iniquum bona eccleſiæ.

Vinitori fructum & vinum, Opilioni lac, Agricolæ fruges, eripere non licet. Sed quod Vinitori vinum, Opilioni Lac, Agricolæ fruges, id eccleſijs opes ſuæ. XXI.

Eas ergo ſubducere, & hijs vitæ adjumentis fraudare Verbi miniſtros, nullam profectò habet æquitatem.

Miniſtris eccleſiæ omnia ad vivendum neceſſaria ſuppeditanda ſunt. XXII.

Neceſſaria autem definio, quæ ſibi, uxori, liberis, familiæ ſatis ſunt; quæque hoſpitalitati ſervandæ & exhibendæ ſufficiunt peregrinis, egentibus, mancis, claudis, cœcis, decrepitis, orphanis & viduis. Deut. 25. 1 Cor. 7. 1 Tim. 3.

Ergo bona eccleſijs aliquando deputata, adimenda non ſunt: ne

fortè his ſingulis ſatis relinquatur, & ita neceſſarijs vitæ præſidijs deſpolientur hi, quos Spiritus Sanctus præcepit, ut de eccleſia viverent.

XXIII. Qui eccleſiæ bona ſpoliant, hij miniſtros verbi & Dei ſpoliant.

Qui miniſtros Dei ſpoliant, hij *Chriſtum* ipſum deſpoliant. Nam *quod uni horum feceritis, & mihi feceritis.*

Ergo eccleſiæ bona diripere eſt *Chriſtum* ipſum, & ejus miniſtros victu ſuo defraudare; & *Chriſti* tunicam ac patrimonium in partes diſſecare. Quod quam horribile ſit ſacrilegij genus, omnes pij norunt.

XXIV. Irritum eſſe non debet, quod teſtator piè, & ſecundùm ſcripturas
Gal. 4. teſtamento ſuo condidit. At multi pij morientes teſtamentis legaverunt ſua bona eccleſijs, in earum neceſſarios uſus.

Ergo impium eſt, hoc ſpernere teſtamentum, vel fruſtrari quovis modo, ſic ut ſurripiatur avarè, quod munificè, quod ſanctè præbitum fuerat.

XXV. In naſcenti eccleſia *Chriſti*, Apoſtolorum in temporibus, pij terras
Acts 2. & poſſeſſiones & omnia vendiderant, ut pauperibus, & publicantibus evangelium abundè proſpiceretur.

Ergo jamdiu donata, & ad longum tempus confirmata eccleſijs, in hos ipſos uſus, nec vi nec dolo rapienda ſunt; ut conferantur in eos, qui nec paupertate ulla premuntur, nec ullo miniſterio ſacro eccleſijs deſerviunt.

XXVI. Quod vel promittitur, vel deſtinatur in uſum eccleſiæ, ſubtrahendum
Act. 5. non eſt, nec callidè ſubmovendum. Id quod probatur ex *Anania* & *Sapphira*. Duo horrenda exempla.

At bona eccleſiarum deſtinantur in maximè neceſſarios uſus, in ſuſtentationem pauperum, & in ſubſidium Miniſtrorum.

Ergo, non aſtu, non vi avellenda ſunt dicta eccleſiæ bona: nè fortè id avellentibus accidat, quod *Ananiæ* & *Sapphiræ* ſupra eveniebat.

XXVII. Qui templum *Ieroſolymitanum* ſpoliebant, pœnas Sacrilegij graviſſimas
2 Macc. 1.3,9. luebant: Certè qui Chriſtianorum templa diruunt, ac deſpoliant, & ex illis, ut ſcopis, omnia everrunt, impunè nunquam, opinor, ferent.

XXVIII. Eſt in hijs abuſus. Reformentur ergo. Alunt Superſtitionem. Nutriant ergo exin veram & ſinceram *Chriſti* religionem. Indignis tribuuntur eccleſiæ prædia. Ergo dignioribus concedantur. Fuci pellantur, telluris inutile pondus.

XXIX. Homicidæ putantur, qui violentas manus injiciunt in alienum corpus, & illi vitam corporis eripiunt.

Ergo erunt multò magis, qui pabulo cœleſtis doctrinæ animas piorum orbant, atque deſtituunt, ſic ut æternum pereant. Quod Laici faciunt, qui victus miniſtrorum ſibi rapiunt, qui ſoli illos rore cœleſtis verbi paſcerent. Et ità impediunt, ne poſſint hoc facere.

Sacer-

Sacerdotes *Judæorum* impij, qui in nece domini conſenſerant, pretium Sanguinis recipere nolebant, in eos per *Judam* rejectum; Sed eo mercandum decernunt agrum in ſepulturam peregrinorum. XXX.

Ergo Noſtri Scribis & Phariſæis deteriores ſunt, qui patrimonium Crucifixi, i. *Chriſti* tunicam, etiam non oblatam, ſibi auferunt, & quoque jure quaque injuriâ ſibi attrahant.

Nullum Sacrilegum impunitum ſinet Deus. XXXI.

Bona eccleſijs divellere Sacrilegum eſt.

Ergo hæc eccleſiæ bona diripere, ultionem Dei gravem commeretur.

Minoris probatio. Omnis ablatio Sacri de Sacro Sacrilegum eſt. A definitione.

Diripere bona eccleſiæ eſt rem Sacram de Sacro auferre.

Ergo bona eccleſiæ divellere Sacrilegum eſt.

NUM XCIV.

Peter Martyr *to procure a licenſe from the Court for one of his Auditors, who deſired to preach.*

Verè fideliſſimo Chriſti Miniſtro Domino Jacobo Haddono, *has tradas,* Londini.

S. D. In Collegio *Magdalenæ*, *Haddone* in Chriſto chariſſime, cui frater tuus præſidet, eſt pius & probus Vir, qui *Hugo Kirke* appellatur, Magiſter artium, inter ſuos bonæ famæ, atque ſtudio Evangelij Chriſti (quantum judicare licet) vehementer incenſus. Proindè incitatur (ut mihi perſuadeo) ſpiritu Dei, ad prædicandum; quo ſanam doctrinam, cujus eſt Sectator non ignavus, ovibus eccleſiæ communicet; quæ in noſtris his regionibus, rarò, & paucis in locis, quemadmodum oporteret, paſcuntur. De univerſo autem iſto negotio, puto illum egiſſe tecum, quantum ex ejus verbis colligo. Cum itaque me rogaverit, ut ad te ſcriberem, id libenti animo facio. Et ei, quod poſſum, fero teſtimonium; quoad mores benè audit, ſacrarum litterarum eſt admodum ſtudioſus, mihi docenti ſemper adeſt, & ſacram profitetur doctrinam. Quæ de eo bonâ fide poſſum dicere, hæc habeo. De quo etiam potes, ſi viſum fuerit, fratrem interrogare, qui jam hinc diſceſſit, & ad negotia ſui Collegij procuranda eſt profectus. Quod mihi (ut verum fatear) parùm eſt gratum. Nam illius converſatione piâ, jucundâ & eruditâ, plurimùm delector. Sperabam fore, ut te hic quandoque, vel ſaltem ad aliquot dies, haberemus: at nunc quod ſperandum ſit non video. Equidem licet adverſa valetudine aliquandiu laboraverim, nunc tamen dei gratiâ ſum reſtitutus. Piam vero, & mihi nunc maximè neceſſariam conjugem (ut audiviſſe te non dubito,) ad Dominum præmiſi. Quod ideo ſcribo, ut deum roges, quod mihi nunc, dum vivo ſolus, ac tali adjutorio deſtitutus, Sir W. H. MSS.

ſuum conduplicet auxilium. Vale & *Chriſto* fælix vivito. 18 Aprilis. An. 1553. *Oxonij.*

Tuus in Domino,

P. Martyr.

NUM. XCV.

That one who officiated in Dr. Weſton's *place, might receive the Stipend detained from him.*

Clariſſimo Viro Domino Guglielmo Sicello, *Majeſtatis Regiæ Secretario, ac Equiti Honeſtiſſimo. In Aula.*

fr. W.H. MSS. S. D. Quoniam, Vir Clariſſime, cum tuam pietatem, tum eruditionem habeo compertiſſimam, ideo ad te de hoc pio & erudito *Chriſti* Miniſtro, quo familiariſſimè utor, ſcribendum eſſe cenſui. Ita ſanè res ejus habet: Sacras litteras a duobus propemodum annis, *Oxonij*, pomeridiano tempore publicè profitetur, eo plane loco, quo Doctor *Weſtonus* olim docere, magno religionis diſpendio, conſueverat. Cúmque is religiosè atque accuratè commiſſo ſibi fungatur munere, ſtipendium, quod ſibi pro univerſo tempore, quo laboravit in vinea domini debetur, nunquam adipiſci potuit: Siquidem id *Weſtonus* conatur ſibi vendicare. Quod ut ſit juſtum vel æquum, tu quæſo apud quem juſtitia & æquitas plurimùm valent, apud temetipſum expendito. Ille hic non eſt, officio ſuo non fungitur; neque ſi adeſſet, & doceret, poſſet auditoribus niſi quam peſſimè conſulere, cum religioni puriori tantoperè adverſetur. Iſte vero loco ejus eſt legitimè ſurrogatus, adeſt, ſuſceptum munus obit ſedulò; atque cum meus diſcipulus & adhuc ſit, & fuerit, veræque religionis ſtudioſiſimus, quoad piam doctrinam mecum omninò conſentit. Hæc, ſcio, ſi apud te cogitaveris, facilè adducent, ut quem tibi commendo, & favore & auxilio non indignum putes. Cui exiſtimationi juſtiſſimæ, ipſe meas addo preces, quibus etiam atque etiam rogo, ut in ejus negotio ipſum juves. Quod ſi feceris, non modo erit acceptum Deo, ſed eccleſiæ quoque non parùm conducet. Etenim illi vehementer expedit, ut & laborantibus in verbo evangelij ſtipendia non negentur; & juvenes aliqui tandem excitentur, qui loco Seniorum juventutem ſanâ doctrinâ imbuant.

De meis autem rebus non ſcribam multis, cum te audiviſſe non dubitem, piam dulciſſimámque conjugem in Domino quieviſſe, quæ ſanctiſſimè atque incredibili pietate migrando ad Dominum, ut me in luctu reliquit, quem doctrinâ cœleſti & mitigo, & indies magis leniam, ità oppreſſum graviſſimo corporis morbo deſeruit. Quare tum corpus, tum animus eodem tempore vexatus eſt acerbiſſimè: cúmque adhuc non convaluerim, ſed tamen aliquanto melius habeam; non tamen quantum ſatis eſſe poſſit ad meum obeundum munus, te rogo, Vir Optime, ut precibus tuis coneris impetrare mihi a Deo, vel abſolutionem

tionem ab hujus vitæ moleſtijs, vel ſaltem Vitam, quâ ſcholæ & eccleſiæ prodeſſe valeam; quandoquidem ità vivere, ut ſim utilis nemini, propemodum intolerabile judico. Idémque oro, ut tua lectiſſima conjux, quam plurimùm abs te ſalutari mihi cupio, ſuis caſtiſſimis votis a *Chriſto* mihi concedi poſtulet. Vale atque deo vivas fælix, méque in *Chriſto*, ut facis, ama. *Oxonij*, Martij 7. 1552.

Tuus ex animo quantus eſt,

Pet. Martyr.

NUM. XCVI.

John Sleidan *to* Cecyl. *Adviſes of the ſtate of affaires in* Germany.

Magnifico Viro, Domino Cæcilio, *Equiti, & Sereniſſimi Regis* Angliæ *Secretario.*

QUAS Aprili menſe tibi ſcripſi, Vir ornatiſſime, eas te pridem accepiſſe puto. Vellem quidem ex tuis hoc ipſum certo cognoſcere. Fuit hic nobiſcum ſuperioribus diebus Sereniſſimi veſtri Regis orator, D. *Picorinus*, expatiatus huc è vicinis caſtris cum *Veneto* & *Ferrar*, legatis. *Galliæ* Rex, poſt occupatam *Lotharingiam* & *Metim* urbem venit *Zaberniam*, quod eſt quatuor hinc milliaribus, Epiſcopi ditionis oppidum. Ibi habito delectu, petivit *Haganoam*, illinc *Weiſſenburgum*; quo in oppido litteris acceptis a *Mauritio*, caſtra movit ad xiii diem hujus menſis, & partitis copijs retroceſſit. Ejus rei quæ ſit cauſa nondum conſtat. Electores etiam principes quatuor, ij qui *Rhenum* accolunt, *Wormaciâ* ſuos ad ipſum miſerunt legatos, deprecandi opinor cauſa. *Baſilienſes* quoque nuper ipſum adierunt *Zaberniæ*, & pro finitimis locis interceſſerunt. Nunc autem omnes *Helvetiorum* pagi, communi miſſa legatione, idem faciunt. Nam hæc noſtra regio frumentum eis abundè ſubminiſtrat quotannis; eáque commoditate nolunt ſe ſpoliari: & hoc ipſo die, opinor, eos compellare Regem: Nam ante biduum hâc tranſierunt. A noſtra civitate Rex alimoniam flagitavit; bis fuimus ea de re in caſtris, primùm apud *Sarburgum*, dein *Zaburniæ*. Pabulatores multum ſanè incommodarunt agricolis, qui propè omnes tamen in urbem confugerant. Cujuſmodi ſint urbis noſtræ munitiones, audiſſe vos non dubito. Veruntamen hoc ipſo tempore novum opus inſtituimus, utiliſſimum Reip. futurum. *Ulmam* fruſtra obſederunt principes, ac miſerè vaſtatis circùm agris, alia quoque loca tentarunt. *Mauritius* fuit cum rege *Ferdinando*. Redijt quidem ad caſtra Sociorum; ſed ad xxvi diem hujus menſis erit rurſus cum *Ferdinando*. Nam is intercedit, & ad *Cæſarem* profectus eſſe dicitur, *Æniponte*m, ut certi aliquid ſtatui poſſet. Quod ſi fiat, magna pars conſiliorum regis mutabitur & intercidet. *Cæſar* comparat exercitum, & erit bellum haud dubiè valdè atrox. Concilij

Sir W. H. MSS.

lij nulla jam fit mentio, & ſilent inter arma leges. Pacem *Julius* tertius fecit cum *Gallo*, & *Mirandulæ* ſolvit obſidionem, & arctius quoque fœdus cum eo feciſſe dicitur. Per *Neapolim* quoque gravis eſt prorogi ſimultas cum *Salernitano*, qui & *Venetias* confugit. *Ferdinandum* aiunt ratas habere, quas cum *Mauritio* tractavit pacis conditiones; ideoque profectum ad fratrem, ut & ipſi perſuadeat. Conditiones autem illæ cujuſmodi ſint, nondum planè conſtat. Hoc ſolum fertur, eas ad *Germaniam* tum dignitatem, tum libertatem priſtinam omninò ſpectare. Deus benè fortunet. *Albertus* Marchio bellum facit *Norenburgenſibus*. De rebus *Turcicis* nihil habemus comperti. *Gallus* in *Lotharingiam* redit, ut exercitum *Belgicum* retundat.

Hæc ſunt, de quibus ad veſtram Magnif. in hoc tempore ſcribendum duxi, tum meò, tum Soceri nomine, Quæſo, ut tandem de meo negotio aliquid cognoſcam; quod ut commendatum habeas, & Rever. Domino Primati commendes, plurimum oro. Vale, *Argent.* 18 Maij, 1552.

Tuæ Magn. deditiſſimus,

Jo. Sleid.

Sal. Literas hucuſque diſtuli, expectans occaſionem mittendi. Rex benignè reſpondet *Helveticis* legatis, & *Lucemburgum* dicitur petere. Expectamus quæ ſit futura actio ad 26 hujus menſis. *Gallus* reſpondet Electorum principum legatis, perfeciſſe jam ſe quod voluit: nempe captivos principes liberatum iri, & ſe, qui jam ſatis gloriæ conſecutus ſit, redire domum. Ita reſpondet xiii hujus, quo die caſtra movit. Iterum vale. Dat. 24 Maij, 1552.

NUM. XCVII.

More advices from Germany. *Deſires a Patent for his ſtipend granted him by K.* Edward VI.

Domino Gulielmo Cæcilio, *Regio Secretario*, &c.

Sr. W. H. MSS.

SAL. Literæ meæ diutius hic hæſerunt, quam putaram. Ecce, dum omnes erecti ſumus, & avidè expectamus viceſimum ſextum diem Maij, quo die alter erat futurus conventus *Ferdinandi* & *Mauritij*, nuncius adfertur, *Mauritium* profligâſſe quaſdam copias *Cæſaris*. Id autem accidit in *Alpibus*. Eſt oppidum ijs locis, *Rutam* vocant; ibi futurus erat delectus militum, qui pro *Cæſare* cogebantur. *Mauritius* autem antevertit, & novem ſigna profligavit: deinde celeriter progreſſus, aditum quendam in anguſtijs *Alpium*, & arcem ibi poſitam, *Erenburgum* cepit. Fuit hoc decimâ nona die Maij. *Cæſar* eo accepto nuncio ſtatim *Æniponte* diſceſſit; quod oppidum ab arce illa diſtat iter bidui. Erat cum eo *Ferdinandus*, qui tranſactionis futuræ causâ illuc venerat,

rat, ut alteris literis ſignificavi. Simul ergo diſceſſerunt, ingreſſi iter *Tridentum* verſus: nam in *Italiam Cæſar* cogitabat. Sed aiunt eum monitu fratris *Ferdinandi*, mutato conſilio profectum eſſe in *Auſtriam*. An *Mauritius* eum inſequatur, nondum planè conſtat. Eſt infra *Æni-pontem* alter aditus, poſitus in auguſtijs, *Kopfſteinum* vocant. Hunc quoque ſi teneat ille, vix ullum ex *Italia* militem ſit habiturus *Cæſar*. Hic nunc eſt rerum ſtatus: cætera brevi cognoſcemus. Tunc ad te, plura. Sed, oro, cognoſcam ex tuis literis, num meas accipias; & de meo ſtipendio fac aliquid boni cognoſcam. Vale. dat. xxx Maij, 1552.

Jo. Sleid.

Reverendiſſimo D. *Cantuarienſi* cupio imprimis commendari. Facito, quæſo, ut Diploma mihi conficiatur ejus, quod Sereniſs. Rex mihi conſtituit, ſtipendij, & ut ſolvatur quod jam præterijt. Per *Richardum Hils* mercatorem veſtratem rectè curabitis. D. *Checum*, oro, plurimum ex me ſalutes.

Hæc ubi ſcripſi, literæ mihi adferuntur a Socero. Commendat ſe vobis omnibus plurimum. Jubet ut ego vobis ſubindè ſcribam, eò quod ipſi non ſit integrum ex ijs locis. Eſt autem in finibus *Lotharingiæ*. Exercitus *Gallicus* tripartitus, *Walderfingi*, oppidi *Lotharingiæ*, ad *Saram* flumen, convênit omnis 23 die Maij; & quatriduo poſt ingreſſus iter petijt rectâ *Lucemburgicam* regionem, trajecto flumine *Moſellâ*. Quâcunque eunt ijs locis, omnia devaſtantur incendijs & direptionibus. Is fuit ibi rerum ſtatus 28 die Maij, quo die Socer mihi ſcripſit.

NUM. XCVIII.

Intelligences concerning the motions of the Emperor, and the ſtate of the Proteſtant Princes.

Magnifico Viro, D. Gulielmo Cæcilio, *Sereniſs.* Angliæ *Regis Secretario.*

SAL. Motum hujus anni perſcripſi, Magnifice Domine, ad initium uſque Septemb. & Sereniſſimum Regem paucos intra dies acceptum ſpero. Fortaſſe priuſquam hæ tibi reddantur, acceperit. Poſtremum eſt, de capto rurſum *Lantgravio*: ſed is denuo dimiſſus, jam eſt domi. Calendis Septembris *Cæſar Auguſta* diſcedens, *Joannem Fridericum*, *Saxoniæ* Ducem, ampliſſimis verbis & amanter admodum dimiſit, prolixè de ſua benevolentia illi pollicitus; & religionem ei ſuam permiſit. Ille poſtridie domum redijt. *Mauritius* in *Hungariam* iturus ex pacto, copias ſuas *Doneverdâ* miſit *Ratisbonam*, xxii die Auguſti; ipſe domum recurrit, paulo poſt rediturus ad exercitum. An redierit, adhuc quidem ignoratur. *Albertus* Marchio *Brandeburg.* Sir W. H. MSS.

28 Au-

28 Auguſti *Trevirim* urbem ad *Moſellam* flumen occupavit. Manſit ibi dies octo; poſt, *Lotharingiam* petivit, relictis *Treviri* præſidio xii ſignis: & xiii die Septembr. prope *Sircum* oppidum trajecit *Moſellam*, & in *Lucemburgicum* agrum invaſit. *Cæſar Auguſtæ* treis quidem concionatores abrogavit, ob ſingularia quædam dogmata, ſicut fertur: ſed reliquis tamen permiſit, ut ſecundum *Auguſtanæ* Confeſſionis, quondam exhibitæ, formulam doceant, & Sacramentis utantur. xv die Septembr. *Cæſar* cum exercitu venit in noſtros fines, & in vico quodam, milliare unum ab urbe, permanſit in quintum diem: tunc demum impedimentis omnibus *Rheno* tranſmiſſis, in quo magna fuit difficultas, plurimúmque laboris & exercitu juſſo progredi præter urbem, ipſe cum paucis quibuſdam heri ingreſſus eſt, & ſumpto prandio diſceſſit. Sunt in ejus exercitu præter *Germanos*, *Itali*, *Hiſpani*, *Bohemi*, qui ſanè plurimum damni dederunt miſeris agricolis. *Cæſar* omnino putatur iturus *Metim*, ut recuperet; *Galli* ſtrenuè illam muniunt, & alimoniam omnem totius agri convehunt eò. His rebus omnibus præeſt *Guiſius*.

Fuit hic nobiſcum D. *Moriſſinus*, & *Aſchamus*. Oratores omnes *Cæſar* juſſit ire *Spiram*. De *Hungaria* nihil habemus. Hæc ſunt, Magnifice D. quæ tibi ſcribenda putavi: Quanquam fortaſſis aliunde habeo. Quod reliquum eſt, ut per eum, quem Socer meus ad vos mittit, de mea conditione certi quid cognoſcam, & ut cauſam ipſe promoveas meam, plurimum oro. Videlicet ut Diploma conficiatur, mittatur, & anni jam exacti, vel ſeſquianni potiùs, ſolvatur penſio. Quicquid unquam in tui gratia potero, faciam. Jamdiu Saxum hoc volvo. Vale. *Argent.* xx. Septemb. 1552.

Jo. Sleidanus.

Joannes Marchio *Brandeburgicus* adducit *Cæſari* ad duo millia equitum, religioni eſt addictiſſimus. Nec aliter etiam militat, quam ut hoc ei ſit liberum.

NUM. XCIX.

Adviſes of the State of the Empire.

Magnifico & ſpectabili viro D. Gulielmo Cæcilio, *Equiti, Sereniſs. Regis* Angliæ *Secretario, Domino ſuo multùm colendo.*

Sir W. H. MSS.

SAL. xx die Septemb. ad te ſcripſi, Vir ornatiſſime. Quod *Albertus* egerit apud *Treviros*, jampridem audiſtis. Octobris die xxii reconciliatus eſt *Cæſari* per Ducem *Albanum*. Impunè fecerit omnia, & militabit *Cæſari*, quocúnque loco juſſerit. Pacta, cum *Bambergico* & *Wurcibergenſi* Epiſcopo facta, erunt rata. *Cæſar* in gratiam recipit *Ætingenſes* Comites, & *Mansfeldios*, patrem atque filium. Novembris die quartâ cepit *Aumalium Albertus*, *Guiſij* fratrem, cæſo illius atque

que fugato equitatu. Curatum ipſum ex vulnere nuper miſit in ſuam quandam arcem, ad Bohemiæ fines. *Cæſar* in caſtra venit xx Novemb. Interea muri pars magna dejecta, ſed oppoſitum eſt Vallum, & præſidiarij crebras faciunt eruptiones. *Cæſarem* aiunt nolle obſidionem ſolvere, neque diſcedere priuſquam urbem receperit. *Guiſius* fuit hactenus in urbe cum *Nemorenſi* principe, cum *Roſchſurio*, & *Petro Stroza*; num adhuc ſint, ignoramus. Nam ſuperioribus diebus eruptione factâ in *Alberti* caſtra, qui tum fortè quoſdam ad prandium invitaverat, xviii equites dicuntur ex urbe evaſiſſe in *Galliam*. Tormentorum & oppugnationis fragor non ſolùm hic exauditur, quod tridui viâ diſtat, verum quatuor etiam trans *Rhenum* milliaribus & eò ampliùs. Cuniculis opinor jam tentari urbem. *Mauritius* ex *Hungaria* domum redijt, dimiſſis copijs; *Turcæ* domum & ipſi reverterunt: ſi non impetrentur induciæ, magnus indè motus expectatur. *Caſtaldus* dicitur bonam operam ijs locis navare *Ferdinando* Regi. Noſtrates Epiſcopi ſollicitant nova fœdera, quandoquidem vident, & experiuntur, quid ſit periculi. E *Saxonia* mittuntur aliquot verbi doctores *Auguſtam*. *Mansfeldicus* bellum fecerat *Henrico Brunſvicenſi*: num ſit compoſita res, ignoramus. Is nunc eſt rerum ſtatus, nec aliud habeo quod ſcribam.

A vobis nihil reſponderi mihi miror, neque ſcio quid expectare debeam. Oro te, Magnifice Domine, age cauſam cum Reverendiſſimo *Cantuarienſi*. Equidem totus pergo in opere illo, & diligenter omnia conquiro. Dedi vobis occaſiones & anſas, quibus apprehenſis negotium noſtrum conficeretis apud Sereniſs. Regem. Hæc autem mora valde me coquit. Utinam aliquid ſaltem reſcriberetis. Vale. xvii Decembr. M. D. LII. *Argent.*

Magnificentiæ tuæ deditiſs.

Commendes me velim D. Rever.
Cant. *&* *D.* Checo. Jo. Sleid.

Cuperem habere Seriem actionis, quæ Regi *Henrico* fuit cum *Clemente* Septimo, priuſquam ab eo ſe ſuumque regnum in libertatem aſſeruit. Nam & hæc erunt inſerenda ſuo loco.

NUM. C.

Concerning his Commentaries, which he had ſent to K. Edward. *Deſires Sr.* William Cecyl *to ſend him an exact information of the buſineſs between K.* Henry *and Pope* Clement. *His reſolution of continuing his Commentaries, and of writing the Hiſtory of the Councel of* Trent.

Magnificis & ſpectatiſſimis Viris, D. D. Joanni Chæco, *&* Gulielmo Cæcilio, *Dominis ſuis plurimum obſervandis.*

Sr. W. H. MSS. SAL. Autumno ſuperiori miſi Sereniſs. Regi belli *Germanici* Commentarios, ad illud uſque tempus conſcriptos; & perjucundum mihi fuit, ex tuis literis, D. *Cæcili*, cognoſcere, non ei diſplicere genus hoc ſcribendi: vobis etiam illud probari, gaudeo, Viris doctiſſimis, & acri judicio præditis. Itaque rectè me facturum putavi, ſi *Concilij Tridentini* totam actionem, cujus etiam ego pars aliqua fui, regis causâ potiſſimùm conſcriberem; ut cujuſmodi ſit Conciliorum forma perſpiciat; deinde, ut de reliqua hiſtoria reſtauratæ religionis, quam conſcribo, judicium faciat. Nam inde ab anno ſalutis M. D. XVII. quo quidem anno fecit doctrinæ ſuæ *Lutherus* initium, rem omnem ordine deduxi ad annum uſque M. D. XXXVI. & quod ſupereſt, eodem filo contexam, Dei beneficio. Sum autem in eo jam totus, & huic me rei ſoli trado, neque deſiſtam, adjuvante Deo, priuſquam perfecero. Quale ſit autem futurum opus, & quam utile non huic ætati modò, ſed etiam toti poſteritati, malo vos judicare, veſtríque ſimiles, quam me prolixius de eo loqui.

Menſe Decembri petebam abs te, D. *Cæcili*, per literas, ut actionem omnem, quæ fuit *Henrico* Regi piæ memoriæ cum *Clemente* VII. quando ſe ſuúmque regnum in libertatem aſſeruit, mihi curares. Habeo quidem ejus rei quædam, ſed non tam exactè, neque certò, quàm velim. Cupio enim propriè & quam veriſſimè omnia deſcribere. Quod quidem in ijs Commentarijs, quos jam mitto, quique ſunt futuri pars operis, animadvertere vos poſſe puto. Magni ergo beneficij loco mihi erit, ſi in eo mihi gratificaberis. Eſt enim locus illuſtris atque memorabilis, & omnino dignus de quo poſteri cognoſcant. Siquid præterea ſit apud vos hujus generis, unà velim tranſmitti. Quod ſupereſt, notum eſt vobis, Magnifici & Clariſſimi Viri, tibi cumprimis, D. *Chæce*, quemadmodum Sereniſs. Rex, ante biennium, nempe anno M. D. LI. ſub finem Martij, ſtipendium mihi conſtituit annuum abſenti, Coron. aureos ducentos; uti Reverendiſſimus D. *Cantuarienſis*, tunc temporis abituro Socero meo, domúmque redituro, Doctori *Brunoni*, nomine regis confirmavit. Et quoniam ejus pecuniæ nihil adhuc accepi, plurimùm vos oro, quod antehac quoque feci non ſemel, detis operam, ut tandem ſolvatur. Poſſem equidem alia facere negotia magno meo cum emolumento, ſicut alij plærique, ſed ad hunc laborem divinitus me vocatum eſſe judico, nec animo poſſum eſſe quieto, donec ad hoc uſque tempus perduxero. Quo magis etiam ſpero,

Vos,

Vos, qui pro veſtra humanitate atque prudentia rectè omnia intelligitis, in hoc eſſe elaboraturos, ut de biennio jam exacto, mihi nunc ſatisfiat, & in poſterum caveatur, quò videlicet tanto commodius atque liberius huic rei vacare poſſim. Quanti enim hic labor mihi conſtet, vobis æſtimandum relinquo. Pertinet autem ad reges, ut ejuſmodi labores, qui ſunt & literis ornamento & religioni, & utiles Reipu foueant. Siquid eſt omnium rerum, in quo viciſſim ego vobis inſervire queam, & gratificari, paratum me ſemper habebitis.

Veruntamen, ut hoc meum ſcriptum de Concilio, diligenter aſſervetur in bibliotheca regis, nec in aliorum manus perveniat, nec ulli detur ejus exemplum, vehementer vos oro. Nam mea plurimum refert, ne ſpargatur: & eſt ſolùm, ut ante quoque dixi, particula quædam operis futuri.

De ſtatu rerum noſtratium, ſcire vos arbitror. *Galli*, ſub finem Januarij, libros de religione ſcriptos a noſtris hominibus, ubi per monachos conquiſiviſſent in ædibus, publicè per Carnificem exuſſerunt *Meti*. Poſtridie diſceſſit *Guiſius*, inque *Galliam* redijt. *Luneburgi* fuit multorum principum atque civitatum *Saxoniæ* Conventus. Nuper etiam *Palatinus* Elector, *Bavarus*, *Clivenſis*, atque *Wirtembergicus* convenerunt *Wimpffæ*. Brevi cognoſcemus quid ſit. Princeps *Urbinas* dicitur eſſe factus miniſter *Julij* tertij. *Tranſſylvani* pacem feceruut cum *Turca*, de voluntate *Ferdinandi* Regis, ut ſcribitur, & annuum ei pendunt vectigal. *Auguſta Vindelicorum* tenetur adhuc præſidio, quod *Cæſar* ante ſextum menſem ibi reliquit. Videtur aliquis ibi motus impendere: Nec enim omnes præſentem ſtatum ferre poſſunt. *Volratus* Comes *Mansfeldius* habet adhuc exercitum, neque certò ſcitur, in quem uſum. Sed non diu latere poteſt quicquid eſt. Quod reliquum eſt, ut lætum atque jucundum a vobis nuncium accipiam, imprimis opto. Deus vos ſervet. *Argentorati*. Idibus Martij. M. D. LIII.

Oro vos plurimum, ut has meas literas atque ſcriptum Sereniſs. Regi exhibeatis cum noſtri commendatione. Habetis opportuniſſimam negotij mei conficiundi occaſionem. Obſecro, perficite, ne mihi ſit opus in poſterum eâdem de re ſcribere.

Veſtri obſervantiſſimus,

Joan. Sleidanus. Li.

Richardo Hils, mercatori *Londinenſi*, qui nobiſcum aliquando habitavit, licebit dare quicquid mihi debetur. Cupio autem, atque etiam oro, ut per eum, qui has reddit, Soceri mei famulum, mihi reſpondeatis. Conjunctim vobis ſcribo, quia ſummam inter vos eſſe animorum conjunctionem accipio, ut judicij ſimilitudinem

Mauritius Elector dicitur ſollicitare, ut exercitum *Mansfeldicum* ad ſe traducat, & coquere nova conſilia.

NUM. CI.

Concerning the Affairs of Germany; *and particularly of the Councel of* Trent.

Ornatiſſimo Viro D. Gulielmo Cæcilio, *Sereniſſimi Regis* Angliæ *Secretario.*

Sir W. H. MSS. SAL. De rebus actis *Tridenti*, non dubito quin ex *Aſchami Rogeri* literis, ad quem ſcripſi, cognôris, Vir Ornatiſs. Poſt impetratam fidem publicam, quod fuit ſub finem Januarij, Dux *Mauricius* putabatur omnino miſſurus eſſe *Philippum* & alios. *Norenbergam* enim uſque præmiſerat. Sed cum aliquandiu fuiſſent ibi commorati, ſub finem Februarij revocavit eos, ad maturitatem jam prope deductis belli conſilijs & apparatu. Dux *Chriſtophorus* autem *Wirtembergicus*, qui doctrinæ Confeſſionem exhibuerat antea per Legatos *Tridenti*, *Brentium* eò miſit cum tribus collegis, quibus ſe conjunxerant duo noſtræ civitatis Theologi; & hi quidem *Tridentum* venerunt, ad xviii diem Martij. In alterum diem fuerat indicta, quam vocant, ſeſſio. Sed nihil tum fuit actum: eaque ſeſſio fuit ad Calend. uſque Maij prorogata. Poſtquam ergo Legati *Wirtembergici*, qui nuper eò venerant recentes, & ego, noſtræ Reip. nomine, Theologos noſtros, apud *Cæſaris* treis Oratores ibi, certis legibus, ad futuram actionem obtulimus & admiſimus: Ego, qui jam in quintum menſem ibi fueram, ſub finem Martij diſceſſi, & ad xii Aprilis huc redij. Priuſquam abirem, de voluntate Sociorum egeram diligenter apud alterum *Cæſaris* Oratorem, de modo proceſſus, & urgebam ut Theologi noſtri publicè audirentur, aut ſuper articulis ibi definitis, aut ſuper capitibus doctrinæ, juxta ſeriem Confeſſionis exhibitæ. Hoc autem invitiſſimi faciunt; neque publicum ipſis auditorium, opinor, facilè concedent. In quo quidem ſi perſeverent, tum noſtri diſcedent. Et hic quidem fuit, me diſcedente, rerum ſtatus. Qui ſunt ibi doctiores, *Brentium* norunt ex ſcriptis, & ipſius expetunt colloquia. Sunt ibi *Hiſpani* Epiſcopi xxv, *Itali* totidem aut plures: & hi quidem actionis atque moræ pertæſi, ſpectabant abitionem; illi verò, *Cæſaris* authoritate, qui cætum illum diſſolvi non temerè patitur, continentur. Jam Epiſcopi noſtrates omnes abierant, præter *Curienſem* & *Conſtantienſem*, qui tamen & ipſe paucis poſt me diebus dicebatur eſſe diſceſſurus.

Videt *Cæſar*, quam non facilè recolligi poſſit ejuſmodi cætus poſthâc, ſi nunc eum diſſipari contingat: ideóque tantopere ſtuduit hactenus eum continere. Digreſſus, cum veniſſem *Ænipontem*, D. Legatum *Moriſinum Halæ* conveni Calendis Aprilis. Poſtridiè continuato itinere intelligebam obſideri *Auguſtam Vindelicorum* ab duce *Mauricio*, filijſque *Lantgravij*, & *Alberto Brandeburgico*. Biduo pòſt occurrit mihi in via D. *Moriſini* Conjux, quæ per *Auguſtam* huc profectura, cum difficilem fore tranſitum audiſſet, ad maritum redibat. Eodem die deditionem fecerunt *Auguſtani*, qui fuit hujus menſis dies quartus. Erant in urbe tria peditum ſigna, ductore *Walthero Hirnheincio*: qui omnes

omnes liberaliter, nullâ devincti lege dimiſſi fuerunt. Poſtridiè ſunt urbem ingreſſi principes, qui veteri reſtituto Senatu & tribubus, uti in reliquis etiam oppidis fecerant, & conſtitutâ novâ Rep. & tormentis tum Civitatis, tum *Cæſaris*, quæ ſunt ibi plurima, perquiſitis, die Aprilis ſeptimo diſceſſerunt. Quibus autem conditionibus pacti ſunt cum Oppidanis, adhuc quidem ignoro. *Fuggerus Antonius* pridie deditionis exceſſerat urbe, & quatuor ab *Æniponte* milliaribus, mane mihi occurrit, tribus tantum comitatus. *Ulma* poſt iter feci, qui tunc præſidium habebant, tria ſigna peditum, & videbantur ad defenſionem omnino ſpectare. Poſtridiè quam illinc abij, nempe octavâ hujus menſis die, Principes, *Mauricius*, *Lantgravij* filius, & *Megelburgius*, datis ad eos literis, commeatum & alimoniam, & alia quædam, ab ipſis petebant. Eas ad literas cum nihil illi reſponderent, Principes undecimâ hujus denuò ſcripſerunt, ſéque ipſos appropinquaturos nunciabant; & hoc ipſo tempore oppidum obſident. Eſt autem ea civitas valdè locuples, & quia magnam obtinent circùm ditionem, arces, caſtella, oppidula, prædia, vix opinor tolerabunt obſidionem. Proximus eſt impreſſioni Dux *Wirtembergicus*, qui ſanè pacem libenter coleret, ſi per tempora liceret: ab eo rectum eſt iter ad nos. Altera ipſorum pars exercitus petit *Alpes*, credo, ut aditus occupent, nequis externus miles egredi poſſit. His copijs, opinor, præeſt *Albertus Brandeburgicus* una cum *Hedeckio*.

Quid *Cæſar* agat, aut ubi ſit, neſcimus. Ego cum eſſem *Æniponti*, nihil quicquam vidi apparatus; magnúmque tum erat ibi ſilentium in aula, magnáque ſolitudo, niſi quod eo ipſo die nonnullis fuit datum negotium conſcribendi copias. Dubium tamen non eſt, quin *Italum* & *Hiſpanum* militem *Cæſar* evocarit. Electores *Rhenani* ſuos habent apud principes Legatos de pace: ſed plærique putant difficillimam eſſe futuram tractationem. *Æniponte* mihi dicebatur, *Cæſarem* in hoc eſſe totum, ut *Mauricium* placaret. Et hic quidem paroxyſmus nobis imminet ab oriente ſole: jam vero ab occidente multò ferè terribilior inſtat. Nam *Metim* urbem *Gallus* tenet, & per vicinum nobis agrum iter faciens, volet etiam hanc noſtram urbem fortaſſis videre, multúmque hoc ad ſuam gloriam pertinere putabit, eoúſque ſigna promoviſſe. Quod ſi alter exercitus, occupata *Ulma*, cæteriſque domitis, ad nos etiam propius accedet, vides in quantis ſimus auguſtijs. O! quis erit hujus tragediæ tandem exitus? *Gorziam* oppidum & Abbatiam prædivitem *Galli*, ante diem octavum, vi ceperunt, diripuerunt, incenderunt, opinor, præfecto *Hiſpano*, cum 38 militibus, ſuſpenſo. *Theonis* villa, *Lucemburgicæ* ditionis oppidum munitum, quatuor à *Meti* milliaribus, ad *Moſellam* flumen, habet equitum peditumque præſidia, & nuper emiſſis fœminis atque pueris, obſidionem tolerabit. Eo enim capto oppido, nihil ferè eſt ijs locis, quod vim ullam majorem diu ſuſtinere poſſit.

Hæc eſt rerum apud nos facies. Vos multò fæliciores, qui feſtinam pacem colitis in pulcherrima regione. Socer meus, quem noſti, datis ad me literis (nam eſt in agro *Metenſibus* vicino) multam tibi ſalutem nunciat, ſéque diligenter vobis omnibus commendat, & juſſit ut hæc, tam ſuo quam meo etiam nomine, tibi ſcriberem, quandoquidem ex ijs locis, ubi nunc eſt, & in hac temporum aſperitate, non ita commodè poteſt ipſe ad vos dare literas. Quod cum ità ſit, nolui hoc officium præ-

prætermittere, ut de ipsius apud vos observantia studióque perpetuo cognosci posset. Quanquam & ipse, pro meo in vos affectu, mea sponte scripturus eram: & spero vos in optimam partem hæc accepturos esse, quæ fortasse jam aliundè etiam accepistis. Attamen quia rebus ipsemet tractandis interfui *Tridenti*, puto vobis tanto futuram esse gratiorem hanc qualemcúnque narrationem. Quod superest, ut meum negotium, quod aliquot nunc annis agitatur, & de quo Reverendiss. D. *Cantuariensis*, anno superiori, Socero meo certum quid dixit, promoveas, Vir ornatissime, etiam atque etiam rogo. Sereniss. Rex constituit mihi, sicut *Cantuariensis* dixit Socero, annuos ducentos absenti. Ut ejus rei conficiatur Diploma magnoperè peto, sicut hactenus, eámque mihi pecuniam dependi flagito. Scis rem omnem haud dubiè, alioqui prolixior essem: & priusquam irem *Tridentum*, scripsi eâ de re D. *Chæco*, sicut etiam Reverendiss. D. *Cantuariensi*. Nihil hactenus mihi responsum est à vobis: quo magis peto, ut per te certi aliquid cognoscam. In eo feceris & Socero mihique gratissimum. Vale. *Argent.* xviii. April. 1552.

Joan. Sleidanus, Licent.

Has literas oro communices Reverendissimo D. *Cantuar.* Nam sic scribo ad ipsum. Per *Richardum Hillis* mercatorem vestratem rectè poteritis ad nos, nisi alia sit ratio commodior. Clarissimo Viro D. *Checo* plurimùm & officiosè me commendo.

NUM. CII.

Martin Bucer *to the Secretary, for the speeding of* Sleidan's *business.*

Summâ dignitate viro, & pietate præcellenti D. Sicilio, *Regiæ Majestatis a Secretis, Domino ac Patrono suo summoperè colendo.*

Sr. W. H. MSS.

S. P. Vir Clarissime, Accipies hic meas literas, quamlibet ægrè dictatas, ad summè doctum & pium Medicum D. *Joannem Quercetanum.* Sed te per *Christum* rogo, nosti supplicationem nostram pro *Sleydano*, si possis ullâ ratione impetrare, dari responsum, in utram placeat partem. Nosti hoc decere administrationem Regni, & ceteris, & Religionis beneficio tantoperè ornatam. Dominus prosequatur te, tuósque omnes beneficentiâ cumulatissimâ. *Cantabrigiæ*, 18 Feb. M.D.LI.

Clarissimæ Dominationi tuæ deditissimus in Domino,

M. Bucerus.

NUM.

NUM. CIII.

Ralph Morice, *the Archbiſhops Secretary, his Supplication to Queen* Elizabeth, *for Prior* Wilbore's *Penſion, lately deceaſed.*

To the Quenys moſt excellent Majeſtie.

IN his moſt humble wiſe, ſhewith and declarith unto your moſt excellent Majeſtie your highnes humble ſubject and Orator *Raphe Morice*, ſometime ſervant unto that worthie Prelate of godly memorie, *Tho. Cranmer*, late Archbiſhop of *Canterburye*. That whereas your highnes ſaid Orator for the ſpace of 20 yeres and above, being reteynid in ſervice with the ſaid moſt Reverend father, in the rowme of a Secretary, beſtowed and ſpent both his time, youthe and proſperitye of his life, not ſo much in writing of the private buſynes of the ſaid moſt Reverend father, as in travailing with his pen aboughte the ſerious affaires of the Prince and the Realme, commyted unto him by thoſe moſt noble and wurthie princes, K. *Henry* the eighth, and K. *Edward* the Sixth, your Majeſties dere father and brother, concernyng aſwel the writyng of thoſe great and weightie Matrimonyal cauſes of your highnes ſaid dere Father, (the good effecte, ſucceſſe and benefit wherof to Godds glory, this hole realme with the Subjects therof, in your highnes moſt noble and roval perſonage, do now moſt happilie enjoye,) As alſo aboute thexſtirpation of the Biſhop of *Rome* his uſurped power and authoritie, the reformation of corrupte religion, and Eccleſiaſtical Lawes, thalteration of Divine Service, and of divers and ſundry conferences of lernid men, for theſtabliſhing and advancement of ſincere religion, with ſuch like. Wherin your highneſs ſaid Orator moſt painfullie was occupied in writing of no ſmall Volumes, from tyme to tyme. As in that behalf divers lernid men now lyving can teſtifie; namely Dr. *Hethe*, Dr. *Thirleby*, the Biſhopes of *Elie*, *Chicheſter* and *Heriford*. And for that the ſaid moſt ReverendFather was myndeful and deſirous ſome deale to recompence the payneful ſervice of your ſaid Orator, he of his own mere motion and good diſpoſition procurid for your highnes ſaid Orator, a leaſe of the parſonage of *Oſpringe* within the Count of *Kent*, ympropriated unto the Colledge of S. *Johns* in *Cambridge*: which towardes the mayntenance of your ſaid Orators lyving was better than 40 markes by the yere *de claro*, when Wheat was but a Noble the quarter. Which leaſe of the ſaid parſonage being ſo grauntid, and redie to be ſealid by the Maſter and ſelowes of the ſame Colledge, one *Hawkyns* of the Garde, by his ymportunate ſute, made unto your highnes ſaid dere father the Kinges Majeſtie, ſo wan his highnes favour therin, that his Majeſtie obteynyd the ſaid Leaſe to be ſealid to the uſe of the ſaid *Hawkyns*. His Majeſtie nevertheles promiſing unto D. *Day*, then Maſter of the ſaid Colledge, and ſone after unto the ſaid moſt

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moſt Reverend, that his highnes wolde otherwiſe recompenſe your ſaid Orator for the ſame with like valewe or better: as the ſaid *Hawkyns* now lyving can teſtifie the ſame. This notwithſtanding, moſt dere Soveraigne Lady, Almighty God preventing the time of any ſuch recompence by calling your highnes ſaid father unto his mercy, your highnes ſaid Orator remayneth as yet unrecompenced to his great hinderaunce, and ympoveriſhmente. For now being declyned unto age, and having 4 daughters left by thair mother marriageable, your ſaid Orator is neither of habilitie to beſtow them according to his vocation, as he might have done, yf that ſmall lyving ſo prepared for him might have remayned to his uſe; Nor hymſelf to lyve withouten danger, onles your Majeſtie, of your benigne great goodnes, do extende your highnes liberalitie, aide and ſuccour unto hym. And for that your highnes ſaid Orator doeth underſtand, that one Mr. *Wilbore*, ſometyme Prior of the Monaſterie of S. *Auſtens*, departed this tranſitorie life before *Mighilmas* laſt paſt, who hath a yerelie penſion of your Majeſtie of now by reaſon of his death in your gracious diſpoſition, It may pleaſe your highneſs in conſideration of the premiſſes, and for that it is reported, that your ſaid moſt noble, and dere father provided and willed in his laſt teſtamente, that ſuch of his ſubjects, as by his highnes did ſuſteyne any maner of damage or hinderaunce ſholde be ſatisfied for the ſame; to be ſo good and gracious Soveraigne Lady unto your ſaid Orator, in the furtheraunce of his ſaid poor daughters marieges, as to graunte unto hym the ſaid penſion during his life, with tharrerages of this laſt half yere deu at the ſaid feaſt of S. *Michel* tharchangel laſt paſt. In accompliſhing wherof your highnes ſhal not only do a right charitable and a meritorious deed, but alſo therbie throughlie ſatisfie and recompence your ſaid Orator for the ſaid leaſe ſo ſurrendred at the requeſt of your highnes ſaid dere father. Although the ſaid Orator hath loſt in forbearing of the ſame above M. mark for the ſpace of theſe eighteen yeres and above, corn being at ſuch a price as it hath byn: And finallie bynde both hym and al his, during thair lyves, dailie to pray unto Almighty God for the moſt proſperous eſtate of your Majeſtie in moche honour and felicitie to indure.

NUM.

NUM. CIV.

A Prologue or Preface, made by THOMAS CRANMER, *Late Archbiſhop of* Canterbury, *to the holy Bible.*

CONcerning two ſundry ſorts of people, it ſeemeth much neceſſary, that ſomething bee ſaid in the entrie of this Book, by way of a Preface or Prologue: Wherby hereafter it may bee both the better accepted of them, which hitherto could not wel bear it, and alſo the better uſed of them, which heretofore have miſuſed it. For truly ſome there are, that be too ſlow, and need the ſpurr; ſome other ſeem too quick, and need more of the bridle. Some looſe their game by ſhort ſhooting, ſome by overſhooting. Some walk too much on the left hand: ſome too much on the right. In the former ſort be al they, that refuſe to read, or to hear read the Scripture in the vulgar tongue, much worſe they that let alſo, or diſcourage the other from the reading, or hearing thereof. In the Latter ſort bee they, which by their inordinate reading, undiſcrete ſpeaking, contentious diſputing, or otherwiſe by their licentious Living, ſlander and hinder the word of God moſt of al other, wherof they would ſeem to bee greateſt furtherers. Theſe two ſorts, albeit they bee moſt far unlike the one to the other, yet they both deſerve in effect like reproch. Neither can I well tel, whether of them I may judg the more offendor, him that doth obſtinately refuſe ſo godly and goodly knowledg, or him, that ſo ungodly, and ſo ungoodly doth abuſe the ſame.

And as touching the former, I would mervail much that any man ſhould bee ſo mad, as to refuſe in darkneſs, Light; in hunger, Food; in cold, Fire. For the word of God is Light. *Lucerna pedibus meis Verbum tuum. Thy Word is a Lanthorn unto my feet.* It is food. *Non in ſolo pane vivit homo, ſed in omni verbo Dei. Man ſhal not live by bread onely, but by every word of God.* It is fire. *Ignem veni mittere in terram, & quid volo, niſi ut ardeat. I am come to ſend fire on the earth, and what is my deſire, but that it be kindled?* I would mervail, I ſay, at this, ſave that I conſider, how much cuſtome and uſage may do. So that if there were a people as ſome write *De Cymmerijs*, which never ſaw the ſun, by reaſon that they be ſituated far toward the *North-Pole*, and be encloſed and overſhadowed with high mountaines; it is credible and like enough, that if by the power and will of God the mountains ſhould ſink down and give place, that the light of the Sun might have entraunce to them, at the firſt ſome of them would bee offended therewith. And the old Proverb affirmeth, that after tillage of corn was firſt found, many delighted more to feed of maſt and acornes, wherewith they had been accuſtomed, then to eat bread made of good corn. Such is the nature of cuſtome, that it cauſeth us to bear all things well and eaſily, wherewith we have been accuſtomed, and to bee offended with all things thereunto contrary. And therefore I can well think them worthy pardon, which at the coming abroad of Scripture doubted and drew back. But ſuch as wil perſiſt ſtil in their wilfulneſs, I muſt needs judg not only fooliſh, froward and obſtinate, but alſo peeviſh, perverſe and indurate.

Pſal. 119. a.

Mat. 4. a.

Luke 12. g.

And yet if the matter ſhould bee tryed by Cuſtome, wee might alſo too alledge cuſtome for the reading of the Scripture in the Vulgar tongue, and preſcribe the more auntient cuſtome. For it is not much above one hundred years agoe, ſince Scripture hath not been accuſtomed to bee read in the vulgar tongue within this realm: and many hundred years before that, it was tranſlated and read in the *Saxons* tongue, which at that time was our mother tongue: whereof there remain yet divers copies, found lately in old Abbies, of ſuch antique maner of writing, and ſpeaking, that few men now been able to read and underſtand them. And when this language waned old, and out of common uſage becauſe folk ſhould not lack the fruit of reading, it was again tranſlated into the newer Language, whereof yet alſo many copies remain, and bee daily found.

But now to let paſs cuſtome, and to weigh, as wiſe men evet ſhould, the thing in his own nature. Let us here diſcuſs, what it availeth, Scripture to bee had and read of the Lay and Vulgar people. And to this queſtion I intend here to ſay nothing, but that was ſpoken and written by the noble Doctor, and moſt moral Divine, S. *John Chryſoſtome*, in his third Sermon *De Lazaro*; albeit I wil be ſomething ſhorter, and gather the matter into fewer words, and leſs room then he doth there, becauſe I would not bee tedious. Hee exhorteth there his Audience, 'that every men ſhould read by himſelf at home in the 'mean dayes and time, between Sermon and Sermon, to the intent 'they might both more profoundly fix in their minds and memories 'that hee had ſaid before upon ſuch texts, whereupon he had already 'preached; and alſo that they might have their minds the more ready 'and better prepared to receive and perceive that which he ſhould ſay 'from thenceforth in his Sermons, upon ſuch texts as hee had not yet 'declared and preached upon. Therefore, ſaith he there, My com-'mon uſage is to give you warning before, what matter I intend after 'to entreat upon, that you your ſelves, in the mean dayes, may take 'the book in hand; read, weigh and perceive the ſum and effect of the 'matter, and mark what hath been declared, and what remaineth yet 'to bee declared: So that thereby your mind may be the more furniſht 'to hear the reſt that ſhal bee ſaid. And that I exhort you, ſaith hee, 'and ever have and wil exhort you, that you not only here in the Church, 'give ear to that that is ſaid by the Preacher; but that alſo, when yee 'bee at home in your houſes, yee apply your ſelves, from time to time, 'to the reading of holy Scriptures. Which thing alſo I never lin to 'beat into the ears of them that bee my familiars, and with whom I 'have private acquaintance and converſation. Let no man make ex-'cuſe and ſay, ſaith hee, I am buſied about matters of the common-'wealth, I bear this office or that; I am a crafts man, I muſt apply 'mine occupation: I have a wife, my children muſt be fed, my houſe-'hold muſt be provided for. Briefly, I am a man of the world, it is 'not for mee to read the Scriptures, that belongeth to them that have 'bidden the world farewel, which live in ſolitarines and contemplation, 'and have been brought up and continually nurſilled in Learning and 'religion.

S. *Chryſoſtom.*

'To this anſwering, What ſayeſt thou Man, ſaith hee, is it not for 'thee to ſtudy and to read the Scripture, becauſe thou art encumbred and

'diſtract

'diſtract with cares and buſineſs? So much the more is it behoofful for 'thee to have defence of Scriptures, how much thou art the more di- 'ſtreſſed in worldly dangers. They, that bee free and far from trou- 'ble and intermedling of worldly things, Live in ſafeguard, and tran- 'quillity, and in the calm, and within a ſure haven. Thou art in the 'midſt of the Sea of worldly wickednes, and therefore thou needeſt the 'more of ghoſtly ſuccour and comfort. They ſit far from the ſtrokes of 'battaile, and far out of gun-ſhot, and therfore they bee but ſeldome 'wounded. Thou that ſtandeſt in the forefront of the Hoſt, and nigheſt 'to thine enemies, muſt needs take now and then many ſtrokes, and bee 'grievouſly wounded, and therefore thou haſt moſt need to have thy 'remedies and medicines at hand. Thy Wife provoketh thee to anger, thy 'Child giveth thee occaſion to take ſorrow and penſiveneſs, thine enemies 'ly in wait for thee, thy friend as thou takeſt him, Sometime envieth thee, 'thy neighbour miſreporteth thee, or piketh quarrels againſt thee, thy 'Mate or partner undermineth thee; thy Lord, Judge or Juſtice, 'threatneth thee; Poverty is painful unto thee; the loſs of thy dear 'and welbeloved cauſeth thee to mourn; Proſperity exalteth thee, Ad- 'verſity bringeth thee low: Briefly, ſo divers and ſo manifold occaſions 'of cares, tribulations and temptations, beſet thee and beſiege thee 'round about. Where canſt thou have armour, or fortreſs, againſt 'thine aſſaults? Where canſt thou have ſalves for thy ſores, but of holy 'Scripture? Thy fleſh muſt needs be prone and ſubject to fleſhly luſts, 'which daily walkeſt and art converſant among women, ſeeſt their 'beautyes ſet forth to the ey, heareſt their nice and wanton words, 'ſmelleſt their balm, civet and musk, with other like provocations and 'ſtirrings; Except thou haſt in a readineſs, wherewith to ſuppreſs and 'avoyd them, which cannot elſewhere bee had, but onely out of the 'holy Scriptures. Let us read and ſeek all remedies that wee can, and 'all ſhall bee little enough. How ſhal wee then do, if wee ſuffer and 'take daily wounds, and when wee have done, wil ſit ſtill and ſearch 'for no medicines? Doſt thou not mark and conſider how the Smith, 'Maſon or Carpenter, or any other handy craftes man, what need 'ſoever hee bee in, what other ſhift hee make, hee will not ſell nor lay 'to pledg the tools of his occupation. For then how ſhould hee work 'his feat, or get his living thereby? Of like mind and affection ought 'wee to bee towards holy Scripture. For as mallets, hammers, ſawes, 'cheſells, axes and hatchets bee the tools of their occupation; So bee 'the Books of the Prophets and Apoſtles, and all holy Writers inſpired 'by the holy Ghoſt, the inſtruments of our Salvation. Wherefore 'let us not ſtick to buy and provide us the Bible, that is to ſay, the 'Books of holy Scripture, and let us think that to bee a better jewel in 'our houſe, then either gold or ſilver. For like as thieves bee loth to 'aſſault an houſe, where they know to bee good armour and artillery, 'ſo whereſoever theſe holy and ghoſtly books be occupied, there neither 'the Devil, nor none of his Angels dare come neer. And they that oc- 'cupy them bee in much ſafeguard, and have a great conſolation, and 'bee the readier unto all goodneſs, the ſlower unto all evil. And if 'they have done any thing amiſs, anon, even by the ſight of the books, 'their conſciences bee admoniſhed, and they wax ſorry and aſhamed of 'the fact. Peradventure they wil ſay unto mee, How and if wee un-

'derſtand not that wee read, that is contained in the Books? What 'then? ſuppoſe thou underſtand not the deep and profound Myſteries 'of Scripture, yet can it not bee, but that much fruit and holines muſt 'come and grow unto thee by the reading. For it cannot bee, that thou 'ſhouldeſt bee ignorant in al things alike. For the holy Ghoſt hath ſo 'ordered and attempered the Scriptures, that in them, as wel Publi-'cans, fiſhers and ſheepherds may find their edification, as great 'Doctors their erudition. For thoſe books were not made to vain glory, 'like as were the Writings of the Gentile Philoſophers, and Rhetori-'cians, to the intent the makers ſhould bee had in admiration for their 'high ſtiles, and obſcure manner of writing; wherof nothing 'can bee underſtanded without a Maſter, or an Expoſitor. But the 'Apoſtles and Prophets wrot their books ſo, that their ſpecial intent 'and purpoſe might bee underſtanded and perceived of every reader: 'which was nothing but the edification or amendment of the life of 'them that read or hear it. Who is it, that reading, or hearing read 'in the Goſpel, *Bleſſed are they, that bee meek*; *Bleſſed are they, that bee* '*merciful*: *Bleſſed are they, that bee of clean heart*, and ſuch other like 'places, can perceive nothing, except hee have a Maſter to teach him 'what it meaneth? Likewiſe the ſigns and miracles with al other 'hiſtories of the doings of *Chriſt*, or his Apoſtles, who is there of ſo 'ſimple wit and capacity, but hee may bee able to perceive and under-'ſtand them? Theſe bee but excuſes and clokes for the rain, and co-'verings of their own idle ſlothfulnes. But ſtill ye wil ſay, I cannot 'underſtand it. What mervail? How ſhouldeſt thou underſtand, if 'thou wilt not read nor look upon it? Take the books into thine hands, 'read the whole ſtory, and that thou underſtandeſt, keep it well in me-'mory: that thou underſtandeſt not, read it again and again. If thou 'can neither ſo come by it, counſail with ſome other that is better 'Learned. Go to thy Curate and Preacher, ſhew thy ſelf to bee deſi-'rous to know and learn. And I doubt not but God ſeeing thy dili-'gence and readines, if no man elſe teach thee, wil himſelf vouchſafe 'with his holy Spirit to illuminate thee, and to open unto thee that which 'was locked from thee. Remember the Eunuch of *Candace* Queen of '*Ethiopia*: which albeit hee was a man of a wild and barbarous coun-'try, and one occupied with worldly cares and buſines, yet riding in 'his charet, hee was reading the Scripture. Now conſider, if this 'man, paſſing in his journey, was ſo diligent as to read the Scripture, 'what thinkeſt thou of like was hee wont to do ſitting at home? Again, 'hee letteth not to read, albeit he did not underſtand: What did hee 'then troweſt thou after that, when hee had learned and gotten under-'ſtanding? For that thou mayeſt wel know that he underſtood not 'what hee read, harken what *Philip* ſaith there unto him. *Vnder-*'*ſtandeſt thou what thou readeſt*? And hee nothing aſhamed to confeſs his 'ignorance, anſwered, *How ſhould I underſtand, having no body to ſhew* '*mee the way*? Loe! when hee lacked one to ſhew him the way, and to 'expound to him the ſcripture, yet did hee read. And therefore God 'the rather provided for him a guide of the way, that taught him to 'underſtand it. God perceived his willing and toward mind, and 'therfore hee ſent him a Teacher by and by. Therfore let no man be 'negligent about his own health and ſalvation. Though thou have not

'*Phil*-

'*Philip* alwayes, when thou wouldeſt, the holy Ghoſt, which then 'moved and ſtirred up *Philip*, will bee ready and not fail thee, if thou 'do thy diligence accordingly. All theſe things bee written for us, 'for our edification and amendment, which bee born towards the latter 'end of the world. The reading of the Scriptures is a great and ſtrong 'bulwark or fortreſs againſt ſin: the ignorance of the ſame is a greater 'ruine and deſtruction of them that wil not know it. That is the 'thing that bringeth in hereſie; that is it that cauſeth all corrupt 'and perverſe Living; that is it, that bringeth all things out of good 'order.

Hitherto al that I have ſaid, I have taken and gathered out of the foreſaid ſermon of this holy Doctor *S. John Chryſoſtom*. Now if I ſhould in like manner bring forth what the ſelf ſame Doctor ſpeaketh in other places, and what other Doctors and Writers ſay concerning the ſame purpoſe, I might ſeem to you to write another Bible, rather then to make a Preface to the Bible. Wherfore in few words to comprehend the largeneſs and utility of the Scripture, how it containeth fruitful inſtruction and erudition for every man, if any thing be neceſſary to be Learned, of the holy Scripture we may learn it. If falſhood ſhall be reproved, thereof wee may gather wherewithal. If any thing bee to bee corrected and amended; if there need any exhortation or conſolation, of the Scripture wee may wel learn. In the Scriptures bee the fat paſtures of the Soul; therein is no venomous meat, no unwholſome thing: they bee the very dainty and pure feeding. Hee that is ignorant, ſhal find there what hee ſhould learn. Hee that is a perverſe ſinner, ſhal there find his Damnation to make him to tremble for fear. Hee that laboureth to ſerve God, ſhal find there his Glory, and the promiſſions of eternal life, exhorting him more diligently to labour. Herein may Princes learn how to govern their Subjects: Subjects obedience, Love and dread to their Princes. Husbands how they ſhould behave them unto their Wives, how to educate their Children and Servants. And contrary the Wives, Children and Servants, may know their dutie to their Husbands, Parents, and Maſters. Here may al maner of perſons, men, women, young, old, learned, unlearned, rich, poor, prieſts, Laymen, Lords, Ladies, officers, tenants, and mean men, Virgins, Wives, Widdowes, Lawiers, Merchants, Artificers, Husbandmen, and al manner of perſons of what eſtate or condition ſoever they bee, may in this book learn all things what they ought to believe, what they ought to do, and what they ſhould not do, as wel concerning Almighty God, as alſo concerning themſelves and al other. Briefly, to the reading of the Scripture none can bee enemy, but that either bee ſo ſick, that they Love not to hear of any medicine; or elſe that bee ſo ignorant, that they know not Scripture to bee the moſt healthful medicine.

Therefore as touching this former part, I wil hear conclude, and take it for concluſion, ſufficiently determined and appoynted, that it is convenient and good the Scriptures to bee read of al ſorts and kinds of people, and in the vulgar tongue, without further allegations and probations for the ſame; which ſhal not need, ſince that this one place of *John Chryſoſtom* is enough, and ſufficient to perſuade al them, that

The concluſion of the former part.

The Kings Highneſs hath allowed the Scripture as neceſſary for us.

that bee not frowardly and perverſely ſet in their own wilful opinion. Specially now that the Kings Highnes, being Supreme Head next under *Chriſt* of this church of *England*, hath approved with his Royal aſſent the ſetting forth hereof. Which onely to al true and obedient Subjects ought to bee a ſufficient reaſon for the allowance of the ſame, without further delay, reclamation or reſiſtance, although there were no preface, or other reaſon herein expreſſed.

Therefore now to come to the ſecond, and latter part of my purpoſe. Here is nothing ſo good in this world, but it may bee abuſed, and turned from unhurtfull and wholſome, to hurtful and noiſome. What is there above better then the Sun, the Moon and the Stars? Yet was there, that took occaſion, by the great beauty and vertue of them, to diſhonour God, and to defile themſelves with idolatry, giving the honour of the Living God, and Creator of al things, to ſuch things as hee had created. What is there here beneath better then fire, Water, meats, drinks, mettals of gold, ſilver, iron and ſteel? Yet wee ſee daily great harm and much miſchief done by every one of theſe, as wel for lack of wiſdome and providence of them that ſuffer evil, as by the malice of them that work the evill. Thus to them that bee evil of themſelves, every thing ſetteth forward, and encreaſeth their evil: bee it of his own nature a thing never ſo good. Like as contrarily, to them that ſtudy and endeavour themſelves to goodnes, every thing prevaileth them, and profiteth unto good; bee it of his own nature a thing never ſo bad. As S. *Paul* ſaith, *Hijs, qui diligunt Deum, omnia cooperantur in bonum. All things do bring good ſucceſs to ſuch as do love God.* Even as out of moſt venimous wormes is made Triacle, the moſt ſovereign medicine for the preſervation of mans health in time of danger. Wherefore I would adviſe you all, that come to the reading or hearing of this Book, which is the word of God, the moſt precious jewel, and moſt holy Relique, that remaineth upon earth, that yee bring with you the fear of God, and that yee do it with al reverence, and uſe your knowledg thereof not to vain glory of frivolous diſputation; but to the honour of God, encreaſe of vertue, and edification both of your ſelves and other.

And to the intent that my words may bee the more regarded, I wil uſe in this part the authority of S. *Gregory Nazienzen*, like as in the other I did of S. *John Chryſoſtom*. It appeareth, that in his time there were ſome, as I fear mee there bee alſo now at theſe dayes a great number, which were idle bablers and talkers of the Scripture out of ſeaſon, and all good order, and without any encreaſe of virtue, or example of good living. To them hee writeth al his firſt book *De Theologia*. Where'ore I ſhal briefly gather the whole effect, and recite it here unto you. 'There bee ſome, ſaith hee, whoſe not onely ears and 'tongues, but alſo their fiſts bee whetted, and ready bent al to conten-'tion and unprofitable diſputation, whom I would wiſh, as they bee 'vehement and earneſt to reaſon the matter with tongue, ſo they were 'al Ready and practive to do good deeds. But foraſmuch as they, ſub-'verting the order of al godlines, have reſpect onely to this thing, how 'they may bind and looſe ſubtil queſtions, ſo that now every market-'place, every alehouſe and tavern, every feaſthouſe, briefly, every 'company of men, every aſſembly of women, is filled with ſuch talk:

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'Since the matter is ſo, ſaith hee, and that our faith and holy religion 'of *Chriſt* beginneth to wax nothing elſe, but as it were a Sophiſtrie, or 'a talking craft, I can no leſs do, but ſay ſomething thereunto. It is 'not fit, ſaith hee, for every man to diſpute the high queſtions of di 'vinity, neither is it to bee done at al times, neither in every 'audience muſt wee diſcuſs every doubt: but wee muſt know When, 'to Whom, and How far wee ought to enter into ſuch matters.

'Firſt it is not for every man, but it is for ſuch as bee of exact, and 'exquiſite judgments, and ſuch as have ſpent their time before in ſtudy 'and contemplation; and ſuch as before have cleanſed themſelves as 'wel in ſoul as body, or at the leaſt endeavoured themſelves to bee 'made clean. For it is dangerous, ſaith hee, for the unclean to touch 'that which is moſt clean: like as the ſore ey taketh harm by looking 'upon the Sun.

'Secondarily, Not at al times, but when wee bee repoſed, and at 'reſt from al outward dreggs and trouble; and when that our heads 'bee not encumbred with other worldly and wandring imaginations. 'As if a man ſhould mingle balm and dirt together. For hee that ſhal 'judg and determine ſuch matters and doubts of Scriptures, muſt take 'his time, when hee may apply his wits thereunto, that hee may 'thereby the better ſee and diſcern what is truth.

'Thirdly, When and in what audience? There, and among thoſe, 'that have been ſtudious to Learn. And not among ſuch as have 'pleſure to trifle with ſuch matters, as with other things of paſtime. 'Which repute for their chief delicates the diſputation of high queſti- 'ons, to ſhew their Wits, Learning and eloquence in reaſoning of 'high matters.

'Fourthly, It is to bee conſidered how far to wade in ſuch matters of 'difficulty. No further, ſaith hee, but as every mans own capacity 'will ſerve him; and again no further, then the weakneſs or intelli- 'gence of the other audience may bear. For like as too great noiſe hurt- 'eth the ear, too much meat hurteth the mans body, heavy burthens 'hurt the bearers of them, too much rain doth more hurt then good to 'the ground; Briefly, in al things, too much is noyous: even ſo 'weak wits and weak conſciences may ſoon be oppreſſed with over hard 'queſtions. I ſay not this to diſſuade men from the knowledge of 'God, and reading, or ſtudying of the Scripture. For I ſay, that it is 'as neceſſary for the life of mans Soul, as for the body to breath. And 'if it were poſſible ſo to Live, I would think it good for a man to ſpend 'al his life in that, and to do none other thing. I commend the Law, 'which biddeth to meditate and ſtudy the Scriptures alway, both night 'and day; and ſermons and preachings to bee made, both morning, 'noon and eventide; and God to bee lauded and bleſſed in al times, to 'bedward, from bed, in our journeyes and al our other works. I for- 'bid not to read, but I forbid to reaſon. Neither forbid I to reaſon ſo 'far as is good and godly: but I allow not that is done out of ſeaſon, 'and out of meſure and good order. A man may eat too much of hony, 'bee it never ſo ſweet; and there is time for every thing; and that 'thing, that is good, is not good, if it bee ungodly don. Even as a 'flower in winter is out of ſeaſon; and as a womans apparel becometh 'not a man, neither contrarily, the mans the woman: neither is weep-

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'ing convenient at a Bridall, neither laughing at a Buriall. Now if 'wee can obſerve and keep that is comely and timely in al other things, 'ſhal wee not then the rather do the ſame in the holy Scriptures? 'Let us not run forth, as it were wild horſes, that can ſuffer neither 'bridle in their mouths, nor ſitter on their backs Let us keep us in our 'bounds, and neither let us go too far on the one ſide, leſt we return 'into *Egypt*, neither too far over the other, leſt wee bee carried away 'to *Babylon*. Let us not ſing the ſong of our Lord in a ſtrange land: 'that is to ſay, Let us not diſpute the word of God at al adventures, 'as wel where it is not to bee reaſoned, as where it is: and as wel in 'the ears of them that bee not fit therefore, as of them that bee. If 'wee can in no wiſe forbear, but that we muſt needs diſpute, let us for-'bear thus much at the leaſt, to do it out of time and place convenient. 'And let us entreat of thoſe things, which bee holy, holily; and upon 'thoſe things that bee myſtical, myſtically, and not to utter the divine 'Myſteries in the ears unworthy to hear them: but let us know what is 'comely, as wel in our ſilence and talking, as in our garments wearing, 'in our feeding, in our geſture, in our going, in al our other behaving. 'This contention and debate about Scripture and doubts thereof (ſpe-'cially when ſuch as do pretend to bee the favourers and ſtudents 'thereof, cannot agree within themſelves,) doth moſt hurt to our 'ſelves, and to the furthering of the cauſe and quarrels, that wee 'would not have furthered above al other things. And wee in this, ſaith 'hee, bee not unlike to them that being mad ſet their own houſes on fire, 'and that ſlay their own children, or beat their own parents. I mervail 'much ſaith hee, to recount whereof cometh all this deſire of vain glory 'whereof cometh al this tongue-itch, that wee have ſo much delight to 'talk and clatter? And wherein is our communication? Not in the 'commendation of vertuous and good deeds, of hoſpitality, of love 'between Chriſtian brother and brother, of love between man and 'wife, of Virginity and chaſtity, and of almes towards the poor: not 'in Pſalmes and godly ſongs, not in lamenting for our ſins, nor in the 'repreſſing the affections of the body, not in prayers to God. We talk 'of Scripture, but in the mean time we ſubdue not our fleſh by faſting, 'watching and weeping: we make not this life a meditation of death: 'wee do not ſtrive to bee Lords over our appetites and affections: wee 'go not about to put down our proud and high minds, to abate our 'fumiſh and rancorous ſtomacks, to reſtrain our luſts and bodily de-'lectations, our undiſcrete ſorrows, our laſcivious mirth, our inordi-'nate looking, our inſatiable hearing of vanities, our ſpeaking with-'out meſure, our inconvenient thoughts; and briefly, to reform our 'life and manners. But al our holines conſiſts in Talking. And wee 'pardon each other from al good living,, ſo that wee may ſtick faſt to-'gether in argumentation; as though there were no mo wayes to 'heaven but this alone, the way of ſpeculation and knowledg, (as they 'take it,) but in very deed it is rather the way of ſuperfluous conten-'tion and ſophiſtication.

Hitherto have I recited the mind of *Gregory Nazianzen* in that book, which I ſpake of before. The ſame Author ſaith alſo in another place, 'that the Learning of a Chriſtian man ought to begin of the 'fear of God, to end in matters of high ſpeculation: and not con-

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'trarily to begin with ſpeculation, and to end in fear. For Speculation, 'ſaith hee, either high cunning or knowledg, if it be not ſtayd with the 'bridle of fear to offend God, is daungerous, and enough to tumble a 'man headlong down the hill. Therefore, ſaith hee, the fear of God 'muſt be the firſt beginning, and as it were an A. B. C. or an intro-'duction to all them, that ſhall enter into the very true and moſt fruit-'ful knowledg of holy Scriptures. Whereas is the fear of God, there 'is, ſaith hee, the keeping of the Commandments, there is the cleanſ-'ing of the fleſh. Which fleſh is a cloud before the Souls ey, and ſuf-'fereth it not purely to ſee the beam of heavenly light. Whereas is 'the cleanſing of the fleſh, there is the illumination of the holy Ghoſt, 'the end of al our deſires, and the very light, whereby the verity of 'Scriptures is ſeen and perceived. This is the mind and almoſt the words of *Gregory Nazianzen*, Doctor of the *Greek* Church; of whom S. *Jerome* ſaith, that unto his time the *Latine* church had no Writer able to bee compared, and to make an even match with him.

Therefore to conclude this Latter part, Every man, that cometh to the reading of this holy book, ought to bring with him firſt and foremoſt this feat of Almighty God: and then next, a firm and ſtable purpoſe to reform his own ſelf according thereunto: and ſo to continue, proceed and proſper from time to time; ſhewing himſelf to bee a ſober and fruitful hearer and learner. Which if hee do, hee ſhall prove at length wel able to teach, though not with his mouth, yet with his Living and good example: which is ſure the moſt lively and affectuous form and manner of teaching. Hee that otherwiſe intermedleth with this book, let him be aſſured, that once hee ſhal make account therefore, when hee ſhal have ſaid to him, as it is written in the Prophet *David*, *Peccatori dixit Deus*, &c. *Unto the ungodly ſaid God, why doſt thou preach my Laves, and takeſt my Teſtament in thy mouth? Whereas thou hateſt to bee reformed, and haſt been partakers with adulterers. Thou haſt let thy mouth ſpeak wickedneſs, and with thy tongue thou haſt ſet forth deceit. Thou ſatteſt and ſpakeſt againſt thy brother, and haſt ſlandered thine own Mothers ſon. Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch an one as thee ſelf, but I wil reprove thee, and ſet before thee the things that thou haſt done. O conſider this yee that forget God, leſt I pluck you away, and there bee none to deliver you. Whoſo offereth mee thanks and praiſe, hee honoureth mee, and to him that ordereth his converſation right, wil I ſhew the Salvation of God.* Pſal. 50.

The concluſion of the latter part.

Praiſe bee to God.

NUM. CV.

Bucer *and others Learned ſtrangers from* Lambeth *to* Cecyl, *to prefer the Petition of ſome poor* French *Proteſtants to the Protector.*

Clariſſimo Viro, Domino Sicilio, *illuſtriſſimi Principis Protectoris* Angliæ, *à Secretis, Domino & amico ſummopere Colendo, & Chariſſimo.*

Sir W. H. MSS.

GRatiam & benedictionem Domini noſtri *Jeſu Chriſti*, augeri tibi precamur, Vir ornatiſſime & religioſiſſime. Cum ſumma fide & ſtudio miniſtrare oporteat *Chriſto* Domino noſtro afflicto in membris ſuis, & noſtris, non debuimus officium noſtrum negare iis captivis Domini, quorum cauſſam exponent hi Eccleſiæ *Gallicanæ* Miniſtri, Collegæ noſtri, & his ipſis fratribus & collegis noſtris, ut utróſque tuæ charitati commendaremus, id T. D. à nobis boni conſulet. Veniunt vero ad te hi Collegæ noſtri, juſſu Reverendiſſimi Domini, ac Patroni noſtri, Archiepiſcopi *Cantuarienſis*, rogatum, ut Captivorum illorum Supplicationem velis offerre Illuſtriſſimo Principi, D. Protectori, adjuncta tua commendatione; fidèmque faciunt, eos, quorum offerunt Supplicationem, nulla alia, quam Religionis cauſſa, patriam ſuam deſerere coactos, in hoc regnum veniſſe, tanquam ad *Chriſti* aſylum. Quod cum ita habere propter teſtium ſanctitatem, nihil dubitemus, D. T. quantum licet oramus, ut cauſſam horum Captivorum *Chriſti* apud Illuſtriſs. Principem, D Protectorem, diligenter agas, & noſtras quoque illius Celſitudini ſupplices preces, ad eam cauſſam offerre non graveris. Quod *Chriſtus* Dominus tibi cumulatè rependet. Cui Illuſtriſſimum Principem D. Protectorem, teque & tuos omnes etiam atque etiam commendamus. *Lambethi* XIII Auguſti, Anno M D XLIX.

Tui in Domino

Martinus Bucerus. *Petrus Alexander.*
Pet. Martyr. *Paulus Fagius.*

Theſe Letters following, tho they have no particular Reference, yet being made uſe of in the former Memorials, I have thought fit to publiſh them with the reſt.

NUM. CVI.

The Archbiſhop to the Secretary, concerning a French man, *that deſired a Patent to tranſlate the Common prayer into* French, *and print it.*

To my veray lovinge freunde Sir William Cecill, *Knight, one of the Kings Majeſties principal Secretaries.*

Sir W. H. MSS.

AFter my verai hartie commendations. I thancke youe for your newes, but ſpeciallie for that ye advertiſe me, that the Kinges Majeſtie is in good health, wherin I beſeche God long to continue his highneſs, as he hath twiſe (as I truſt) reſtored me to the ſame.

It

It ſeamithe by your letters, that a peace ſhould be concluded betwixt themperor and Duke *Morriſe*, which whither it bee accordinge to tharticles, that afore ye ſent unto me, or otherwiſe, I woulde gladlie underſtande. The commoditie that might arriſe by printinge the boke of Common praier, and adminiſtration of Sacraments in the *French* tongue, (if any bee) I reckon it were meete that it ſhoulde come to theim, which have already taken pains in tranſlatinge the ſame. Which was firſt done by Sir *Hugh Paullets* commaundement and overſeen by my L. Chauncellor, and other at his appointement: and now altered accordinge to that which muſt bee put in execution at the feaſt of *All Saints* next, at the appointment of my L. Chauncellor, by a learned *Frenche* man, a Doctor in Divinitie. And therfore needleſs of anny other to bee travailed in. *Aug.* 26. 1552.

NUM. CVII.

Mention of Letters ſent by him to the Duke of Northumberland, *excuſing his not proceeding in a Commiſſion. His reflexion upon the Newes.*

To my Lovenge frende Sir William Cecil, *Knight, and Secretary to the kyngs Majeſtie.*

AFter my veray harty recommendations, and no leſſe thanks for your frendly letters, and advertiſements Be you aſſured that I take the ſame in ſuch parte, and to procede of ſuch a frendly mynde, as I have ever loked for at your hands. Wherof I ſhal not be unmyndeful, if occaſion hereafter, ſhal ſerve to requite the ſame. I have written lettres unto my Lorde of *Northumberlande*, declarynge unto hym the cauſe of my ſtaye in the Commiſſion; which is bicauſe, that al the gentylmen and Juſtices of the peace of *Kent*, which be in commiſſion with me, be now at *London*. Bifore whoſe comynge home, if I ſholde procede without them, I myght perchaunce travel in vayne, and take more payne, than I ſholde do good. I have written alſo unto hym in the favour of *Michael Angelo*: whoſe cauſe I pray you to helpe ſo moche as lieth in you. Sr. W. H. MSS.

The *Sophy* and the *Turke*, themperor and the *French* kynge (not moch better in religion than they) rollynge the ſtone, or turnynge the whele of fortune up and downe, I pray God ſend us peace, and quyetnes with al realmes, as wel as among our ſelfes; and to preſerve the Kyngs majeſtie with al his councill. Thus fare you wel. From my howſe of *Forde* the xx day of *November*, *Anno* 1552.

Your aſſured.

T. Cant.

NUM.

NUM. CVIII.

Signifying his desire to have the good will of the Lord Warden, *his neighbour.*

To my lovyng frende Sir William Cecill *Knyght, Secretary to the Kings Majestie. Yeve thies,*

Sr. W. H. MSS.

AFter my harty commendations and thanks for your letters; ther is no man more loth to be in contention with any man, than I am, specially with my Lorde *Warden*, my nere neighbour, dwellynge both in one contray, and whose familier and entier frendeshippe I most desier, for the quyetnes of the hole contray. For the example of the rulers and heades wil the people and membres followe And as towchynge learned men, I shal sende you my mynde with as moch expedition as I can, which by this poste I can not do, evyn in the colde snowe sittynge opon coles untyl he be gone. But hartely fare you wel in the Lorde *Jesus*. From *Forde*, the last day of *November*.

Your Lovynge frende *T. Cant.*

NUM. CIX.

Desiring Cecyl *to enform him of the cause of* Chekes *indictment.*

To my very Lovynge frende Sir William Cecyl *Knight.*

Sir W. H. MSS.

AFter my very harty recommendations; Yester nyght I harde reported, that Mr. *Cheke* is indited: I pray you hartely, if you know any thynge therof, to sende me knowledge, and wheruppon he is indited. I had grete trust, that he sholde be one of them, that sholde fele the Queens grete mercie and pardon, as one who hath been none of the grete doers in this matier agaynst her: and my trust is not yet gone, excepte it be for his ernestnes in religion. For the which if he suffre, blessed is he of god, that suffreth for his sake, howsoever the worlde juge of hym. For what ought we to care for the jugement of the worlde, whan god absolveth us? But alas, if any means cowde be made for hym, or for my Lorde *Russel*, it were not to be omitted, nor in any wise neglected. But I am utterly destitute both of counseil in this matter, and of power, being in the same condemnation that they be. But that onely thynge which I can do, I shal not cease to do, and that is only to pray from theym, and for my selfe, with al other, that be now in adversity. Whan I saw you at the courte, I wolde fayne have talked with you, but I durst not: nevertheles if you cowde synde a tyme to come over to me, I wolde gladly commen with you. Thus fare you hartely well, with my Lady your wife. From *Lambith* this 14 day of this month of *August*.

Your own assured *T. Cant.*

FINIS.

READER,

MY Reverend Friend Mr. *Wharton*, as he formerly Encouraged and Aſſiſted me in the Foregoing Hiſtory, hath alſo further obliged me by the Peruſal of it, and by communicating to me his Ingenious and Learned Obſervations and Animadverſions thereupon; which do highly deſerve to be made more Publick; and therefore are here gladly added by me (together with his Letter) as a Supplement to my Book for the Reader's Benefit.

To the Reverend Mr. *STRYPE*.

SIR,

AT *the Deſire of Mr.* Chiſwell, *our Common Friend, I have peruſed your* Memorials of Archbiſhop Cranmer, *not without great Satisfaction; being much pleaſed to ſee the Actions of that Excellent Prelate, and the Affairs of the Reformation of our Church, happily begun and carried on in his Time, and by his Conduct, diſpoſed in ſo clear a Method. I have not been able to make my Obſervations upon it with that Exactneſs and Fulneſs which I deſired, and you may perhaps expect; being at this time placed at a very great diſtance from all my Papers and Collections, and not enjoying the uſe even of ſuch Printed Books, as would be neceſſary to this Deſign: So that I have been forced to paſs by very many Places of your Hiſtory, wherein I have ſuſpected ſome Error to have been committed, but could not either confirm or remove my Suſpicion, for want of farther preſent Evidence. However, I have noted ſeveral Places, which at firſt Reading appeared Suſpicious, and after farther Conſideration, were judged Erroneous by me; altho even in ſome of thoſe Places I have only Pointed at the Error, not being able always to rectify it, without the Aſſiſtance of Books and Papers, whereof I am now wholly deſtitute. Be pleaſed to accept of my Performance herein with that Candor, wherewith I read your Book, and made the following Obſervations; ſince I willingly profeſs, That the commiſſion of Errors in writing any Hiſtory, eſpecially of times paſt, being altogether unavoidable, ought not to detract from the Credit of the Hiſtory, or Merit of the Hiſtorian; unleſs it be accompanied with Immoderate Oſtentation, or Unhandſome Reflections upon the Errors of others; from which Imputation, that Indifference and Candor which appear throughout your whole Work, wholly exempt you; altho no Hiſtory of thoſe Matters or Times, which I have ſeen, be wrote with equal Exactneſs.*

'PAGE 16. *Line* 4. It is the ſenſe of an Ingenious and Learned Friend of 'mine, That the pretended Martyr *Thomas Becket*, tho he died in Vindication 'of the Privileges of the Church, yet he was the Firſt Betrayer of the Rights 'of his See; *viz.* of *Canterbury*. He made the greateſt Breach upon the Authority 'of the Primacy of *Canterbury*, by reſigning the Archbiſhoprick into the Pope's

 hands,

'hands, and receiving it again from him as the Pope's Donation.] *Thomas Becket* was not the Firſt nor the Chief Betrayer of the Rights of the See of *Canterbury*. The firſt and greateſt Breach upon the Authority of the Primacy of that See, was made by his Predeceſſor *William de Corboil*, Thirty ſeven years before; who after he had been fully Inveſted in the Archbiſhoprick of *Canterbury* by due Authority, ſolicited and accepted the Bulls of Pope *Honorius*, conferring it upon him as by Papal Gift, and other Bulls conſtituting him the Pope's Legate in *England*; whereby he ſubjected his own See, and the Church of *England*, to the Authority of the See of *Rome*, which were before wholly independent of it.

'*Page* 21. *line* 21. The Twelfth Article of *Cranmer*'s Judgment of the Un-'lawfulneſs of K. *Henry*'s Marriage, is this, *We think that the pretended Matrimony of* 'K. Henry, &c. *hath been and is none at all.*] You will pleaſe to conſider, whether the *Latin* words, *fuiſſe & eſſe nullum*, ſhould not have been rather tranſlated, *hath been and is null*; which is the Canonical Term expreſſing Voidance in Law.

'*Page* 23. *line* 44. Licenſes were granted this year, 1533, to the Lady *Guil-'ford*, and the Marchioneſs of *Dorſet*, to have the Euchariſt, *&c.* miniſtred to 'them in their private Chappels; whether indulged to them by the Archbiſhop, 'the rather to free them from danger for not frequenting their Pariſh-Churches, 'and for the avoiding the Superſtitious and Idolatrous Worſhip there perform-'ed, *&c.* or only for the Convenience of thoſe Ladies, the Reader hath liberty 'to judge.] The Archbiſhop cannot be hence ſuppoſed to have countenanced any Separation from the Parochial Worſhip of that time, or to have inſinuated his Judgment of the Danger, Superſtition, or Idolatry of the Publick Worſhip then uſed; ſince ſuch Licenſes were cuſtomary acts, very frequent before and at that time. Many hundreds of them may be found among the Faculties granted by the Predeceſſors of this Archbiſhop more than Two hundred years upwards. Private Oratories were then more uſed, and Domeſtick Chaplains entertained in much greater number than in latter times: Yet none then preſumed to make uſe of either, without Licenſe firſt obtained of their Dioceſans: Which Diſcipline was formerly obſerved by all ſtrictly, and continued in great meaſure till the time of Archbiſhop *Abbot*, altho now little regarded. So that hereby Archbiſhop *Cranmer* gave no occaſion for any ſuch Conjecture as is here made, any more than Archbiſhop *Parker* did, when he granted a like Licenſe to his own Wife, altho ſhe was no Puritan, or Separatiſt from the Eſtabliſhed Worſhip.

'*Page* 25. *line* 40. This year, 1534, all the Learned and Spiritual men in '*England*, ſubſcribed to it with their Hands, That the Pope hath no Juriſdiction 'in this Kingdom. The Archbiſhop's Church in *Canterbury* began; for the Prior 'and Convent thereof ſolemnly ſubſcribed an Inſtrument for aboliſhing the Pope's 'Supremacy, *&c.* The Original whereof is in a Volume of the *Cotton Library*] The Right Reverend the Biſhop of *Salisbury* in his *Hiſtory of the Reformation*, giveth two or three ſuch Inſtruments of the Subſcription of ſo many particular Convents, and ſuppoſeth that no more remain, but that all the reſt were in the Reign of Queen *Mary* deſtroyed by Bp. *Bonner*, by Virtue of a Commiſſion granted to him for razing of Scandalous Records. In truth, all thoſe Inſtruments do yet remain, and are a moſt Authentick Juſtification of the Proceedings of the King in aboliſhing the Papal Supremacy. The Originals of them do yet remain in their proper place, the King's Exchequer, into which they were at firſt returned, and where they have been hitherto kept. There are in my hands no leſs than One hundred ſeventy five ſuch Inſtruments, tranſcribed long ſince from thence, containing the Subſcriptions of all the Biſhops, Chapters, Monaſtries, Colleges, Hoſpitals, *&c.* of Thirteen Dioceſſes. The Subſcriptions of thoſe of the other Nine Dioceſſes are to my certain knowledge yet remaining in another place, but I have not yet gained Copies of them: Some of theſe Inſtruments have been tranſcribed into the Volume of the *Cotton* Library here mentioned; but that is only a Tranſcript, containeth not the Originals, as is here ſuppoſed. Nor did the Church of *Canterbury* begin the Subſcription; for however the Inſtrument of that Church may be placed

placed first, upon account of the Preeminence of it, the Inſtruments of ſeveral Religious Houſes, even in that Dioceſs, are dated before it.

'*Page* 29. *line* 31. *Nix* Biſhop of *Norwich* died two years after, *September* 1534. 'and came in to be Biſhop in the year 1500.] He died in the middle of *January*, 153⅔; and was Conſecrated Biſhop in *April*, 1501.

'*Page* 32. *line* 6. *ab imo.* The Archbiſhop began his Provincial Viſitation *Jure* '*Metropolitico*, the laſt year, 1534. It was ſomewhat extraordinary, for ſuch a Vi-'ſitation had not been in an hundred years before. —The Dioceſs of *Winchester* 'having been viſited but five years ago, by his Predeceſſor *Warham.*] The Archbiſhop in his Letter in anſwer to the Biſhop of *Winchester*, in the *Appendix*, Pag. 21. ſaith truly, That the Dioceſs of *Winchester* was viſited by his Predeceſſor *Warham* the third year before this. But when he addeth, That elſe it had not been viſited by any of his Predeceſſors theſe forty years, he is to be underſtood cautiouſly. For altho perhaps it had not been viſited by any Archbiſhop ſince the death of Biſhop *Langton*, which was in the year 1493, yet it had been viſited *Metropolitico* by the Chapter of *Canterbury*, in the beginning of the year 1501. Again, when it is ſaid from Biſhop *Stokesly*'s Letter in the *Appendix*, *page* 22. That ſuch a Provincial Viſitation had not been held by any of the Archbiſhop's Predeceſſors in an hundred years before; this alſo is to be underſtood dextrouſly. For men in their Juridical Anſwers are wont to alledge any thing which may ſeem to make for their Cauſe, little regarding whether it be exactly true or no. It is true, the Archbiſhops of *Canterbury* had not for ſo long a time undertaken or performed a Metropolitical Viſitation of their whole Province at one time; but they had often within that time viſited particular Dioceſſes *Jure Metropolitico*; which was a ſufficient Preſident to the Cauſe then in hand.

'*Page* 36. *line* 32. Suffragan Biſhops were not unuſual in the Realm. —To 'give ſome Inſtances of them. ———Certain bearing the Title of Biſhops of '*Sidon*, aſſiſted the Archbiſhops of *Canterbury*; one of theſe was named *Thomas* '*Wellys*, Prior of St. *Gregories* by *Canterbury*; he being Archbiſhop *Warham*'s 'Chaplain, was ſent by him, *&c.* ———There was afterwards one *Chriſtopher*, 'that bore that Title, and aſſiſted Archbiſhop *Cranmer* about theſe times (1535.) 'in Ordinations. And another *Thomas*, intituled of *Sidon*, ſucceeded.] It ſhould ſeem to be here ſuppoſed, That the Suffragans of the Dioceſs of *Canterbury* did then commonly take their Titles from *Sidon*; whereas indeed none of them, (ſave that *Thomas Wellys* here mentioned) was intituled from thence. As for *Chriſtopher*, he was not Suffragan to the Archbiſhops of *Canterbury*; and that other *Thomas* of *Sidon* was in *Cranmer*'s time Suffragan to the Biſhops of *London*. That *Thomas Wellys* moreover, who was Prior of St. *Gregories*, and Titular Biſhop of *Sidon*, was not Chaplain to Archbiſhop *Warham*; for Archbiſhops never entertained Regulars in the quality of Chaplains. Archbiſhop *Warham* had indeed a Chaplain of that name, but he was neither Prior nor Biſhop, but a Secular, Doctor of Divinity, and Rector of *Chartham* near *Canterbury*.

'*Ibid. line* 47. Long before theſe, I find one *William Botleſham Epiſcopus Nava-'tenſis*, *Anno* 1382. at the Convocation in *London*, ſummoned againſt the *Wick-'livites.*] If this were a Titular Biſhop only, he had nothing to do in the Convocation, nor any Right to be ſummoned to it. That *Willelmus Botleſham*, *Epiſcopus Navatenſis*, was in truth no other than *Willelmus Epiſcopus Landavenſis*, Biſhop of *Landaff*, whoſe Title of *Landavenſis* the Ignorance or Miſtake of the Scribe changed into *Navatenſis*. By a like miſtake, very frequent in our Ancient Records, the Biſhop of *Lincoln*, *Lincolnienſis*, is corruptly ſtiled *Nicolienſis*.

'*Page* 37. *line* 6. *John Thornden*, who was often Commiſſary of *Oxon*, while 'Archbiſhop *Warham* was Chancellor of that Univerſity, was ſtiled *Epiſcopus Sy-'rinenſis.*] His Name was *John Thornton*. Many years after him, *Richard Thornden* was Suffragan Biſhop in the Dioceſs of *Canterbury*. In *Thornton* endeth the Cata-

logue of Suffragan Biſhops, which you could find, Conſecrated before the time of Archbiſhop *Cranmer*, being in all ſeven. If it pleaſeth God to permit me to to finiſh my *Anglia Sacra*, I ſhall exhibit a perfect Succeſſion of Suffragan Biſhops in almoſt all the Dioceſſes of *England*, for about Two hundred years before the Reformation.

'*Ibid. line* 8. And hereafter we ſhall meet with a Biſhop of *Hippolitanum*, who 'aſſiſted Archbiſhop *Cranmer* at his Ordinations.' It will be hard to find ſuch a City as *Hyppolitanum* in the world. We had in *England* many Suffragan Biſhops, who ſucceſſively aſſumed the Title of Biſhops of *Hippo*, the See of the Great St. *Auſtin*. Theſe were wont to ſtile themſelves *Hipponenſes*; but ſome of them, not being ſo good Grammarians, took the Stile of *Ypolitanenſes*, and *Hippolitanenſes*; which latter Appellation might give occaſion to the miſtake concerning a Biſhop of *Hippolitanum*.

'*Page* 38. *line* 3. *ab imo.* The King ſent to the Archbiſhop to make *Thomas* 'Mannyng Suffragan of *Gipwich*, who was accordingly Conſecrated by the Arch-'biſhop.' This *Gipwich* is no other than *Ipſwich*, the chief Town of *Suffolk*, in *Latin* called *Gipeſvicum*, and *Gipwicum*; from which place *Mannyng* at his Premotion to the Office of a Suffragan Biſhop, took his Title.

'*Page* 41. *line* 3. This choice Treaſure (the Original Book, containing the 'Subſcription of the Members of the Convocation to certain Articles of Religion) 'Sir *Robert Cotton* afterwards procured. ——And at the bottom of the firſt 'Page is written *Robertus Cotton Bruceus*, by Sir *Robert*'s own hand, ſignifying his 'Value of this Monument.' Sir *Robert* did not by that Subſcription of his Name teſtify any extraordinary Value of this Volume; for he wrote the ſame words at the bottom of the firſt Page of all, or almoſt all, the Manuſcript Volumes of his Library.

'*Page* 50. *line* 26. *June*——*Anno* 1536. *William Rugg* was Conſecrated Bi-'ſhop of *Norwich*. His Conſecration is omitted in the Regiſter. Probably he was 'conſecrated with *Sampſon* Biſhop of *Chicheſter*, who was Confirmed *June* 10*th.*' *Rugg* could not be Conſecrated in *June*, for he was not Confirmed till the 28*th.* of that Month; and the firſt *Sunday* after that day, was *July* 2*d.* Biſhops were wont to be Conſecrated on the next *Sunday* after their Confirmation. So that it is moſt likely *Sampſon* was Conſecrated *June* 11*th.*; and *Rugg*, together with *Warton* of St. *Aſaph*, on *July* 2*d.*

'*Page* 61. *line* 18. *ab imo. June* 24. *Anno* 1537. *John Bird* was Conſecrated 'Suffragan of the See of *Penrith* in *Landaff* Dioceſs; and *Lewis Thomas* Suffragan 'Biſhop of the See of *Salop.*' It ſhould have been ſaid, that *Bird* was Conſe-crated Suffragan of the Dioceſs of *Landaff*, with the Title of Biſhop of *Penrith*; and *Thomas* Conſecrated Suffragan of the Dioceſs of St. *Aſaph*, with the Title of Biſhop of *Shrewsbury* (not *Salop*); for *Penrith* is no more in *Landaff* Dioceſs, than *Shrewsbury* is in that of St. *Aſaph*. But it may be obſerved, That in the firſt Act of Parliament made in this Reign touching Suffragan Biſhops, certain Titles were appointed, to which the ſaid Suffragans ſhould be Conſecrated, taken from ſeveral of the chief Towns in *England*; but it was not required, that the Suffra-gan of any particular Dioceſs ſhould take his Title from ſome Town in that Dio-ceſs, but was left at liberty to take it from any Town mentioned in that Act. Which was accordingly practiſed indifferently till the Promulgation of the ſecond Act concerning Suffragans.

'*Ibid. line* 2. It was now forbidden by the Parliament, that the Feaſt of St. *Tho-'mas a Becket*, the pretended Martyr, ſhould be celebrated any more. *He is alſo* 'ſtiled Thomas a Becket, *Page* 70. *line* 21. *&* 28. *Page* 92. *line* 4. &c.' This is a ſmall Error; but being ſo often repeated, deſerveth to be obſerved and corrected. The Name of that Archbiſhop was *Thomas Becket*; nor can it otherwiſe be found

to

to have been written in any Authentick Hiſtory, Record, Kalendar, or other Book. If the Vulgar did formerly, as it doth now, call him *Thomas a Becket*, their Miſtake is not to be followed by Learned men.

'*Page* 62. *line* 8. The Reaſon why Archbiſhop *Cranmer* all this while, that is 'from the firſt making the Act concerning Suffragans in the year 1534, to this 'time (1537.) had nominated none for Suffragan to this See (*Dover*) till now '(when he nominated and conſecrated *Richard Yngworth* in *December*) might be, 'becauſe there ſeemed to be a Suffragan already, even the ſame that had been in 'the time of Archbiſhop *Warham*, namely, *John Thornton*, Prior of *Dover*, who 'was one of the Witneſſes appointed by that Archbiſhop to certify what was 'found and ſeen at the opening of St. *Dunſtan*'s Tomb. *Richard Thornden* ſeems to 'have ſucceeded *Yngworth* in this Office.] St. *Dunſtan*'s *Tomb* was opened in *April* 1508, and *Thornden* died not till the laſt year of Queen *Mary*: So that if to *Thornton* ſucceeded *Yngworth*, and to *Yngworth* ſucceeded *Thornden*, there will be no room for any of thoſe three Biſhops of *Sidon*, who were before in this Hiſtory (*pag.* 36.) ſaid to have aſſiſted the Archbiſhops *Warham* and *Cranmer* in the Quality of Suffragan Biſhops. For the very firſt of them, *Thomas Wellys*, was Suffragan Biſhop after the year 1508. I know not when he was made Suffragan, or when he died, but I am certain that he ſurvived the year 1511. As for *Chriſtopher*, and the other, *Thomas*, Biſhops of *Sidon*, they indeed were not the peculiar Suffragans of the Archbiſhops of *Canterbury*, as I before ſaid.

'*Page* 63. *line* 28. *March* 24. 1537. *Henry Holbeach* was Conſecrated Suffragan 'Biſhop of *Briſtow* in the Biſhop of *London*'s Chappel in the ſaid Biſhop's Houſe, 'ſcituate in *Lambeth-Marſh*, by the ſaid Biſhop, *&c.*] The Biſhops of *London* never had any Houſe ſcituate in *Lambeth-Marſh*, but the Biſhops of *Rocheſter* at that time had; which Houſe was ſoon after conveyed from the See of *Rocheſter* to the Crown; and afterwards from the Crown by exchange to the See of *Carliſle*, to which it now belongeth.

'*Page* 86. *line* 22. *ab imo.* In this Conſecration (of *Bonner* Biſhop of *London*, 'Anno 1540.) the Prior and Chapter of *Canterbury* inſiſted, it ſeems, upon an 'Ancient Privilege of their Church, which I do not find in this Regiſter (that of 'Archbiſhop *Cranmer*) they had at other Conſecrations done; namely, that the 'Conſecration ſhould be celebrated at the Church of *Canterbury*, and at no other 'Church or Oratory, without their allowance. And ſo in a formal Inſtrument 'they gave their Licenſe and Conſent. ——The renewing of this their old 'pretended Privilege, looked like ſome Check to the Archbiſhop, and as tho they 'required of him a ſort of Dependance on them now more than before; and it 'ſhewed ſome ſecret Ill-will towards him.] This Privilege was firſt granted to the Prior and Chapter of *Canterbury* by *Thomas Becket*, but afterwards more amply confirmed to them by St. *Edmund* the Archbiſhop, in the year 1235; from which time to the preſent year 1540, I dare confidently aver, That no Biſhop of the Province of *Canterbury* had been Conſecrated by the Archbiſhops or by any other by their Commiſſion, in any Church or Place without the Metropolitical Church of *Canterbury*, without Licenſe firſt deſired and obtained in writing from the Chapter of *Canterbury* under their Seal; if we except only two or three Caſes between the years 1235, and 1300; which were the occaſions of great Controverſies between the Archbiſhops Conſecrating, and the Biſhops Conſecrated, on the one part, and the Chapter of *Canterbury* on the other part; which yet always ended to the advantage of the Chapter, and the farther Confirmation of their Privilege herein. If theſe Licenſes be not regiſtred in the Archbiſhops Regiſters, it is not to be wondred at; it being not their concern to cauſe thoſe things to be enregiſtred, which were not eſſential to the Confirmation or Conſecration of the Biſhops of their Province, but related merely to the Privileges of the Chapter of *Canterbury*. But they are all enregiſtred, and may be found in the Regiſters of that Chapter. If therefore the Prior and Convent of *Canterbury* did at this time require *Boner* to take out ſuch a Licenſe before his Conſecration, they

they thereby gave no more evidence of any ſiniſter Deſign or Ill-will againſt the Archbiſhop, than they had done at any time before to him or any of his Predeceſſors for 300 years, whenſoever any Biſhop of the Province was to be Conſecrated out of their Church.

'*Page* 95. *line* 18. *Robert King*, Titular Biſhop *Reonen*, Suffragan to the Biſhop of '*Lincoln*, was this year (1541.) Conſecrated Biſhop of *Oxford*. The Date, or 'his Conſecrators, I cannot aſſign, the Act being omitted in the Archbiſhop's 'Regiſter.] Whenſoever a Suffragan Biſhop was promoted to any real Biſhoprick, he had no need of any new Conſecration, the Character and Order of Biſhop having been all along as full, valid, and effectual in him, as in any Biſhop whatſoever. So that in ſuch a Promotion no other Form was obſerved, than in the Tranſlation of any Biſhop from one Dioceſs to another; *viz.* Election and Confirmation. But in this caſe not ſo much as that was neceſſary; for the Biſhoprick of *Oxford* being then newly erected, *King* the firſt Biſhop of it was to be put in Poſſeſſion of it, not by any Act of the Archbiſhop's, but by Letters Patents of the King the Founder of it; which Letters were not iſſued out until the firſt day of *September* in the following year.

'*Page* 111. *line* 13. The names of the chief Actors (of a Conſpiracy againſt 'the Archbiſhop) were *Thornden*, who lived in the Archbiſhop's Family, and eat 'at his Table, and with whom he uſed to converſe moſt familiarly. *So alſo Pag.* 121. '*line* 12. *Thornton* who was Suffragan of *Dover*, the Archbiſhop made Prebenda-'ry of his Church, and whom he always ſet at his own Meſs. *Page* 120. *line* 5. 'Dr. *Thornton*, who was very great with the Archbiſhop, but ſecretly falſe to him. '*Page* 304. *line* 7. *ab imo.* This had the Suffragan of *Dover*, Dr. *Thornton* done.] In theſe and other Paſſages of this Hiſtory, the Names and Perſons of Dr. *Thornton* and Dr. *Thornden*, both Suffragans of the Dioceſs of *Canterbury*, are confounded. *John Thornton*, Prior of *Dover*, was Suffragan to Archbiſhop *Warham*, and died in his time. *Richard Thornden* was Monk of *Chriſt-Church*, *Canterbury*, and at the diſſolution of that Monaſtery in 1539, or 1540, and Converſion of it into a College of Secular Canons, was conſtituted the firſt Prebendary of it, and ſoon after made Suffragan of the Dioceſs, with the Title of Biſhop of *Dover*; in which Office he continued till his death, *ultimo Mariæ*. He never lived in the Archbiſhop's Family, but in the Monaſtery till the Diſſolution of it; and after that conſtantly reſided upon his Prebend and other Benefices which he held in the Dioceſs. You might perhaps find it noted, That the Archbiſhop always ſet him at his own Meſs; which might give you occaſion to think that he ſometimes lived in the Archbiſhop's Family; whereas indeed no more was meant thereby, than that the Archbiſhop was wont to ſhew to him extraordinary Reſpect, whenſoever he attended him; for in thoſe days Suffragan Biſhops, however uſual, were treated with Contempt enough, not wont to be admitted to dine at the Archbiſhops own Table in the Hall of the Archbiſhop's Palace. There were generally three Tables ſpread in the Archbiſhops Hall, and ſerved at the ſame time: The Archbiſhops Table, at which ordinarily ſate none but Peers of the Realm, Privy-Counſellors, and Gentlemen of the greateſt Quality. The Almoners Table, at which ſate the Chaplains, and all Gueſts of the Clergy beneath Dioceſan Biſhops, and Abbots. The Stewards Table, at which ſate all other Gentlemen. The Suffragan Biſhops then were wont to ſit at the Almoners Table; and the Archbiſhop in admitting his Suffragan *Thornden* to his own Table, did him an unuſual Honour; which was therefore noted to aggravate the Ingratitude of the man, conſpiring againſt the Archbiſhop.

'*Page* 126. *line* 13. About this time (1544.) it was, I conjecture, that the 'King changed the Archbiſhop's Coat of Arms; for unto the year 1543, he 'bore his Paternal Coat of *Three Cranes Sable*, as I find by a Date ſet under his 'Arms, yet remaining in a Window in *Lambeth-Houſe*.] Thoſe Arms of Archbiſhop *Cranmer*, here mentioned to remain in a Window in *Lambeth-Houſe*, together with the Arms of the other Archbiſhops ſucceeding to him ſince the Reformation,

mation, and placed in the ſame Window, were painted at the coſt of, and ſet up by my Lord Archbiſhop *Sancroft*, not many years ſince.

'*Page* 141. *med.* One of the very firſt things that was done in K. *Edward*'s 'Reign, in relation to the Church, was, That the Biſhops, *&c.* ſhould be made to 'depend intirely upon the King and his Council, *&c.*; and ſhould take Commiſſi-'ons from him for the exerciſe of their Office and Juriſdiction, and thoſe to laſt 'only during the King's Pleaſure.——In this I ſuppoſe the Archbiſhop had his 'hand. ——And therefore he began this Matter with himſelf,——Petitioning 'for ſuch a Commiſſion, —which was granted to him, *Feb.* 7. 1546.] This Matter was not now firſt begun or done. The Archbiſhop and all the Biſhops of *England* had taken Commiſſions from K. *Henry* in the very ſame Form, *mutatis mutandis*, in the year 1535.

'*Page* 161. *med.* An *Engliſh* Exile, naming himſelf E. P. in Q. *Mary*'s days 'publiſhed again the Archbiſhop's Book againſt *Unwritten Veritier*, and prefixed to 'it a Preface of his own, ——I will add one Paſſage taken out of this Book, 'about the middle, whereby it may be ſeen what a Clergy was now in *England*. 'He makes a heavy Complaint againſt the frequent practice of beaſtly ſins in the 'Prieſts, Adultery, Sodomy, *&c.* and that they never were puniſhed. *And in my 'memory*, (as he proceeds) *which is above thirty years, and alſo by the information of 'others that be twenty years older than I, I could never learn that one Prieſt was puniſhed*] Theſe Exiles are a ſort of men who generally write with Paſſion and Prejudice againſt their own Countrey; ſo that ordinarily little more credit is to be given to their Information, than to the Intelligence of Deſerters from an Army. I am ſure he hath ſhamefully belied the Clergy of *England* in accuſing them of the frequent practice of ſuch beaſtly ſins, and then affirming that he could never learn that one Prieſt was puniſhed for it in the ſpace of fifty years before that time. It is true, that Crimes of Incontinence, as ſuch, eſpecially in the Clergy, were then cognoſcible and puniſhable only by the Eccleſiaſtical Law, and in the Spiritual Courts; but Rapes were, then as well as now, in Clergy-men as well as Lay-men, tryable and puniſhable at Common-Law. And of this the Laity took ſuch malicious advantage, immediately before the Reformation, that they were wont to pretend all Acts, and even Indications of Incontinence in Clergy-men, to be ſo many Rapes, and to Indict them as ſuch: Inſomuch, that ſcarce any Aſſizes or Seſſions paſſed at that time, wherein ſeveral Clergy-men were not Indicted of Rapes, and a Jury of Lay-men Impannell'd to Try them, who would be ſure not to be guilty of ſhewing over-much favour to them in their Verdicts. Neither was the Eccleſiaſtical Authority then ſo remiſs (as is pretended) as not to have puniſhed any one Prieſt for Incontinence within the ſpace of fifty years before: If I had my Papers by me, I could produce Examples of many Incontinent Clergy-men puniſhed and deprived by their Ordinaries within that time. About this very time wherein this Preface was wrote, Dr. *Weſton*, altho otherwiſe a man of great Note and Intereſt among the Popiſh Party, was deprived of the Deanry of *Windſor*, for a ſingle Act of Incontinence, and about twenty years before this, *Stokeſly* Biſhop of *London* is by *John Bale* reported to have deprived *John* Lord Abbot of *Colcheſter* for an horrible Act of Incontinence. Indeed I know *Bale* to have been ſo great a Lyar, that I am not willing to take any thing of that kind upon his Credit; however, his Teſtimony may ſerve well enough againſt ſuch another foul-mouth'd Writer as this E. *P.* ſeems to have been.

'*Ibid. line* 11. *ab imo.* The Archbiſhop ſupplied the City of *Canterbury* with ſtore 'of Excellent Learned Preachers, *Turner*, the two *Ridleys*, *Becon*, &c.] *Turner* never was Preacher in Ordinary at *Canterbury*, but at *Chartham* near *Canterbury*. He is ſaid indeed afterwards in this Hiſtory to have been one of the Six Preachers of the Church of *Canterbury*; which may be true; yet to Preach there three or four Sermons in a year upon ſo many Holidays, is not a ſufficient ground to ſay, that that City was ſupplied with ſuch or ſuch Preachers.

'*Page*

'*Page* 164. *in imo.* The Univerſity of *Cambridge* laboured under great ſuſpicions 'of being ſpoiled of its Revenues; ſhe having obſerved how thoſe of her Siſter 'the Church were daily invaded by Secular hands.] The Univerſity hath ever been ſo dutiful, as to own the Church to be her Mother.

'*Page* 183. *line* 10. *ab imo. Farrar* was Conſecrated Biſhop of St. *Davids*, by '*Thomas* Archbiſhop of *Canterbury*, endued with his Pontificals. The latter words are a Tranſlation of *Pontificalibus indutus*, which ſignifies no other than being Inveſted or Attired in his Epiſcopal Habit.

'*Page* 184. *med.* Biſhop *Farrar* hearing of great Corruption among thoſe be-'longing to the Chapter of the Church of *Carmarthen*, and chiefly *Thomas Young*, 'Chanter, after Archbiſhop of *York*, &c.] I ſuppoſe the Chapter of the Church of St. *Davids* is here meant; for there was no ſuch Church at *Carmarthen*; and *Young* was at this time Precentor of St. *Davids*.

'*Page* 208. *line* 13. *ab imo.* Biſhop *Ridley*, at his entrance upon the See of *Lon-'don*, was exceeding wary not to do his Predeceſſor *Bonner* the leaſt injury, but ra-'ther did many kindneſſes to his Mother, Servants, and Relations; he continued '*Bonner*'s Receiver, one *Staunton*, in his Place.] In this laſt caſe *Ridley* could not give any evidence of Kindneſs or Unkindneſs; for *Staunton* held his Place of Receiver by Patent for life.

'*Page* 224. *med.* The Council ſitting at *Greenwich*, the Biſhop's (*Gardiner* of '*Wincheſter*) Servants came, and deſired that certain of them might be ſworn 'upon certain Articles for Witneſs on his behalf. And if they might not be 'ſworn, *&c.* And they were allowed.] From this relation any Reader would imagine, That the Biſhop's Servants deſired that themſelves might be ſworn in behalf of their Lord and Maſter; whereas in the Council-Book (from whence this Matter is reported) it is plain, that they deſired that ſome of the Privy-Counſellors might be ſworn, or at leaſt be obliged to declare upon their Honour what they knew of the matter then in queſtion, in favour of the Biſhop.

'*Page* 267. *line* 21. This *Scory* (Biſhop Elect of *Rocheſter*) was at firſt preferred 'by the Archbiſhop to be one of the Six Preachers at *Canterbury*, and always con-'tinued firm for the Purity of Religion, and endured Trouble for it.——He 'was a Married man, and ſo deprived at the beginning of Queen *Mary*'s Reign, 'fled beyond Sea, *&c.*] *Scory* was ſo far from continuing always firm to the Purity of Religion, that in the beginning of Queen *Mary*'s Reign he reconciled himſelf to the See of *Rome*, ſubmitted himſelf to Biſhop *Bonner*, made a formal Recantation, and did open Penance for his Marriage; however, afterwards he reſumed his former Principles, when he had got beyond Sea.

'*Page* 270. *line* 17. *ab imo.* All this I have related of this Divine (Dr. *John* '*Redman*, who died in 1551.) that I may in ſome meaſure preſerve the Memory 'of one of the Learnedeſt men of his time; and lay up the Dying Words 'of a Papiſt, ſignifying ſo plainly his diſlike and diſallowance of many 'of their Doctrines.] I cannot imagine why Dr. *Redman* ſhould be accounted or called a Papiſt at the time of his Death, who had all along lived and then died in the Communion of the Eſtabliſh'd Church, and had but little before joined with the Archbiſhop and other Biſhops and Divines, in compiling the Book of Common-Prayer. If becauſe he had once held the Popiſh Doctrines concerning Juſtification, the Sacrament of the Altar, *&c.* with equal and for the ſame reaſon *Cranmer* himſelf, and all the Biſhops and Eminent Divines of that time may be called Papiſts: Or if it was becauſe he judged it unlawful for any Prieſt to marry a ſecond time (as is related *page* 157.) he therein followed the Canons and received Doctrines of the Ancient Church, and hath many Learned and Worthy Divines of our own Time and Church concurring with him in the ſame Opinion.

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'*Page* 274. *line* 5. *ab imo.* The other was *Richard Turner*, in former time Cu-'rate of *Chartham* in *Kent*, and commonly called *Turner* of *Canterbury*, living in 'the Family of Mr. *Morice* the Archbiſhop's Secretary, who held the Impropria-'tion of that Parſonage, and had preſented this man to the Vicarage.] It would be very ill for me, if the Parſonage of *Chartham* were Impropriate: It never yet was, and, as I hope, never ſhall be in the Poſſeſſion of any Lay-man. Mr. *Morice* only held it at that time by Leaſe of *Richardſon*, the Rector of it, with obligation to provide and pay a Curate, which was this *Turner*.

'*Page* 275. *med.* And this I judge to be that *Turner* whom the Archbiſhop no-'minated for *Ireland* (to the Archbiſhoprick of *Armagh*), having lived long in 'his Dioceſs, and ſo well known to him, and whom he had, I ſuppoſe, removed 'to *Canterbury*, to a Prebend, or ſome other Preferment there.] He never was Prebendary of *Canterbury*.

'*Page* 279. *line* 5. *ab imo.* While King *Edward* was in his Progreſs, 1552. ſome 'about his Perſon, to make the better way for their Sacrilegious Deſigns, and to 'make the King the more inclinable to lay hands on the Epiſcopal Demeans, or at 'leaſt to clip and pare them, buzzed about Rumors, *&c.*—— This Sir *William Ce-'cyl*, the Secretary, who was now with the King, laboured to hinder; for he was 'a very great Favourer, as of the Reformed Clergy, ſo of their Eſtate and Ho-'nours.] He gave but bad evidence of ſuch Favour to the Clergy and Eſtate of the Church, when many years after this (the Revenue of the Church being then alſo much more diminiſhed than it was at the time of this Deſign) he tore away from the Biſhoprick of *Peterborough* the far better part of the Lands and Revenues wherewith it had been endowed; which he effected by procuring Biſhop *Scamler* to be tranſlated from thence to *Norwich*; which Tranſlation, by the baſeneſs of that Biſhop, conſpiring with the ſacrilegious greedineſs of two Potent Courtiers, was the ruin of both thoſe Biſhopricks.

'*Page* 307. *line* 10. So on the day appointed, *Aug.* 27. 1553. the Archbiſhop, 'together with Sir *Thomas Smith*, K. *Edward*'s Secretary, and Dr. *May*, came be-'fore the Queen's Commiſſioners; and the Archbiſhop brought in his Inventory. 'We are left to gueſs what he was now cited for. I ſuppoſe it was to lay to his 'charge Hereſy and his Marriage.] It was undoubtedly to charge him with Treaſon, for what he had done in the buſineſs of Queen *Jane*; which the appearance of *Smith* and *May* at the ſame time with him confirmeth. It was too early yet to object to him either Hereſy or Marriage.

'*Page* 310. *line* 7. *Cuthbert* Biſhop of *Durham*, formerly deprived, was reſto-'red. *Edmond Boner* Biſhop of *London* reſtored, *Nicolas Ridley* being removed from 'the ſaid See, and caſt into Priſon, *&c.*] Theſe words are ſaid to be *verbatim* deſcribed out of the Regiſter of the Church of *Canterbury*. I know not, Sir, whether you inſpected that Regiſter with your own eyes; but I aſſure you, that Regiſter relateth the matter otherwiſe; *viz.* that *Boner* was reſtored to the See of *London*, then Canonically void by the Tranſlation of *Ridley* the Biſhop of it to the See of *Durham* (made in the very end of K. *Edward*'s Reign); and that *Tunſtall* was reſtored to *Durham*, void by the Deprivation of *Ridley*, deprived thereof for Hereſy and Sedition.

'*Ibid. line* 13. How they proceeded with the Clergy in general for being mar-'ried, may be meaſured, *&c.* —*Some were deprived, never convict nor called* (I uſe the 'words of an Author that then lived, Dr. *Parker.*)—*Some induced to reſign upon promiſe 'of Penſion; and the Promiſe as yet never performed.*] Over-againſt theſe latter words, are placed in the Margent the Names of Dr. *Ponet*, *Tayler*, *Parker*. Of *Ponet* and *Tayler* it had been ſaid immediately before, in this and the foregoing Page, that they were deprived of their Biſhopricks. If then they were deprived, they were not induced to reſign upon Promiſe of Penſion. Of *Poinet* particularly it was related from the Regiſter of *Canterbury*, that *he was ejected, and impriſoned, and depri-*

ved of Epiſcopacy for being Married. I ſuppoſe the words of the Regiſter are *privatus Epiſcopatu*, which ought to be rendred, *deprived of his Biſhoprick* (*viz.* of *Winchester*), not of *Epiſcopacy*; for the Order is indelible, and ſo allowed to be by thoſe who deprived him. The Cauſes of *Tayler*'s Deprivation are reported from the ſame Regiſter; but Marriage is not mentioned among them. Nay, we are aſſured by undoubted Teſtimony (*vide ſupra*, Page 156.) That he never was married. Farther, this Account, ſaid to be taken from the Words of Dr. *Parker*, is not his, but they are the words of the Anonymous Large *Defence of Prieſts Marriage*, publiſhed by him.

'*Pag.* 318. *med.* In the firſt year of Queen *Mary*, a very foul Scandal was 'blown about of her, That ſhe was with Child by Biſhop *Gardiner*; however 'it was raiſed, whether of her Enemies, to render her odious; or of ſome Zea-'lots of Popiſh Religion, to ſhew the deſire they had of her matching with 'him.] It will be very difficult to perſuade the world, that any Zealots of the Popiſh Religion, who are ſo prejudiced againſt the Marriage of the Clergy, ſhould deſire the Marriage of a Queen, whom they loved ſo much, with a Biſhop of their own Communion, whom they no leſs admired.

'*Page* 324. *line* 2. Cardinal *Pole*, in anſwer to both Queen *Mary*'s Letters, 'thought fit to ſend his mind at large by his Meſſenger *Thomas Goldwell*, who 'was once, if I miſtake not, Prior of the Church of *Canterbury*, but long ſince 'fled out of *England*, and lived with *Pole*, and by the Queen afterwards prefer-'red to the Biſhoprick of S. *Aſaph*.] The Prior of *Canterbury*, and Biſhop of St. *Aſaph*, had nothing common but their Names. The one was a Regular, the other a Secular. The firſt, Doctor of Divinity before the other was born, and dead before the other was made Biſhop.

'*Page* 328. *line* 4. *ab imo.* This is ſome account of the Church of *Canter-'bury*'s doings, in purſuance of the Queen's Inſtructions before-mention-'ed, *viz.* againſt the Married Clergy.] This account relateth only the Proceedings of that Chapter againſt the Married Clergy, Members of the Cathedral Church, or Incumbents within the Deanry of the *Arches*. The ſame Regiſter of that Church (from whence this account is taken) relateth at large their Proceedings againſt all the Married Clergy within the whole Dioceſs of *Canterbury*, and in the other Deanries of the peculiar Juriſdiction of that See.

Page 329. *line* 11. *Bernard Ochin*, Prebendary of *Canterbury*. *So alſo pag.* 400, *&c.*] His Name was *Bernardinus*; a man ſufficiently known.

'*Page* 331. *line* 9. *ab imo.* The other thing thought hard concerning theſe Or-'ders taken with the Married Clergy, was, that after theſe poor men had thus 'done their Penances, the Impoſers of theſe Penalties were not ſo good as they 'pretended they would be, *&c.* towards them, not reſtoring them to their Mini-'ſtration.] This is not univerſally true. All Secular Married Clergy-men, who deſired it, were reſtored after ſuch Penance undergone, unleſs ſome other great Demerit intervened. But no Regulars could obtain that favour; Marriage in them being accounted Apoſtacy from their Vow and Order.

'*Page* 331. *line* 12. The ſaid *Poinet*, late Biſhop of *Wincheſter*, but now an 'Exile, very learnedly anſwered this Book (*of Dr. Martin againſt Prieſts Marriage*) 'in two ſeveral Treatiſes.——The ſecond Treatiſe he lived not to finiſh; but 'the Copy falling into the hands of *Matthew Parker*, Archbiſhop of *Canterbury*, he 'publiſhed it in the beginning of Queen *Elizabeth*'s Reign, with very large and 'excellent Additions of his own. The ſame Book is aſcribed to *Poinet*, *infra*, *lin.* 39. *with ſome doubt*, *pag.* 330. *med. page* 53, 69, &c.] This Book was moſt certainly none of *Poinet*'s; for the Author of it ſaith of himſelf more than once, that he was a Layman; had deſigned indeed to enter into Holy Orders, but was prevented by the Death of K. *Edward*, and the Iniquity of the Times ſucceeding to it.

it. He lived in or about either *Norwich* or *Lincoln*; and died before the end of Q. *Mary*'s Reign. Archbiſhop *Parker* in Publiſhing it, did not adjoin his own Additions to all the Printed Copies, but only to a few of them.

'*Page* 369. *line* 3. *&c. Latimer*'s Character is beſt taken from them who beſt 'knew him, and lived in his time. One of theſe (*Thomas Becon*) thus ſpeaks of 'him, while he was yet alive, in the beginning of K. *Edward*. ——— Latimer '*was very famous for the Sincerity and Goodneſs of his Evangelical Doctrine; which* 'ſince the beginning of his Preaching had in all points been ſo conformable to the teaching of 'Chriſt and his Apoſtles. ——— *His Fame began to grow apace, while he was at* Cam-'bridge, *ſome years before* 1530. *doing abundance of good there among the Students by* 'his Sermons. ——— *Before them he did by invincible Arguments*, &c. *prove, That the* 'Holy Scriptures ought to be read in the Engliſh *Tongue of all Chriſten People, whether* 'they were Prieſts or Laymen, &c.] Good Mr. *Becon* did herein either want true information, or hath impoſed upon his Readers. *Latimer* was ſo far from maintaining this Doctrine ever ſince the beginning of his Preaching, that he was one of thoſe Divines, who (being deputed by the Univerſity of *Cambridge*) joined with Archbiſhop *Warham*, and other Biſhops and Divines, in Condemning all *Engliſh* Tranſlations of the Scripture; and ſolemnly ſubſcribed this Determination, *The Publication of the H. Scripture in the Vulgar Tongue, is not neceſſary to Chriſtians; and the King's Majeſty and the Biſhops do well in forbidding to the people the common uſe of the H. Scripture in the* Engliſh *Tongue*. This was done in the year 1530.

'*Page* 383. *line* 16. *ab imo*. The Queen would not alter her Determination to 'have Archbiſhop *Cranmer* burnt, by the Inſtigation, as I ſuppoſe, of *Pole* the 'Legate.] I would not have remitted you to ſo obſcure an Author as *Anthony Harmer*, if your ſelf had not mentioned him in your Preface. He hath offered ſome Reaſons (in his *Specimen*, page 144.) not altogether contemptible, to clear Cardinal *Pole* from this Imputation. I am ſo charitable, as to be willing at leaſt to aſſent to his Reaſons; your ſelf can better judge of the Validity of them.

'*Page* 398. *line* 9. Among Archbiſhop *Cranmer*'s Writings are reckoned (from 'Bale) *Letters to Learned Men, one Book*; and thereto is added, *This I cannot hear* 'any tidings of.] The Archbiſhop's Letters to Learned men never were either by himſelf or others collected into one or more Books, eſpecially at that time. But it was *Bale*'s fooliſh way, to account to every great man whom he hath placed in his Rhapſody of Writers, *One Book of Epiſtles*.

''*Epiſt. Dedicat. page* 3. The Judgment of Archbiſhop *Arundel* was for the 'Tranſlation of the Scriptures into the Vulgar Tongue, and for the Laity's uſe 'thereof. For he preaching the Funeral Sermon of Queen *Anne* in 1392. com-'mended her particularly for her Study of the Holy Scriptures, ——— as I find 'by an Ancient MS. Fragment, formerly belonging to the Church of *Worceſter*, &c.] This MS. Fragment hath been often publiſhed. And *Arundel*, when he preached this Sermon, was not Archbiſhop of *Canterbury*, nor one of *Cranmer*'s Predeceſſors, as is here ſuppoſed. But after all, the Judgment of Archbiſhop *Arundel* in this Caſe is better declared by an Authentick Decree, than by a Rhetorical Paſſage in a Sermon, wherein he was obliged to commend the Deceaſed Queen. He was ſo far then from favouring the Tranſlation of the Scriptures into the Vulgar Tongue, or the uſe of them by the Laity, that in the year 1408, he made this famous Decree in the Synod of *Oxford*, *Periculoſa res eſt, &c. It is a dangerous thing to tranſlate the H. Scripture.*——*We decree therefore and ordain, That henceforth no man by his own authority tranſlate any Book of H. Scripture into the* Engliſh *or any other Tongue, by way of Book, Libel, or Treatiſe; and that no ſuch Book or Tranſlation be read by any one, upon pain of the higher Excommunication.* I might alſo obſerve to you, That the Caſe of Archbiſhop *Chichely*, which you had mentioned immediately before this, is miſtaken, he doing therein nothing more than what was uſual; as alſo the Caſe of Archbiſhop *Iſlip*, who decreed in the Caſe by you mentioned, nothing but what was conſonant to the Rules of Canon Law, and the Papal Definitions; it being

a Rule in both, that *Simplex Votum impedit matrimonium contrahendum, ſed non dirimit contractum.* But I fear I have been too long already. I will only put you farther in mind, that when in the following Pages you compare the Archbiſhops of *Canterbury* preceding to, and ſucceeding the Reformation, and accuſe the former to have minded chiefly *great Worldly Pomp and Appearance*; but praiſe the latter for *regarding little or nothing the vain ſhews of exterior Grandeur and Glory*; the Compariſon is not altogether juſt: For *Parker* and *Whitgift* (whom you chuſe to inſtance in) lived in as great State, Pomp, and Magnificence, and were attended with as large a Retinue, as moſt of their Predeceſſors. And that in your Preface, *page* 7. inſtead of *an Auguſtine Monk of Canterbury*, ſhould be ſubſtituted, *a Monk of St. Auguſtines in Canterbury*. And laſtly, That *Page* 11. *Edward Howes* ſhould (if I miſtake not) be changed into *Edmund Howes*.

Theſe, Sir, are the only Errors which I have diſcovered in your Hiſtory. That the Obſervation of them may in any meaſure contribute to the Illuſtration of your Work, (as I doubt not but your Work will highly contribute to the Information of the Curious, and the Juſtification of our Reformation) is the Hearty Deſire of,

SIR,

Novemb. 13. 1693.

Your moſt Humble Servant,

HEN. WHARTON.

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The Archbiſhop to the ſame: Signifying his Deſire to have the good Wil of the Lord Warden, *his Neighbour.*	CVIII.	252	Ibid.
The Archbiſhop to the ſame: Deſiring Cecyl *to enform him of the Cauſe of* Chekes *Indictment.*	CIX.	*Ibid.*	Ibid.

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